
AN INQUIRY INTO THE
EVIDENCE OF THE NEAR APPROACH
OF
THE SECOND ADVENT.

Preface
by
THE EARL OF SHAFTESBURY, K. G.



THE MIDNIGHT CRY

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THE MIDNIGHT CRY:

"BEHOLD THE BRIDEGROOM COMETH,"

OR AN

INQUIRY

INTO THE

EVIDENCE (CHRONOLOGICAL, HISTORICAL, AND
PHENOMENAL, ETC.) OF THE NEAR APPROACH
OF THE SECOND ADVENT.

BY

E. M'HARDIE.

AUTHOR OF "JAMES TURNER; OR, HOW TO REACH THE MASSES;" "FRUIT FROM THE
HARVEST-FIELD;" "BRAEMAR HIGHLANDS; OR, THE QUEEN'S HIGHLAND HOME," ETC.

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PREFACE

BY THE

RIGHT HON. THE EARL OF SHAFTESBURY, K.G., &c.

24 GROSVENOR SQUARE,
W.

I SHOULD be justly charged with presumption, were I to undertake a critical examination of this remarkable work by Mrs M'Hardie. I have not leisure, learning, or ability, for such a task; and it is only under a deep sense of the vital importance of the subject-matter, and the pressing necessity for its immediate consideration, that I venture to write these few lines, and ask people to judge, for themselves, whether the work does not contain much to make them feel, think, and act, very seriously in the present aspect of the world around them.

The conclusions of the writer are in full harmony with those of Mr Grattan Guinness, in his admirable book on "The Approaching End of the Age," and also with other works of note. The large acquaintance of the Authoress with Scripture, and her profound appreciation of it, her vast knowledge and

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research, will strike and influence every reader. Critics, rich in Greek, Hebrew, Latin, and other weapons of their art, may discern some imperfections, and possibly complain that, in a few instances, events are stated on insufficient evidence; but the whole book, if read in a true spirit, cannot fail to arouse, in many hearts, attention to an issue, in comparison with which, every other human consideration sinks to nothing.

I venture to express, with much deference, my own conviction that the non-publication of this volume would be a positive loss to the world.



Feb. 19, 1883.

P R E F A C E.

IN presenting a new book to the public, it is customary to give some reason for doing so, and also to indicate the class for whose benefit it is specially designed. It may, therefore, be well to make the following statement regarding its origin and design.

For a long time we entertained the ideas that are so common in regard to the Prophetic Scriptures, viz., that nothing can be made of them, and that the study of them is not essential to the Christian believer; that in fact the wisest and best course is to let them alone.

But it seems as if we have come to a point when the great theme of the Second Advent can no longer be kept in abeyance, as go where we will we meet parties who will talk (wisely or unwisely) upon the subject. Feeling therefore the necessity of getting the information necessary to form some definite opinion regarding it, we made many futile attempts to master the subject. During a sojourn in London, we were in the company of friends, not only well acquainted with the Prophetic Scriptures, but also able to show others how to study them to purpose. Having thus got a clue, we then determined to make a thorough systematic study and see for ourselves what could be known regarding the proximity or otherwise of the Second Advent. Laying aside all pre-conceived ideas we resolved to know in the first place, what was said in the Bible itself in regard to this matter. That being ascertained, the next step was an endeavour to look over history, so far as open to us for the past 6,000 years, in order to see how far the things written in Scripture had been translated into actual fact or otherwise. So

that seeing what had been done and what yet remained to do, some intelligent conception might be formed of the nearness or otherwise of that great event.

Light and information utterly beyond expectation was the result of this course, until at length, to give the light thus received to others, came to appear to be a duty which could not be lightly set aside, and a privilege not to be lightly esteemed.

From a considerable knowledge, therefore, of the difficulties which assail one at the very threshold of such study, this volume is likely to be especially helpful to the tyro. But while a leading object in the preparation of its pages has been the benefit of those who, knowing nothing or next to nothing, yet desire to know something of this subject, it is further hoped and expected that even to the advanced student, truths, with which he may be familiar, will be presented in a new and forcible light.

The endeavour has also been made to avoid the repellant element to be found in many writers on prophetic subjects, viz., an evident desire to make out all those differing from them in opinion to be wrong. Instead of this will be found the endeavour (with good reason) to point out how much there is of what is good and true, and even the very remarkable agreement which really obtains among writers on prophetic subjects.

There is, it is said, in ancient Rome a room, the walls of which are covered with tracings, which, to the beholder as he enters, appear to be a maze of inextricable confusion. But on reaching a certain point in the room, immediately all lines fall into place, all forms assume their due proportion, the laws of perspective assert their sway, and the room appears covered with beautiful imagery. So it is in the study of prophetic Scripture. There is a correspondence, interior coherence, and harmony of Scripture with Scripture as to the substance of every prediction, which, if once truly reached at one place, evokes a common response and attestation from every other place, and thus begets a clearness of conviction beyond what the most elaborate discussion can impart. And no interpretation can be the true mind of the Spirit which will not fairly construe with the analysis of all the passages relating to the same topic; nor can we discover the true mind of the Spirit until we get such, any more than it was possible to discover what was the

mind or ideal of the one who contrived the artistic puzzle in ancient Rome, until they reached the *one point* where the secret disclosed itself.

That such a point can be reached in prophetic study we fully believe, and also that every one who has hitherto written on the subject of prophecy has been helping towards it, diverse soever as their views may be, a fact which is conceded even by those inclined to scoff. No prophecy is of any private interpretation (2 Peter i. 20), i.e., must not be treated as an isolated thing standing by itself alone, but as part of one organic whole—a part of the complete vision which, Jeremiah says, shall be considered in the latter days perfectly (Jer. xxiii. 20). The perfect plan formed in the Divine mind in regard to man has been revealed in the Scriptures, but in the form of an artistic puzzle—a perfect prophetic vision or picture, but wrought out, as it were, in mosaic, the various pieces being scattered promiscuously throughout the whole Bible.

Before the vision can be “considered perfectly” these pieces must be brought together. This gathering-up process has long been going on, and we believe it would be difficult to find even one writer on prophetic subjects who has not contributed something to it. The evil seems to lie in the fact that some who have been so successful as to collect all the pieces of some particular part, from want of perceiving the vastness of the complete design, maintain that their little bit of truth is the whole; and consider the parts which others have found to be at best, but a sort of excrescence. And, perhaps, the wrangling and discord which have hence ensued has done more to deter from a study of the prophetic Scriptures than all other causes put together.

How is this to be avoided? How are we to get at the point of unity? We are informed by the highest authority that the children of this world are wiser in their generation than the children of light (Luke xvi. 8), so we may legitimately go to some of those who have been the most successful in winning from Nature some of her profoundest secrets, and learn their methods. So doing, they will tell us that the methods of inquiry must be essentially the same in all branches of human activity, and that truth, scientific or theological, is to be reached, as in other matters, only by inquiry into the facts, past and

present, and careful reasoning upon the fullest observation and experiment; that whatever study ever attains to the dignity of a science must rest, like all other sciences, upon a broad and solid basis of ascertained facts. The collection and verification of the facts to be explained must precede the discovery of the principles which explain them, and of the laws which bind them together. They still further tell us that, in all matters connected with social action or physical research, there is an arbiter whose decisions execute themselves.*

By this method of induction they have discovered the secrets of the material world, and lay claim to the gratitude of its inhabitants for the consequent wonders of invention by which they have brought the ends of the earth together, and made it thrill with the common sensibility of one great organism. Now, suppose we take a leaf out of their book, and adopt their method in our special field of prophecy, and all the more readily that, in so doing, we follow the precedent of the noble Bereans, who would not accept a thing which even an apostle had advanced, until they had verified it for themselves. In following such a course we shall not fall behind the scientific experts in any privilege. Do they discover an arbiter whose decisions execute themselves? We shall, besides, have the effective aid of the One who, in a manner of which the world little dreams, is silently completing the revelation of His own design, and who has distinctly promised to let us into the secret, and show us things to come (John xvi. 13). He will make wonderful discoveries to us, but only as we search among the fragments.

Those who in this spirit, and with such aid, commence the study of prophetic Scripture, will find difficulty after difficulty vanish, until, "as by enchantment," a perfect unity stands out before them, with a clearness and distinctness which fully rewards all the labour of collecting the multitudinous fragmentary pieces of which it is composed.

But who, in this busy age, when things rush on with railway speed, can find time for that profound study of the Scriptures, which alone gives the ability to pick out these myriad pieces of dates, symbols, etc., of which the perfect prophetic vision is

* Professor Tyndal.

composed, and so arrange them that piece shall be seen fitting into piece until the whole design is complete?

As a matter of fact, not many could command the necessary, time, however much they might wish to enter upon this profound study. There are others who have both time and will to begin the search, but shrink from entering "the prophetic maze" lest they should never find their way through it. A desideratum to both these classes would be a guide to the point of unity. To find a clue to lead through the labyrinths up to the point of unity is what this volume, it is hoped, will do something towards supplying.

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ERRATA.

Page 74. Line 15 from bottom, *for* then to Rome (*strength*), the fourth kingdom shall be strong as iron (Dan. ii. 40). Nimrod &c., *read*, then to Rome (*strength*, the fourth kingdom shall be strong as iron, Dan. ii. 40), Nimrod, &c.

Page 89. Delete *all the* from last line of note.

Page 120. *For* Howett *read* Howitt.

Page 181. Line 19 from top, *for* INTIMATION *read* IMITATION.

Page 192. Insert *to* after *high position* in last line before the note.

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PART I.
CHRONOLOGICAL EVIDENCE.

CHAPTER I.

THE CRY.

WITH such persistence is the cry,—“Behold, the Bridegroom cometh!” now being sounded in our ears, that in a manner we are compelled to wake up and inquire what there is in it.

This much is simply a duty. When suddenly roused from natural sleep, the mere instinct of self-preservation prompts us to ascertain not only whether the disturbing cause be merely a false alarm or a genuine danger, but also our chance of escape should it be the latter. If in so doing we act like rational beings, how much more does it become us to endeavour, at least, to ascertain what there is in THIS CRY—whether it be a false alarm, or a reality—that one of the most momentous events that can happen to the human race is about to take place?

On beginning an inquiry into this matter, we find among the people making the alarm three distinctly marked classes, each having its own specific reasons for doing so. But while the grounds on which they expect the speedy coming of the Bridegroom may differ, they are all agreed in the momentous fact that He is at hand.

The first class includes all those whose expectations rest mainly on chronological evidence. They believe that all the great events predicted to take place in the church and in the world, especially the prophecies of Daniel and John, have been fulfilling from the time they were uttered, and will go on working out their fulfilment until the coming of the Lord. And, believing that they have discovered in the facts of history the duplication of Scripture predictions, and that the periods of time symbolically represented are either run or just running out, they therefore conclude that the coming of the Lord is imminent. The position of this party has been recently, and well, stated thus by one of themselves:—

"We are," says he, "in the position of travellers approaching a large and to them unknown city, at the end of a long railway journey. They are aware of the distance to be traversed, of the stations to be passed, and of the time to be occupied in the transit. The mile-stones have long shown that they were rapidly nearing their goal; the time that the journey was to occupy has elapsed, and they have observed that the station they have just passed is the last save one. Yet the terminus in this strange city may have several *distinct platforms* separated from each other by short distances; the train may draw up at one or two before it come to a final standstill at the last. Though then they are ignorant of the exact localities in the great metropolis, and hardly know at which station they will be met by expectant friends, still they have no hesitation in making their preparations to leave the carriage, and in congratulating each other with a glad 'Here we are at last!'—and they would smile at the man who would dispute their conviction, though they may be unable to decide whether it will be five minutes or ten, or only two or three before they actually reach their destination. It is merely a question of minutes and miles,—if one platform be not the right one, the next may be; at any rate the *long journey lies behind*, the desired goal is all but reached. It is therefore easy to be patient, and not difficult to bear a momentary disappointment, because the main result is certain, and the end in any case close at hand."—GUINNESS.

The second class adopt a literal interpretation of the same prophecies, and teach that the prophetic visions of Daniel and Revelation prefigure events still to come, and which will not take place until just at the close of this Dispensation. "Up till then," say they, "we are living in a timeless gap, in a sort of parenthesis which occurs between the cutting off of the Messiah and His coming again."

The position, consequently, of this class seems very much like travellers who have passed along the same long route, but, being asleep during the transit, had not seen the various mile-stones that marked off the road, nor the other land-marks which showed how the ground was being passed over; but who, when the terminus is almost reached, wake up to find themselves surrounded with those special signs which they know are to herald the near approach of the One whom they expect to meet at the final stage of their journey. It may be well to let one of this class tell what they consider their true position in their own words:—

"The Lord Jesus himself recognised this dispensational gap when he was instructing his disciples about coming events, in Luke xxi., as is evident,—for in verse 24 we read that the Jews were to be carried captive into all nations at the destruction of Jerusalem, and then in the next verse we read of events which occur at the *very end*, when the dispensation has, as it were, got into the rapids, and signs in the sun and moon are succeeded by other events in swift succession, until suddenly all is ended by the coming of the Son of Man. Now, suppose there had happened to be a very godly Jew in Jerusalem at that time, and that he had read the words of the Lord about the nation being taken captive, and that he went and hid in a cave intending to escape when he could; but supposing further that he fell asleep, and slept 1800 years, or until the very end, and that he wakes up just as the signs spoken of in verse 24 begin to appear, he would not, according to this Scripture, have missed any of the events which have occurred since that time."—F. C. BLAND, at Freemasons' Conference Hall.

Such are the views of two classes as given by themselves. The third class differ principally in this, that they combine the views of both. With the first they believe that the prophecies of Daniel and John have had a figurative fulfilment in the events which have transpired in the church and in the world. And with the second they expect a literal and exhaustive fulfilment just at the end.

This class may therefore be likened to travellers journeying along with open eyes, noting every landmark as it appears; and who, learning from the guide-book in their hands that they are nearing the last station, begin to look out for the special signs which they had been informed would mark the termination of their journey. And when they see them begin to appear, they know that the One whom they were to meet at that particular point is just at hand.

To such as ask, "Which of these classes may be considered right?" the answer may unhesitatingly be given—"All of them." The first and second classes, it appears to us, both hold the truth, but only in part; while the third, as will by-and-by be seen, by combining these parts, hold it in full. A passage from Josephus well illustrates how easily the difference between them can be reconciled. In Book X., Chapter 7, he says that Jeremiah often came to Zedekiah the king, and insisted that he must break off his iniquities, or certain results would follow. Ezekiel at the same time prophesied in Babylon, and to the same effect. Copies of these were sent to the king at Jerusalem, but Zedekiah would receive the testimony of neither, for this reason,—viz., that while the two prophets *agreed* in the main as to all that would happen to the city and to the king, there was *one* point in which they differed—nay, even appeared to contradict each other—in that Ezekiel said Zedekiah *should not see* Babylon, while Jeremiah said he should die there. The king, not seeing how it was possible for a man to die in a place without seeing it, rejected the whole testimony of both because of that *one* thing. Yet both these men spoke the truth, though only in part. Zedekiah *did die* in Babylon, as Jeremiah had foretold. Yet it was equally true, as Ezekiel had stated, that he *never saw it*, for the simple reason that the king of Babylon had put out his eyes. Thus apparently contradictory statements were not merely reconciled, but literally fulfilled. So with these diverse views of the different schools of prophetic expositors, they involve no real contradiction, and they may not only be reconciled, but there are hidden links between them which, when found, show a connection close as that of cause and effect.

To make search for these hidden links is not the direct purpose of this volume, still we expect that, while investigating

the evidence which each class proffer as the basis of their belief that the Lord is at hand, some of these missing and much needed links will present themselves. With the first class, then, we will now look at the chronological and historical data which they offer as at once the basis of their belief, and their reason for sending out the cry. With the second, we shall then look at the phenomenal evidence,—*i.e.*, the special signs on which they rest their belief that Jesus is near, and which prompt them to proclaim it. In this way we shall get at the vantage-ground of the third, when we hope to have such a view, that the Saviour's "KNOW ye that the kingdom of God is nigh, when ye see these things come to pass," may be the spontaneous act of our own minds—(Luke xxi. 31.)

CHAPTER II.

CHRONOLOGICAL EVIDENCE.

THAT we are at the close of the 6000 years of the world's working week, and that the Day of the Lord will begin at or about the commencement of the 7th, are the first points sought to be demonstrated, and regarding which the 1st and 3rd classes are perfectly agreed. Says one of the latter, Dr Seiss of Philadelphia:—

"In seeking for an answer to the question, 'When shall Christ come?' there are sundry distinct and independent processes by which information on this head may be obtained.

"The first method of computing the time is connected with the seventh millenary of the age of our world. When we go back into antiquity, whether Jewish, heathen, or Christian, we find a general and deeply-seated belief that the world shall endure six thousand years in its secular and toiling state, answering to the six days of the creation; and that then will follow a thousand years of holy rest, peace, and joy—the millennial Sabbath, or golden period of the world. Bishop Russell, of Scotland, says, 'It is found in the most ancient of those commentaries of the Old Testament which we owe to the learning of the Rabbinical school;' and that 'there is no room for doubt that the belief preceded by several centuries the introduction of the Christian faith.' It is given as a tradition of the house of Elias, and thought by many to date back to the great prophet Elijah. It was held and inculcated, as a branch of Christian truth, by Barnabas, Justin Martyr, Papias, Irenæus, Tertullian, Cyprian, and all orthodox Christians during the first centuries of the Christian era. Luther entertained it. Melancthon wrote it on the fly-leaf of the Bible, as a matter not to be disputed. Thousands of divines since his time have received it as part of their faith. And when we come to place together certain statements of the Scriptures, there seems to me to be a weight of testimony in its favour sufficient to warrant us in regarding it as sacred truth. Look at these sentences:—

" 'In six days the Lord made heaven and earth.'

" 'On the seventh day he rested and was refreshed.'

" 'One day is with the Lord as a thousand years.'

" 'THEY REMAINETH THEREFORE A REST—*raßsaripos*, A KEEPING OF SABBATH—TO THE PEOPLE OF GOD.'—Hebrews iv. 9.

"Christ will come before the millennium, not after it. The millennium is the seventh thousand years, or great Sabbath, of the world. Now then, if we can ascertain in what period of the world's age we live, we may form some idea of the time when the Son of Man shall come. Without professing to ascertain the very day and hour, we may approximate the truth with some degree of reliability. The Holy Book, to which we are indebted for what else we know upon the subject, has not left blank the department of dates. The birth and ages of the ancient patriarchs, both before and since the flood, have been so particularly and circumstantially recorded in Genesis, that we can readily measure the period through which they lived by summing the united lengths of time occupied by the several generations. There are also various important records by which to measure the duration of the servitude in Egypt, of the wandering in the wilderness, and of the reign of the judges by whom Israel was governed, to the institution of the kingdom under Saul. From that on to the Babylonian captivity the name of every king is given in succession, with

the length of time each one reigned. And from the time of the captivity to the present, records, both sacred and profane, are such as leave but little room for uncertainty.

"The commonly received chronology, which is usually found printed in the margins of our Bibles, is no part of the inspired record. Its dates are inserted from a system framed by Usher and others. It is now agreed that it is defective in many particulars. It makes the birth of Christ to be about 4004 A.M., and consequently there would yet be about 125 years to the end of the 6000. But Lidyat, Browne, Vegnier, Bowen, Elliott, Bliss, Fynes Clinton, Shimeall, Savile, and other chronologers calculate the intervening period to be more than a 100 years shorter. Having looked into these chronological computations, I am convinced that those are the most reliable which leave but little of the 6000 years unexpired; and we are now most probably *within only a few years of the Sabbatic Millennium, and the glorious epiphany of our Lord.*"

"The theory of surveying," says one, "however correctly it may be taught in college, never makes a practical surveyor. An artist may give a most perfect theory of his art to those whom he wishes to instruct in the knowledge of his business, but, if he would have them become practical artists themselves, he must, tools in hand, practise his own instructions before the eyes of his learners,—in the language of the trades, he must show how it's done." That we now propose to do with the subject in hand.

"The Bible commences with this very concise, comprehensive, and vastly important statement: 'In the beginning God created the heaven and the earth.' Just here science interposes to say,—'You don't know from the Bible how far back the term "beginning" may take you; but *Geology* teaches us that the earth was in existence thousands of ages before the period covered by the Mosiac record.' This *Bible* does not affirm nor deny; and, it is true, we do not know how long time has elapsed since God created this earth; but this we do know, that the age of a child is reckoned from its *birth*; that it had an existence long before this we need not stop to prove. This *earth* was born on the *third* day of creation week; how remote its conception, or how long the period of gestation, none may say; but when, on the third day, it burst from the womb of the waters, was christened and clad in its garments of green, *then* commenced its genealogy, chronology, and history. This was about six thousand years ago, and of this long period the scriptures of divine truth furnish us a reliable record."

Biblical chronology, then, commences with the creation, A.M. 1, from which point to the flood was an interval of 1656 years, as is ascertained by adding together the ages of the patriarchs at the birth of the sons in whom the line from Adam to Noah is traced.

A.M.	1.—Creation of Adam to Birth of Seth,	130 Years.—Gen. v. 3
"	130.—Seth born	" Enos, 105 " v. 6
"	235.—Enos born	" Cainan, 90 " v. 9
"	325.—Cainan born	" Mahaleel, 70 " v. 12
"	395.—Mahaleel born	" Jared, 162 " v. 15
"	460.—Jared born	" Enoch, 165 " v. 18
"	622.—Enoch born	" Methuselah, 65 " v. 21
"	687.—Methuselah born	" Lamech, 187 " v. 25
"	874.—Lamech born	" Noah, 182 " v. 28-9
"	1056.—Noah born to the Flood,	" 600 " vii. 6
"	1656.—The Flood,	" 1656 "

The next stage in our chronological journey is from the Flood to the death of Terah and call of Abraham, and which may be gone over thus:—

A.M.	1656.—The Flood to the Birth of Arphaxad,	2 Years.—Gen. xi. 10
"	1658.—Arphaxad born	" Salah, 35 " xi. 12
"	1693.—Salah born	" Eber, 30 " xi. 14
"	1723.—Eber born	" Peleg, 34 " xi. 16
"	1757.—Peleg born	" Serug, 30 " xi. 28
"	1787.—Ren born	" Reu, 32 " xi. 20
"	1819.—Serug born	" Nahor, 30 " xi. 22
"	1849.—Nahor born	" Terah, 29 " xi. 24
"	1878.—Terah born to his death,	" 205 " xi. 32

427 Years.

At this point, the second stage of our chronological journey ends with the death of Terah, and a new one commences with the call of Abraham in his 75th year, or 2083, who must thus have been born in the 130th year of Terah's life. It may be noted thus:—

A.M.	2008.—Abram born.	
"	2083.—Abram called	Gen. xii. 1-4
"	2090.—Covenant made with Abram*	" xv. 18
"	2108.—Birth of Isaac in Abraham's 100th year	" xxi. 5
"	2168.—Esau and Jacob born in Isaac's 60th year	" xxv. 25

* This date is generally set down at the *call* of Abraham. That this cannot be correct will appear from a consideration of the following facts, related in Gen. xii., xiii., xiv. Abraham, with all that he had in people and goods, journeyed into the land of Canaan. When reaching it he had a special revelation of the Lord, after which his worship was publicly established by the building of an altar. A second journey then took place, and public worship was again established in the new settlement. Then a time of death occurred, which occasioned Abraham's visit to Egypt, when that strange episode occurred regarding Sarah his wife. Again we find him journeying out of Egypt to the place where the first altar had been erected, and re-establishing the public worship of God in that place. By this time his substance, and that of Lot, had so increased that they could no longer live together, and a separation took place; after which the Lord again appeared, and gave him liberty to walk through the length and breadth of a land all his own, and choose his residence, which he did, and fixed on Hebron, and again established the public worship of God. Next came Lot's trouble and deliverance by Abraham and his confederates (chap. xiv.). In this affair Abraham appears to great advantage: He refused to take anything for his services, out of regard to God's honour; and, as if in approval, He appears in a very gracious manner, declaring himself to be Abraham's shield and *exceeding great reward*.

These gracious words touched the *one* sore bit in Abraham's heart, for at once came the response, "Lord God, what wilt thou give me, seeing I go childless? Behold, to me Thou hast given no seed; and lo! I am one born in my house is mine heir." "No," was the gracious reply, "this shall not be thine heir." Then, having led Abraham abroad, and bidding him look towards heaven and number the stars if he could, God made the declaration, "So shall thy seed be." And Abraham believed in the Lord, and it was counted to him for righteousness, after which the covenant was made in a most solemn and formal manner. The point here to be noticed is, that all these events took place in the interim between the call and the day on which the covenant was made formally. Six or seven years would necessarily be the least required for their accomplishment—things not moving in that time and place with the celerity which marks the present time. Such are our reasons for dating the making of the covenant about 2090, 430 years added to which brings us to the Exodus, 2520, the close of the Patriarchal dispensation. At the affliction of Abraham's seed was to last 400 years, and as it ended on the 14th day of the month Abib with the Exodus, its commencement would be in the 12th year of Isaac, and probably the day when both he and his father Abraham were so sorely tested by God, which ended in a fresh ratification of the covenant; "when God" (as St Paul tells us, Heb. vi. 13, 14), "because he covenanted by no greater, swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee" (Gen. xxii. 17, 18). That this was the point at which the covenant was made with Abraham is thus made evident, even were it not distinctly stated that it was on *that* day the covenant was made, and the deep spiritual instruction and significance of these two passages on covenants will be afterwards seen; it is with the chronological element connected with them that we have at present to do.

"There is abundant evidence that throughout all nations covenants were made by the

- 2245—Jacob, aged 77, goes to Charran. That this was his age appears from the fact that Joseph was born in the fourteenth year of his servitude. When Jacob stood before Pharaoh (Gen. xlvii. 9), he was 130, and Joseph 39.
- 2252—Jacob married to Leah and Rachel. Gen. xxix. 20-27.
- 2255—Levi, Jacob's third son, born—or about that date; it could not be much earlier.
- 2298—Jacob goes down into Egypt (Gen. xlvii. 9), at which time Levi would be about 44.
- 2392—Levi dies, aged 137 (Ex. vi. 16). He had consequently been in Egypt some 93 years. And as his second son Kohath was born before he left Canaan (Gen. xlvii. 11), he would be 94 at least at Levi's death, seeing that Merari, Kohath's younger brother, was also born before the descent into Egypt.
- 2436—Kohath died, aged 138 years (Ex. vi. 18), at which time his son Amram must have been pretty well advanced in years, as his son Moses was born 4 years after his grandfather Kohath's death. And Amram himself died before the Exodus, at the age of 137 years (Ex. vi. 20).
- 2440—Birth of Moses, 80 years before the Exodus (Acts vii. 23, 30). The promise to Abraham was, that in the fourth generation his seed should be brought out of the land in which they were to be afflicted. This was fulfilled to the letter, and care taken to preserve the record of it in Ex. vi. 16, 18, 20—Levi, Kohath, Amram, Moses.
- 2520—The Exodus, with which closed the patriarchal dispensation when God had dealt with men in families, the power of government being committed to the heads* of them under God. Moses, in his last discourse, sufficiently explains the change which now took place (Deut. iv. 32-34). Henceforth, God was to deal with the seed of Abraham as a nation.

From this point dates a new departure in chronology. By the appointment of the Lord, a new calendar came into use; one peculiar to themselves, and specially adapted to the circumstances of the children of Israel, was now to be used by them. "And the Lord spake unto Moses, saying, This month shall be the beginning of months; it shall be the first month of the year to you," &c. (Ex. xii. 1, 41, 42). From this point, also, fragments of time are introduced into Scriptural chronology; and so, for instance, we are told that the law was given on the third day of the third month of the first year, when the children of Israel were come out of the land of Egypt (Ex. xix. 1, 11, 16).

2521—Giving of the law.

2560—Death of Moses (Deut. i. 3; xxxi. 2; xxxii. 48, 50).

covenanting parties, by the sacrifice of an animal, cut lengthwise from head to tail, the blood poured out, sometimes partially drunk—at least tasted by each party to the agreement, who then also passed between the divided parts, forming a passage by being placed one over against the other, so that there was a space left between them through which the covenanting parties might pass.—PATRICK, on Genesis xv., who further says, in his note on verse 10, "There is no footprint of this rite anywhere in the Scriptures, save in Jer. xxxiv. 18, 19:—'I will give (into the hands of their enemies) the men that have transgressed my covenant, which have not performed the words of the covenant, when they cut the calf in twain, and passed between the parts thereof.' But this shows the rite to have been very ancient, and Cyril, in his Tenth Book against Julian, derives this custom from the ancient Chaldeans, as others derive the very word 'Berith' (covenant), from the word used both here and in Jeremiah, and which signifies to divide or cut asunder; because covenants were made by dividing a beast, and by the parties passing between the two parts of the beast so divided, signifying that so should they be cut asunder who broke the covenant.

* Genesis xviii. 17-19.

2567—Division of the land completed. Moses died in the eleventh month of the fortieth year. The twelfth month was spent in weeping for Moses (Deut. xxxiv. 8). At the commencement of the new year came the command to Joshua, to arise and go over Jordan with all the people; and on the tenth day of the first month they encamped on the other side Jordan (Joshua iv. 19). The war of conquest then commenced, which lasted seven years (Joshua xiv. 7-12). As two of the forty years' wandering in the wilderness had transpired before the spies were sent out, thirty-eight only elapsed from their return to the entrance into Canaan, at which time Caleb would be 78. Then commenced the war, at the close of which he claimed his reward, and in doing so stated that his age was 85, the seven preceding years having been spent in conflict.

For the length of the next stage of our chronological journey we are indebted to the apostle Paul, who, in Acts xiii. 20, tells us that God gave Israel judges about the space of 450 years. There are two ways of verifying the correctness of his statement, although we might safely accept it on the word of the Spirit, supposing we had nothing else. The first method is simply that of computing the periods given us in Judges:—

1ST METHOD.*

8 years servitude to King of Mesopotamia,	Judges iii. 8.
40 " judgeship of Othniel, - - - - -	iii. 11.
18 " servitude to Moab, - - - - -	iii. 14.
80 " rest under Ehud and Shamgar, - - - - -	iii. 15, 31.
20 " servitude to Jabin, King of Canaan, - - - - -	iv. 3.
40 " rest under Deborah and Barak, - - - - -	iv. 10, 23; v. 31.
7 " bondage under Midian, - - - - -	vi. 1.
40 " rest under Gideon, - - - - -	viii. 28.
3 " reign of Abimelech, - - - - -	ix. 22.
23 " judged by Tola, - - - - -	x. 2.
22 " " by Jair, - - - - -	x. 3.
18 " in hands of Philistines and Ammonites, - - - - -	x. 7, 8.

* The second method of verifying the 450 years of the Judges is very simple. Jephthah, in his address to the king of the Ammonites, who had invaded the coast of Israel on pretence of recovering his lands, which had been taken from him when Israel came up from Egypt (Judges xi. 13), points out that they had lost all claim to these lands, seeing they had allowed them to remain in the possession of Israel, without seeking to recover them, *three hundred years*.

Then from this point on to the gathering together of the people to Samuel at Mizpeh, was 149 years:—

Ammonites, - - - - -	18
Jephthah, - - - - -	6
Ibzan, - - - - -	7
Eli, - - - - -	10
Abdon, - - - - -	8
Philistines, - - - - -	40
Eli, - - - - -	40
Ark in Kirjath-Jearim, - - - - -	20

149 + 300 = 449.

There is one year wanting, which could easily be accounted for, thus: When the ark was brought back, a great reformation took place, strange gods being put away, &c. (1 Sam. vii.), his 60th year, he appointed his sons as judges (1 Samuel viii. 1). But the greed and injustice of the new judges soon so roused the spirit of the people, that they came to Samuel and demanded a king, giving their reason for doing so very plainly (v. 5). These things, as related in the eighth chapter of 1 Samuel, could not have occupied much less than a year, which, by adding to the 449, would make exactly 450 years from the conquest of the land to the election of Saul as king, when the judgeship of Samuel's sons ceased, while their father's peculiar position of prophet, reformer, and judge remained unaffected by the change.

6 years judged by Jephthah,	- - -	Judges xii. 7.
7 " " by Ibzan,	- - -	" xii. 8, 9.
10 " " by Elon,	- - -	" xii. 11.
8 " " by Abdon,	- - -	" xii. 14.
40 " in hands of Philistines,	- - -	" xiii. 1.
In this time Samson judged Israel 20		
years, and began to deliver,	- - -	xiii. 5; xv. 20.
40 " judged by Eli,	- - -	1 Samuel iv. 18.
20 " the Ark remained in Kirjath-Jearim,	- - -	vii. 1, 2.
(During which years Samuel judged Israel.)		
450 Added to 2567, the date of the division of the land,		
brings us down to—		
3017 The commencement of Saul's reign.	- - -	Acts xiii. 21.
3057 Saul reigned 40 years, close of reign,	- - -	1 Kings ii. 2.
3097 David reigned 40 years,	- - -	2 Chron. ix. 30.
3137 Solomon reigned 40 years,	- - -	
(At the close of his reign the kingdom divided, 3137.)		

The next chronological period is that of the kings of Judah:—

3154 Rehoboam, 17 years, close of reign,	- - -	2 Chron. xii. 13.
3137 Abijah, 3 years,	- - -	xiii. 21.
3198 Asa, 41 years,	- - -	xvi. 13.
3223 Jehoshaphat, 25 years,	- - -	xx. 31.
3231 Jehoram, 8 years,	- - -	xxi. 20.
3232 Ahaziah, 1 year,	- - -	xxii. 2.
3238 Athaliah, 6 years,	- - -	xxii. 12.
3278 Josiah, 40 years,	- - -	xxiv. 1.
3307 Amaziah, 29 years,	- - -	xxv. 1.
3350 Uzziah, 52 years,	- - -	xxvi. 3.
3375 Jotham, 16 years,	- - -	xxvii. 1.
3391 Ahaz, 16 years,	- - -	xxviii. 1.
3420 Hezekiah, 29 years,	- - -	xxix. 1.
3475 Manasseh, 55 years,	- - -	xxxiii. 1.
3477 Amon, 2 years,	- - -	xxxiii. 21.
3508 Josiah, 31 years,	- - -	xxxiv. 1.
Jehoahaz, 3 months.		
3512 In the fourth year of Jehoiakim the 70 years of captivity commenced,	when Daniel and many others were carried captives to Babylon (Dan. i. 1; Jer. xxv. 1; 2 Kings xxiv. 1-4.)	
3582 The first year of Cyrus, when his edict for the restoration of the Jews was issued (Ezra i. 1-4.)		
3661 79 years after, Ezra was commissioned to restore and build Jerusalem in the seventh year of Artaxerxes (Ezra vii. 7.) (Data for the length of this period stand thus:—Cyrus reigned 7 years, Ahasuerus and Artaxerxes 8, Darius 36, Xerxes 21, with the first 7 of Artaxerxes = 79.)		

The Bible, having given the data for a complete system of chronology, extending from the creation to the birth of Cyrus, a clearly ascertained date, now leaves us. But from the point where inspired chronology ends, we have the undisputed canon of Ptolemy, and the undoubted "era of Nabonassar," extending down below our vulgar era. Thus the whole arch is spanned.*

* Respecting the authority of the canon of Ptolemy, Prideaux, vol. i., page 242, thus speaks:—"But Ptolemy's canon being fixed by the eclipses, the truth of it may at any time be demon-

From this point, A.M. 3661, or B.C. 457, the 70 weeks of Daniel date—7 to build the wall in troublous times, and 62 to the anointing of the Most Holy, the baptism of the Messiah—i.e. 483 years, when the Spirit descended upon Him visibly, which took place when Jesus was about 30 years of age (Luke iii. 23). Subtracting 30 years from 483, we get 453, which, adding to A.M. 3661, we get 4114 as the date of the Messiah's birth.

4114 Birth of Christ.

1881 Adding the intervening years, 1881, we get 5995, which of course, means that we are now within five years of 6000 being complete.

5995

There remains, however, the *one week* or seven years to be added after the close of the times of the Gentiles, the period in which the second class of prophetic expositors expect all the signs to be literally fulfilled, and the personal Antichrist or man of sin to be revealed. Thus, 1888 is pointed out as a period of the utmost importance to the human race.

Such, then, is the evidence which is offered as to the chronological phase of the question, and by those who accept the testimony of Scripture, it must be admitted that a clear case has been made out.

strated by astronomical calculations, and no one hath ever calculated those eclipses but hath found them fall right in the times where placed; and, therefore, this being the surest guide which we have in the chronology, and it being also verified by its agreement everywhere with the Holy Scriptures, it is not for the authority of any other human writing whatsoever to be receded from."

CHAPTER III.

"WRITE THE VISION, AND MAKE IT PLAIN ON TABLES."

"THE situation of the various parts of the earth's surface," says Dr. Watts, in his work on the Improvement of the Mind, "is better learned in one hour's conversing with a *map* than by merely reading the description of their situation a hundred times over in books of geography." And, as if in recognition of this principle in our nature, the command was graciously given by God to Habakkuk, "*Write the vision, and make it plain upon tables.*"*

It is further to be noticed that He states the particular purpose for which this is to be done—viz., "*that he may run that readeth it.*" To understand this fully we must go back to the arrangement made under the Mosaic economy for those who had shed blood *unwittingly*. For blood shed *intentionally* there was no refuge from the avenger; but if by pure inadvertence, not only was a refuge provided, but every facility was given for the escape of the manslayer to it. Six cities were appointed,† which were of easy access, situated on mountains or in large plains. A way was prepared,‡ which was kept in good repair; rivers of note had bridges thrown over them; and where other roads crossed, or parted from it, posts marked with REFUGE pointed out the right direction to take for the city. Thus, he who ran could read, without in the slightest degree slackening his pace—a matter of the utmost moment, especially near the end of the journey, when the avenger of blood might not be many yards behind.

Perhaps hitherto there has been a slowness to realise the full significance of this typical institution, notwithstanding that it points out to us in figure the true position of the sinner in regard to God. We who live in these days of Gospel grace are apt to forget that He is a God of judgment, and that the day of vengeance is in his heart.§ It is a blessed fact that we live in the acceptable year of the Lord, which Jesus preached on that first day of His public ministry in the synagogue of Nazareth.¶ Having read the prophecy of Isaiah up to the point

"WRITE THE VISION, AND MAKE IT PLAIN ON TABLES." 13

when it was fulfilled, he stopped, because the day of vengeance had not begun, and would not until the acceptable year closed. Passages too numerous to cite make known to us this truth, that God is the antitypical avenger of blood. He is coming to make inquisition FOR BLOOD (Psalms ix. 12). And St Paul asks, "Is God unrighteous, who taketh vengeance? No; else how could He judge the world?" (Rom. iii. 5).

Whose blood, we may well inquire, is He coming to make inquisition for? In the first place, that of His own Son, basely murdered in our world. This leads us back to another typical institution—viz., that regarding the expiation required to be made by the city nearest to the place where any one was found lying slain* in their land. In such a case, if the inhabitants of that city neglected to *clear themselves in the manner appointed*, and so show that they had no sympathy or connivance with the perpetrator of the foul deed, they virtually brought upon themselves the guilt of murder.

It is easy to see the force of this type, which, like the other, shows God's anxiety, as it were, that sinners should understand how desirous He is to show mercy, while He will not acquit those who for any reason will trifle with it. God's dear Son has been murdered in our world. We did not do this personally; but, as it was done in our midst, we will be held responsible for the guilt of that terrible deed, unless we lay our hands by faith on the divinely appointed sacrifice, to wash ourselves clear of all complication in the shedding of *that innocent blood*.

But there is more blood to be inquired after than that of the One Great victim. The earth at large is a place of graves—a vast Aceldama where lie hid all the victims of the one who, by introducing sin, was a murderer from the beginning, and of his votaries. We are living in the very midst of this, and so are involved in the guilt of all this crime, which we can only get rid of by renouncing all connection with the instigator of it. But THAT would not be enough in this case, though sufficient in the first; because, like the man-slayer, we are personally implicated. We are of our father the devil,—i.e., naturally, we are of the same spirit with him who has accomplished this work of death. In this sense we, too, cannot help being guilty of blood, and so lie open to the Avenger.

But the provision of this gracious institution of Refuge makes known to us the real difference between Satan and man, at once his victim and his tool. Satan is a murderer from the *beginning*. It was his *deliberate* purpose to compass the death of man, soul and body, the fatal stroke which accomplished it

* Habakkuk ii. 2.
§ Isaiah lxi. 1, 2; lxiii. 4.

† Numbers xxxv. 10-31.

‡ Deut. xix. 3-13.
§ Luke iv. 16-21.

* Deut. xxi. 1-9.

being indirectly aimed at God himself, whom he would have hurled from his throne and out of existence, had he been able.

Though man occupies now (in his natural state) this terrible position, he did not take it up INTENTIONALLY: he was DECEIVED into it; and so for him there is provided a place of refuge to which he may flee, and so escape the consequences of his UNPREMEDITATED act. Failing to avail himself of this provision for escape, man as assuredly becomes the victim of the Avenger of blood as if no place of refuge had been provided. God *will* take vengeance; but only on those who, after ample opportunity, have not run for shelter to the divinely provided refuge.

In Deut. xix. 6, it is most significantly said, that when the way was long, great care was to be taken to make it plain. The toil-worn runner would be weary; mistake would be fatal; and with the avenger just at his heels, the last few miles would be especially trying, and so the command was to make it *especially plain*. So *was* it in that typical race for life; so is it now with the anti-typical runner. The way has been very long—longer far than was anticipated; the people are weary,* their powers of endurance are sorely tested; but, when nearing the end of the journey, they are to be encouraged by having it made especially *plain*.

Now it does seem, from several passages, that at the closing epoch of our long journey there is to be a clearing up of the way. In Isaiah xxx. 8, we have the command—"Now, go write it before them in a table, and note it in a book, *that it may be for the latter day*" (marginal reading). Jeremiah also tells us that in the *latter days* the purpose of the Lord is to be considered *perfectly*. And again, Daniel is told that the book was to be sealed to the time of the end, which, of course, implies that at the time of the end it shall be opened, and many will run to and fro through it—*i.e.*, search it out with great diligence.

It ought further to be observed that those passages which point out that some will be getting great light, also point out that there will be another class at the same time—rebellious children—who will be saying to the seers, "*See not*; and to the prophets, *Prophecy not* unto us right things; speak unto us *smooth* things, prophesy deceits. . . . Cause the Holy One to cease from before us."† They are just saying, in short, "We don't want to hear about Christ and His coming." When we see these classes, which are to be found together at the latter days, we shall have one of the clearest indications that we have reached them.

* Jeremiah li. 58, 64.

† Isaiah xxx. 10.

There is a sense in which every Christian's life is a flight to the city of refuge from Satan, who, through the introduction of sin, exercises dominion over the entire system of the present evil world; but, in a wider significance, there is the long journey to be traversed by the whole human race, from the point where dominion was lost by the first Adam, to that when it shall be restored by the Second.

When He comes again to do so, all who have up to that time taken refuge in Christ will He bring with Him, while all who are alive on the earth, and pressing hard through the abounding iniquity of the last days, will be suddenly caught up to meet Him in the air; and to this completed body of Head and members the lost dominion will be restored, and the Kingdom, *which shall not pass to other people*, be set up. And as each of the preceding kingdoms had its own distinctive capital and seat of government, so will this new kingdom have a capital worthy of its righteous and permanent government, where the King will reside in the midst of his loyal people, and by their instrumentality judge or rule in righteousness the world which he has redeemed.

From a careful consideration of many passages, we learn that this capital will be located not *on*, but *over* the earth in the atmospheric heavens, which Satan, with his fallen principalities and powers, has so long usurped, and from which, at the coming of the Lord, he will be cast down. This glorious capital will form the antitype of the Shekinah, which, after guiding the literal Israel through the wilderness, *hung* over the Tabernacle and *filled* the Temple—each of them being the seat of His government, whence His *laws* and His *words* went forth. So are we taught will it be in the glorious antitype—the new Jerusalem, the capital of Christ's Kingdom, which John saw coming down out of heaven, and in which we are plainly told that Christ and His redeemed shall reside. He will reign in righteousness, give out righteous laws and instructions, and His people will see them put into execution. One of the special rewards promised by Jesus for faithful use of talents in His service on earth, was a *large* share in the future administration—five cities or ten cities to rule over, just according to the meetness acquired by the use of His grace, on earth. This is no mere fancy, for John, after being shown the city in vision, with the throne of God and the Lamb in it, was told that his servants *should serve* Him. Not a power, not a grace acquired or increased by diligent use here below, but will be put in requisition and have ample scope for exercise.

This truth, so clearly revealed, puts an end at once to that dreamy idea of an inane sort of heaven (to which so many object), in which the chief employment is singing hymns, &c.

A blessed truth it is that there will be music—*hearts* will sing, as well as lips, songs which will be the spontaneous outcome of genuine joy—and no sighs mingling with them; but there will be also *real active service*. We all know how anxious people are to serve the Queen in ruling her dominions. What an honour it is considered to be appointed a Viceroy or Governor-General of India, or a Lord-Lieutenant of some other place; and how men will struggle to get a seat in the House of Commons, and be able to write M.P. after their name. But not one of these is supposed to be appointed without a previous *meetness* for the office; a long, arduous training in many cases is absolutely necessary ere the nominee could fill it effectively. So it will be in Christ's kingdom; none will go into office, or form part of His executive, without the *meetness* acquired by previous training and discipline. *Here*, favour may get a man into office; *there*, there will be no respect of persons; only the *meet* will be appointed.

It is worthy of notice that holiness, not only in the Lord, but in his people, is to be the chief characteristic of that kingdom, and this is pointed out as what specially constitutes *meetness*; and at the time of the end special messengers are sent, urging people to obedience to the laws or commandments of God,* as the only way of being ready for the coming of the King now at hand, and the establishment of His kingdom. But it is also revealed that those who do so will form but a small minority. We are even told what the mass of the people will be saying—viz., "Don't tell us these things to disturb us; speak to us *smooth* things. Cause this HOLY One of Israel to cease from us" (Isaiah xxx. 11.)

That such would be the condition of the professed children of the kingdom, at the time of the end, was thus made known more than 2000 years ago. Additional information has been added, until we have now a perfect portraiture of the moral and spiritual condition of the generation which will be living on the earth when Christ comes. We have only to turn to what the Spirit spoke expressly through Paul (1 Tim. iv. 1-3), to learn what one part of mankind will be doing, and to 2 Tim. iii. 5, to learn what, in the general, men professing godliness will be,—not holy men loving God and cleaving to His word, but *lovers of pleasure* instead, so completely drawn into Satan's snare that they will, in some form or other, be preferring present enjoyment to the diligent use of precious opportunities of getting ready for the coming King.

If we turn our eyes from this divinely given photograph of

* Rev. xiv. 6-16.

men as they will be in the last days, to the general condition of men as we find them in the present day, we have a complete duplicate, every feature of which becomes more and more clearly defined as we gaze; and, appalled, we turn away, feeling in our hearts that men *are* all that revelation said they *would* be when the end was at hand.

But there is another side of the picture to which we must also look, that which presents a little company struggling through this ever-increasing mass of moral and spiritual putrefaction. The battle is going hard with them, their power of endurance is being sorely tested. But it is doing them good, their outer filthy garments are being torn from them in the contest, and thus they are showing more and more of the pure and holy garb of white which they wear within. Sorely pressed in this final conflict, they ever and anon look up at the way-marks, or glance round at the special signs which are to indicate that it is near a close. And when they see the appointed tokens coming into view, proclaiming that it is just at hand, they lift up their heads and rejoice as they press on with renewed ardour. Aye, and it is for the benefit of these struggling few, faint, yet pursuing, that the command is given—"Write the vision, and make it plain upon tables, that he may run that readeth." Would that there were many more striving as hard to make their calling and election sure for this coming *heavenly* government, as men struggle now for a place in an *earthly* one.

These remarks may be considered a digression, but still they may be useful. Those among the little company they may help to stir up, to look into the evidence as to the conflict being nearly over; and should any readers unhappily be so far caught in Satan's snare as to turn away from the subject, we would remind them of one word spoken by Jesus—His authoritative "Look"—i.e., use your eyes, so as to find out whether or not these things be so. Before any refuse to look at the "great things" which God has written in His law, and which are now being so fully duplicated in our world, we would advise them to read Hosea viii. 12; Isaiah v. 24, 25.

And while some of our teachers, even inside the church, as well as outside of it, are holding up the word of the Lord as unworthy of credence, let all who love His appearing take heed to it in their hearts, as to a light shining in a dark place, until the Day Star arise which shall usher in the long bright day of everlasting blessedness.

CHAPTER IV.

TIME OF PREPARATION.

HAVING already given the Scriptural data which forms the great trunk-line of chronology, through the long stretch of 6000 years, we now present the same arranged on a table,—a plan which, as the reader has seen, is not only recommended, but *commanded* by the LORD. Among its many advantages, one is specially prominent—viz., that through the eye the mind can take in at a glance the chronological history of the world as one great whole, and follow out the details at leisure. (See Diagram).

The first thing to notice is, that this vast stretch of time, from creation to the present day, has been broken up into three grand divisions or dispensations. These are not actually named in Scripture, but the things themselves are distinctly marked off by special characteristics. On looking a little more closely, it will be observed that the first two are each broken up into three periods, by very marked occurrences, and that both run out amidst great judgments. It may also be observed that the first third of the last dispensation is likewise marked off by a most important event—viz., the incarnation and death of the world's Redeemer; while a succession of special events breaks up the remaining two-thirds into well-defined periods.

Another very noticeable thing is the manner in which these dispensations overlap each other. On the centre of the table they are represented as separate from each other, in order to bring them out distinctly. Such, however, is not the manner of their connection, but as they appear at the side—one springing from a point and ever increasing, while the other keeps decreasing until it finally gives place to its successor. This increasing period, in the first part of the dispensation, represents a growing series of events by which it gradually comes to the front in the prophetic vision, until it finally absorbs the entire space. This therefore forms what may be called the time of its preparation, and, just at the point when the preparation is complete, the old one disappears. Let us glance briefly at the facts which form the time of preparation for the Jewish dispensation.

Out of the single family saved through the flood, Shem was chosen as the *one* in whose line God would carry on His plan for redeeming the human race. From among the descendants

of this one individual, Abraham was chosen, tested, and at length formed into a *family*. This family was sent down into Egypt, where they not only grew into a *nation*, but into a nation trained, disciplined, welded together by the force of their peculiar circumstances, until it became an indestructible whole, which no attrition of time, or afflictive circumstance has been able to disintegrate.*

When the preparatory process was complete, a Moses was also found ready to become their leader; and, amidst the first instalments of the judgments pronounced upon the godless race of Ham, they triumphantly left the land of their captivity, to enter upon another course of training in the wilderness, which, when completed, made them ready to enter the land, so long their own by promise. They did not, however, get possession until they had ousted from it another branch of the morally degenerate race of Ham.† Then they came to the front as the *one nation* on the face of the earth with whom was the knowledge of the true God, with His presence visibly manifest in their midst.

So little did they understand their grand position under a Divine Theocracy, that a period came when they demanded a visible king, that they might be *like other nations*. They got their desire, and the glory of that kingdom reached its zenith in Solomon's reign. From that time it declined until Manasseh; when, because of his aggravated iniquities, the sceptre of supremacy among the nations was taken out of his hands, and virtually put into the hands of the King of Assyria;‡ and at this point the process of preparation for the Times of the Gentiles—the third and last of the dispensations—began.

At this time, Babylon, or Babylonia, was but a dependency of the greater kingdom of Assyria. But stirring events took place,—Assyria fell, Babylon took its place, and into the hands of its young and vigorous king the sceptre of supremacy over the nations was put by the fiat of the *King of Kings*. Scarcely had he entered upon his high position, when, in a most remarkable manner, he was brought into contact with Daniel, and through him made acquainted with the true author of his elevation.

Nebuchadnezzar was slow in learning the lessons God had appointed him. Sharp discipline was needed; the result of which we see, when the humbled man, out of the abundance of his heart, declared to the whole earth,—to every people, nation, and language in it,—the great things which the high God had wrought toward him, ending his declaration with the remark—

* The history of the Jews during the past eighteen centuries will fully bear out this statement.

† Which was not fully done until the time of David (2 Sam. iii. 18; Acts vii. 45).

‡ 2 Chron. xxxiii. 11.

able doxology—"Now I, Nebuchadnezzar, praise, and extol, and honour the King of Heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase!" (Dan. iv. 37.)

This declaration is said to have preceded his death little more than a year. His descendants did not profit by his experience, and, failing to walk humbly with God, they lost the sceptre, which, in the time of his grandson Belshazzar, passed into the hands of Darius, the Mede, by the instrumentality of Cyrus.

As God, in His providence, took care that Nebuchadnezzar should know by whose power he reigned, so it was with Darius. He had prepared for Himself a witness in the faithful Daniel, in whom no fault could be found but in that which concerned the law of his God. This adherence to the law of his God brought Daniel into temporary trouble, but it wrought a mighty work. It gave occasion for that interposition of God on his behalf, which brought the heathen Darius to the knowledge of the true and living God himself; and not only so, but also was the means of making God known throughout the vast dominions of the kings of Babylon, Media, and Persia—when, after the deliverance of Daniel from the lions' den, Darius wrote:—

"To all people, nations, and languages dwelling upon the face of the earth; peace be multiplied unto you. I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel, for He is the living God, and steadfast for ever, and His dominions shall be even unto the end. He delivereth and rescueth, and worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions" (Dan. vi. 25, 26).

Darius had scarcely reigned two years when he died, and was succeeded by his nephew and son-in-law, Cyrus, the son of Cambyses, king of Persia. Thus he entered upon the sole dominion just at the very point of time, when the predicted seventy years' captivity of the Jews expired. Cyrus also, in the same sure word of prophecy, being named as the one who was to let the people of the Lord go free,* not only fulfilled that prediction, but also to the very letter the previous prediction made by the handwriting on the wall to Belshazzar—viz., that the kingdom was to be given to the *Medes* and to the *Persians* (Dan. v. 28). And so we find in actual fact that Darius, the Mede, came before Cyrus, the Persian, in possessing the kingdom of Belshazzar. As with Nebuchadnezzar and with Darius, so with Cyrus. There was still a Daniel to make

* Isaiah xlv. 1, 13.

known to him the one living and true God, who had raised him to his present elevation to do a special work for Him.

Cyrus faithfully and promptly performed his mission. In the first year of his reign he issued his proclamation, which gave liberty to the captives. And he was not ashamed to own his Lord, whom he had come to know, nor slow to acknowledge his obligations to him; but, on the contrary, proclaimed to all in his wide domain that the Lord God of heaven had given him all the kingdoms of the earth, and charged him with the building of His house in Jerusalem.*

Cyrus did not live long; and neither his son Cambyses or Ahasuerus, nor his successor, Smerdis, the pretender, the scriptural Artaxerxes I, were of the same spirit, and during their reigns the enemies of the Jews got these kings to stop the building of the temple. But another instrument was preparing in the person of Darius II., one who ruled in righteousness, as is evident from the fact that he would not arbitrarily settle the quarrel between the Jews and their neighbours, but made a decree to search for the *evidence*, which would enable him to settle the matter justly.†

The evidence was found, and his verdict, in accordance with it, given in favour of the Jews, and that with terrible earnestness. He seemed all at once to get his eyes opened as to the existence of this great God, and so anxious was he to share in the blessings of His public worship, that he ordered every possible facility to be given to the Jews in their work of restoring the temple, so that sacrifices and sweet-savours might be offered unto the God of heaven, and prayer made for the king and his sons; and should any one whatever attempt to put any hindrance in their way, the house of that person was to be pulled down, and himself hung on one of the timbers, and the whole made a dunghill. Many object to the vehemence of this decree, forgetting to make due allowance for it as the outcome of the newly-awakened consciousness of vast obligations to a recently found God and Master.

After the death of Darius II. another season of trouble befell the Jews, and an Artaxerxes is raised up as the deliverer, with an Ezra to instruct him. And, in the seventh year of his reign, we find him issuing a decree, in which, after making a confession of his faith in the God of Heaven, he empowers Ezra to restore His public worship, *teach* His laws, and *enforce* them by means of judges, &c. All refractory ones among the people were to be punished with death, banishment, confiscation of goods, or imprisonment, according to the measure of their obstinacy.

* Ezra i. 1, 2.

† Ezra vi. 1-12.

We have now reached a very remarkable point,* as we shall afterwards see; but, meantime, only observe that twelve years after, in the twentieth year of his reign, Nehemiah was sent to supplement the work of Ezra, and the *wall* of the city was built, as the *street*† had been, in troublous times.

Thus the "time of preparation," or precursory stages of the times of the Gentiles, went steadily on by an ever-increasing knowledge among them of the God of Heaven. Formerly they had known only the *gods of earth*; what they knew of the God of Israel was mostly by hearsay. Now they had come to understand that He was the God of Heaven, and that the kingdoms of the whole earth were under his control, and that *they*, as well as the *Jews*, were His subjects.

The faith of Artaxerxes, however, did not become general, and by-and-by the sceptre passed from the hands of his successors to those of another conqueror—Alexander of Græcia. But before we note the particulars of the transfer, one striking fact connected with the Jews ought to be pointed out, viz., that in the time of Ahasuerus—who, as many think, was this Artaxerxes—in every city of the hundred and twenty-seven provinces of his vast dominion Jews were found, and their peculiar laws, faith, &c., known. And whatever obscurity might have shaded them from public observation previous to the time of Haman, his malice was permitted to be the means of tearing it away, and the scattered race became the cynosure to which all eyes were directed. As the effect of the great deliverance so publicly wrought out for them, we are told that many people of the land became Jews, because of the fear of the Jews that fell upon them (Esther x. 17).

But, like every other revival which has ever yet taken place in our world, this one also died away; then a mighty overturn took place, when Alexander of Macedonia plucked the sceptre of the world out of the hand of Darius Codomannus, the last king of Persia. It is most interesting to notice that while Alexander, on first coming on the prophetic scene, knew nothing of the God of Heaven, yet a train of circumstances soon occurred through which he came to know that it was the God of Israel to whom he was indebted for the kingdom. The circumstances are related by Josephus, and may be briefly stated thus:—When Alexander laid siege to Tyre, he sent an

epistle to the Jewish high priest to forward him some auxiliaries, provisions for his army, and whatever tribute he had formerly paid Darius. The high priest returned answer that he had given his oath to Darius not to bear arms against him, which oath he would not transgress while the Persian king was in the land of the living. Alexander, furious at the answer, instantly determined their destruction; he would teach all men, through the Jews, and their high priest, to whom they must keep their oaths in the future. No sooner was Tyre and Gaza reduced than Alexander set out in haste to fulfil his threats of vengeance. The high priest was in agony, and, with the people, betook himself to special supplication for deliverance in this emergency. Then Jaddua, the high priest, and the rest of the priests, were told to put on their robes of office, and the Levites and others to put on their white garments, and go out to meet Alexander without any fear of consequences. They obeyed, and went out and waited for the king at a point called Sapha—i.e., a prospect, as from it a splendid view was had of both city and temple. When Alexander came upon the *cortège*, a sudden change came over him. He had been breathing out slaughter and death, but now he hurried away in advance of his army, and did homage to the high priest, on whose head was the golden plate with the name of God engraven thereon. The kings of Syria and the rest of his following thought Alexander had gone demented, and his favourite, Parmenio, inquired how he, the adored of all men, could adore the high priest of the Jews? "I did not adore *him*," was the reply, "but the God whose servant he is. I saw this very person in a dream, dressed in this very habit, when I was at Dios, in Macedonia; who, when I was considering how I might obtain the dominion of Asia, bade me make no delay, but boldly pass the sea, for he would conduct my army, and give me the dominion over Persia."

Josephus further says that Alexander went up into the temple, offered sacrifices to God, and was shown the book of Daniel, with the prophecies written in it regarding himself. He also granted the Jews many important privileges and favours, not only at that time, but during the whole course of his life; and, in order to get as many as possible to settle in his new city of Alexandria, granted them exceptional privileges.

The next advance in this preparatory stage of the times of the Gentiles is also very remarkable. Some fifteen years after Alexander's death, his vast dominion was finally divided into four great divisions—Egypt, Syria, Thrace, Macedonia. Ptolmey Lagus got Egypt; he also treacherously got possession of Jerusalem on a Sabbath day, and when he returned to Egypt, took a vast multitude of captives with him, not

* When Artaxerxes issued the edict, it was at once a profession of his faith in the "God of heaven," and gave the starting-point for the most important chronological prediction made by Gabriel to Daniel—i.e., of the seventy weeks to the Messiah, during the first seven weeks of which the street was to be built again, and the wall, even in troublous times (Dan. ix. 25).

† The streets had been built by Ezra, or some of his predecessors, previous to the time of Nehemiah, as at the time of the great demonstration, which took place when the walls were finished, the people stood in the street of the water-gate (Nehemiah viii. 1), while in verse 18 several streets are mentioned. Thus minutely were the first items of this prophecy fulfilled, as we shall afterwards see the rest of it was.

only out of the city, but also out of Judea, Samaria, and Galilee.

A successor of this king, Ptolemy Philadelphus, was an accomplished scholar, and also a great collector of books, aiming at nothing less than a library containing every book in the habitable earth.* In furtherance of this purpose, he greatly desired to have the sacred books of the Hebrews translated into Greek. Some of his friends pointed out to him how little they could expect the cordial co-operation of the Jews in this great work, when such a multitude of them were scattered as slaves throughout his kingdom. These, though above a hundred thousand, Ptolemy generously set free, paying the ransom money out of his own treasury; he returned also all the vessels and treasures which his father had taken out of the temple, adding many gifts himself. All that he asked in return was, that they should send to him such of their learned men as could faithfully translate for him their Sacred Books—i.e., the Holy Scriptures. Seventy-two elders came from Jerusalem, bringing a copy of the Law with them. They were received with great honour, and when their work was done, were sent away loaded with gifts. This first translation of the Hebrew Scriptures is known as the Septuagint, from the number of men occupied upon it†.

The work of preparation was now far advanced; notwithstanding the perversity of the Jews, God's purpose regarding them had stood. They had become His witnesses in *every province and city* in the habitable earth, and now *His Word, through their instrumentality*, was found in a language almost universally understood. This purpose of God had been carried out by the Jews in much sorrow and deep humiliation. Had they been faithful to Him, it would have been accomplished in a way much more agreeable to themselves—not in the way of punishment for disobedience, but in the way of reward and honour for well-doing (Isaiah xlviii. 12-19). This elaborate preparation of the Gentile world for taking the prophetic place in the plan of God, when the Jewish dispensation would end, was, as we have seen, all wrought out in natural sequence by the ordinary operation of Providence, until, when the sceptre of the world had passed into the hands of Rome,—shortly before the First Advent,—no nation in it was without the living witness—not only of the great truth that there was *One living and true God*—but also of the Jewish hope that about that time a great Deliverer was to arise; and, though very erroneous notions indeed existed as to His character, yet the expectation widely prevailed.

The preparation of the world being thus complete, in the ful-

* Josephus.

† Josephus.

ness of time the Deliverer came unto "His own," the Jewish nation, *but they received Him not*. Because of this unbelief, and the crime to which it led, they were broken off as a *nation* from being a people of God, and a new people, gathered out on new principles, fitted into their place. But while the Jews as a *nation* were cut off, no individual Jew was excluded from a place in the new commonwealth of Israel. On the contrary, the grand new principle of a general invitation to "whosoever will," was commanded to be proclaimed first of all at Jerusalem. Thus the Jewish dispensation, with its shadow of good things to come, ended in the antitypical reality.

Here, again, a new and striking analogy presents itself. The earthly Canaan was only typical of something still better, of the heavenly Canaan—the real, because everlasting kingdom, to be presided over by "great David's greater Son." Before the children of Israel were fit to take their place, as God's peculiar people, and *first* among the nations, they had to go down into Egypt, to be trained among the furnaces and brick-kilns for that high position, and so the *new Israel* had also to pass through a long course of discipline and affliction. And they, in like manner, were sent down into Egypt—the Egypt of wider significance—of the highly refined and civilised, but utterly corrupt and godless, Roman world. We have only to read the account of the martyrs, to see what a great fight of affliction the early Christians had to endure. For more than two centuries the furnaces of Pagan Rome were a fiercer ordeal than those of literal Egypt; and yet the sufferings of the true Israel of God in Pagan Rome pale in turn before what they had to endure in Papal Rome for well-nigh 1260 years.

The higher the result to be attained, the greater the care required, and the longer the process of discipline. Some 400 years or less were sufficient to produce an indestructible nation, but it has required eighteen centuries in the figurative Egypt—of toil and struggle, in the present evil world—to produce a people that will be incorruptible, and, consequently, indestructible in the fullest sense of the word. And such as are *thus* prepared *shall*, according to the sure word of the Lord, enter into, and for ever possess, the kingdom which cannot be moved, and which can never pass to other people.

The establishment of this kingdom upon earth Satan has done his utmost to prevent, and also to hinder its subjects from getting ready for it. As it was with the old Israel, so it will be with the new; and however little it may be realised by the faithful ones, struggling with present difficulties and trials, yet "*all things work together for good to them that love God, and are thus called according to His purpose*," because they are accomplishing in them the same meetness for their future high destiny, as the

bondage of Egypt accomplished in the Jewish people, who, while found scattered throughout every part of the habitable earth, are yet, *as a people*, bound together by ties which are *indestructible*.

"The collection and verification of facts," our scientific friends tell us, "must precede the discovery of the principles which explain them." And, from a careful study of the facts now related, we get a glimpse of one principle on which the Most High seems steadily to work—viz., *that the predictions of events to take place in the future are wrought out, in the ordinary course or operation of Providence, in the natural sequence of events, either prosperous or disastrous*. We are apt to imagine that an event, which is a fulfilment of prophecy, must be a very extraordinary affair, must, as it were, carry its own credentials with it, so that all may see what it means. This is so far from being the case, that the difficulty rather lies in finding out a single prophecy not fulfilled in the ordinary course of natural events. Take, for example, the First Advent, the point to which we have now come. Multitudinous predictions were scattered throughout the prophetic Scriptures regarding that, the greatest event which has yet happened in our world. These were most minutely, literally, and exhaustively fulfilled; and yet so simply, quietly,—in such an ordinary, everyday sort of manner,—that *He* was in the world, and the world knew Him not. "*He* had to come out of Bethlehem." Well, a Roman emperor issues a certain decree in regard to a tax which he is to impose on all his subjects. In consequence of that decree a certain poor woman and her husband had to repair to the city of Bethlehem. While there she gave birth to a son. It is probable that she left that place very soon, and never saw it again; and perhaps was scarcely noticed among the crowd who had to assemble for like purpose. Yet the prophecy was fulfilled—*Jesus was born in Bethlehem*. The word of the Lord, as spoken by Micah hundreds of years before, "*But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel*" (v. 2). Could any one have imagined that such a *great prophecy* regarding the coming of Him, whose goings forth had been of old, even from everlasting—and for whom the world of Jew and Gentile had been preparing for more than 4000 years, would have been fulfilled in such an ordinary way? The Jews did not expect it to be fulfilled in such a way. They would not believe that this was He of whom Moses and the prophets wrote; and we have the awful fact that as a nation they perished in their unbelief, because of the want of *éclat* which they expected—the want of the supernatural in the events connected with His birth, and otherwise earthly conditions. We, the Gentiles, who occupy

their place, have to take care that we do not fall into their error regarding His second coming, and perish after the same example of unbelief.

The supernatural element in prophecy is, as we shall yet more fully see, pretty much, if not altogether, confined to the minute predictions *in advance* of events which are to happen in all varieties of periods, from a few days to thousands of years. To those familiar with the prediction, who live at the time when it passes into actual fact, through the ordinary course of events, God's hand is as visible as though some mighty angel from heaven were to work it out. This becomes at once a test of character and a reward. "*The wise shall understand*" (Dan. xii. 10); "*Whoso is wise and considereth these things, even they shall understand the loving-kindness of the Lord*" (Psalm cvii. 3, 4). *The wise virgins go in with the bridegroom*. If everything were so plain that people could not but understand, then they would be like mere machines, moved by a power which they could not resist; they would believe because they could not help believing, and thus defeat God's purpose.

Another principle which discovers itself is, that God does not work in the impulsive, arbitrary manner often attributed to Him. For every great change which He accomplishes, there is a time of preparation. We have traced it out in the commencement of the Jewish dispensation, and from the commencement of the times of the Gentiles, up to the point when they take the place of the Jews on the prophetic programme; and we shall see it yet more fully developed, as event after event in the Gentile world passes in review before us. But especially will it become evident when we reach what is emphatically called "*the time of the end*"—"the day of His preparation" (Nahum ii. 3) for the coming King.

CHAPTER V.

FIRST PRINCIPLES.

HAVING followed the advice of geographical experts in taking a general view of the entire scope and range of God's plan and purpose, as seen in the arrangements of the ages or dispensations, we are prepared to enter upon a closer scrutiny of their parts. (See Diagram and Page 12). Here, again, we are quite in accord with scientists in general. They tell us that—

"No man can understand any science, or anything, who cannot lay his hand on the elementary principles, and, by the light of these, trace out the relations and dependencies of the whole. These are the *keys of knowledge*, to which all the sciences open their arcana, and without which they remain inexorably shut to all manner of solicitation. Without the knowledge of first principles, a man will behold truth always in isolated fragments, and be surrounded with a wilderness of light. Such knowledge is like a mass of disordered mechanism, utterly incapable of use; a maze utterly overwhelming, inextricable."—*MENTAL DISCIPLINE*.

These words are none too strong to apply to the experience of some in the field of prophecy. Is it not for want of first principles that so many blunders have been made? Let it incite us to search for them all the more diligently, and try this method of investigation, though the field be different. By it they explore the different departments of God's *works*—we shall explore His *Word*; in doing so we are only following the Lord's own express command to *consider*, to *search*. Before beginning to do so, we shall just listen one moment more to them, while they tell us their mode of procedure.

"Independent investigation is of primary importance. We should be accustomed to explore every subject, to analyse and take it apart, ascertain and define its elementary principles, and all its dependencies and relations, label the whole with letters of fire, and put it together again; then we shall understand it, then we shall never forget it, and then, everywhere and instantaneously, it will be ready for use."—*ART OF THINKING*.

"Is it not presumptuous to deal so with God's Word, especially the prophetic part of it?" No, we need not fear presumption, when we have the express declaration that "while *secret* things belong to *God*, what has been *revealed* belongs to *us*." "But prophecy is a *secret* thing?" Not so, every prophecy is a revealed thing—it is simply God telling us what is going to take place beforehand. He has, however, various ways

of telling it. Sometimes He hides it up in a sort of puzzle or problem, which all our ingenuity will never reveal without the help of His own Spirit. But then that spirit is offered to *any one*; nay more, we are invited—even pressed, as it were—to enter the cabinet of the King of kings, and be made acquainted with His secret (Jer. xxiii 22). And very much are mortals blamed for not doing so; and the results of this neglect are represented as most disastrous, as the whole of Jer. xxiii. and many other kindred passages testify.

Before His eye, lie disposed, in luminous and exquisite order, the whole series of events connected with the redemption of man, each occupying the very place and crisis where it will most effectually subserve the purposes of His love. And long before they occur, He condescends to tell the time *when*, the manner *how*, and the *means by which*, they shall be accomplished. Does He complain of men besieging Him for the information? Rather the opposite; his complaint is—"I have written unto them the great things of my law, and they esteem them not" (Hosea viii. 12). At the same time He has so surrounded the subject with difficulties as to make it a thorough test of our moral condition. Only they "whose hearts are prepared" (Ezra vii. 10; Dan. ix. 2, 3), or, with the apostle, "keep loving his appearing," will ever get, or care to get, far into the secret. Those really wishing to do so, have only to follow the directions given (Prov. ii. 2-5), which may be summed up in two words—*supplication* and *study*. Instead, then, of its being presumptuous to study prophecy, fulfilled or unfulfilled, the presumption lies all the other way.

The first great central fact in human history is the creation of man in the likeness of God. A peculiarity in the account of it claims attention. Adam is said to be both *made* and *created*—two very different things. Man's tripartite nature, in connection with other facts, makes the difficulty easy of solution. There is first the formation of a material body out of a *material* earth; into this was breathed a living soul—an animal life common to man and other animals. The new-born earth required something higher still in the lord who was to govern it. Then came man's crowning glory, in a third nature being given him, which was created in the image of God.

To this wondrous creature, possessing holiness, righteousness, knowledge, intelligence, skill, &c., the *dominion* was given; not unlimited dominion—its sphere was exactly defined. It was to be exercised over the earth, and over all orders of living creatures, in it, on it, and over it—fish, fowls, and cattle. But in this dominion, absolute in its sphere, all were to share alike—equal rights, equal duties and privileges, being enjoyed by each individual, it being given to *them*. Dominion of man over man,

as it now obtains on earth, did not originate with God. It had no place in Paradise. There it was, and would have been, a commonwealth, governed only by the laws of love and right: it is a lovely picture, but scarcely is it seen when it disappears. And to such questions as—"Why was this permitted?" "Did the Divine intention, in the creation of man, include sin and death?" Scripture gives but one response—"Secret things belong to God."*

The immediate cause of this, revolutionary epoch, just at the commencement of earth's history, was one of the lower animals—a serpent—possessed, as we are informed, of more natural cunning than any other beast of the field. Probably this peculiar characteristic may have previously attracted the attention of the first pair. In a sense, it must have done so, as Adam named all the animals brought before him according to their nature. So Eve, knowing it to be a remarkable creature, would not be surprised when it developed the power of speech.

Having got a fitting opportunity, *in the absence of Adam*, it put the insidious question, "Yea," or is it true "that God hath said, 'Ye shall not eat of every tree of the garden?'" To which Eve, in reply, stated, with the utmost *naïveté*, the conditions under which they were placed. It is probable we have only the salient points of that fatal conversation, and that much more passed between the two ere the serpent flatly contradicted God, and gave utterance to the first lie which defiled our earth. Eve believed the lie, acted on it, and immediately became Satan's tool to drag her husband down to their own degraded position.

Herein the force of the serpent's cunning is most manifest. Had it approached Adam *directly*, probably it would have met with direct repulse; but the one vulnerable point was attacked, and Adam fell, not as a *deceived* man, but as a *wilful transgressor*. This distinction is very fully brought out by the apostle in 2 Cor. xi. 3. There Paul distinctly states that *Eve* was *deceived*, by the subtlety of the serpent, into the act of transgression; then, in 1 Tim. ii. 14, he further tells us that Adam was *not* deceived. He understood the nature of his act—that it was rebellion against God; yet he committed it. His offence was therefore of a very grave nature—his *wilful* transgression brought sin into the world, and death by sin was entailed upon

* Here we are brought face to face with one of the secret things which belong to God—viz., the origin of evil. How it originated He has not been pleased to reveal; and it is curious to observe, that it is this and other such questions that men are most anxious to pry into, while what God has revealed is neglected on the pretence that it cannot be understood. In both of which courses man has Satan's utmost aid. He does not want men to *take heed* to the sure word of prophecy, and to be warned of impending danger; but he does wish them to occupy their minds with subjects which can have no salutary effect.

the whole race (Rom. v. 12). Satan's triumph was complete.* We say Satan's, because one of the things which God has been pleased to reveal in connection with that sad event is that the serpent was merely the tool of a great but fallen power. Much information is given afterwards about this being, and at last (Rev. xx. 1) he is plainly termed that "old Serpent the Devil," so there is no room for doubt on that point.

In God's manner of dealing with the culprits, we get the first intimation of one principle in the Divine government—viz., that *wilful* transgression breaks all bonds between God and the sinner for ever. This is not stated in words, but it is brought out in fact. Adam was set aside, and the deceived woman was made the vehicle or medium through which mercy might flow into the now ruined world.†

Satan does not seem to have known that any such provision for the recovery of man *could* or *would* be made, and it is most interesting to notice that this very thing (viz., that his evil work would be undone through the seed of the woman) formed his punishment. Cunning was outdone by wisdom—MERCY had found a way of escape through the deceived victim. She had not sinned wilfully—there was the loophole which Satan had not taken into account.

There is wonderful significance in the few words spoken to Satan. No question is asked as to the reason of his conduct: it was judgment without mercy for him. "Because thou hast done THIS." Ah, how much the little word "this" contains. What had he done? He had succeeded in revolutionising the whole course of this world, in introducing the reign of INFERNAL power instead of HEAVENLY. So far as the material system is concerned, outwardly, there might be at first little change; but the germ of dissolution was planted in it; the creature, or creation, was made subject to vanity. This germ would, however, soon begin to show itself, and pass through the various stages of development, until the fatal effects of that primitive curse would at length be seen in the darkened sun, the lustreless moon, the falling stars, and, finally, in the last dread shaking of the

* The principle thus indicated by God's mode of procedure is afterwards plainly stated by the Apostle Paul in Heb. x. 21-26. In which terrible statement God fully makes known to us, that sin is such an awful thing, that there was only one possible way in which He could show mercy to the sinner. Consequently, for such as reject or neglect this one means of salvation, there remains nothing but a fearful looking-for of judgment.

† It must have been at this terrible juncture that He, who became the ruined world's Redeemer, spoke these ever memorable words—"Save from going down to the pit; I have found a ransom" (Job. xxxiii. 24).—"atonement."—[marginal reading]. What this ransom was this Deliverer himself tells us, in words of wondrous pathos; "The Lord God hath opened mine ears, and I was not rebellious, neither turned away back. I gave my back to the smiters, and I set my face as a flint, and I knew that I shall not be ashamed." And we now, from our advanced position, can look back on the time when this faithful promiser, when the time was come, steadfastly set His face to go up to Jerusalem, when these early predictions were to the letter fulfilled (Isaiah l. 5, 6; Luke ix. 51).

heavens and the earth—which will precede the establishment of the new heavens and the new earth, in which RIGHTEOUSNESS shall dwell for ever.

Such is the amount of material evil contained in the little "this." As for the moral evil, who can fathom it? The heart sickens at the very thought of trying. Oh, the vice, the suffering, the sorrow, of which our defiled earth has been the scene, since the holy harmonies, which blessed its early history, were thus broken! The elements of evil, then introduced, still work; and in this our own day, the momentum acquired by moral evil is so great, that men's hearts begin to fail them for fear at the awful prospect. But a point will come, when the flood of abounding iniquity will be stayed. The Spirit of the Lord will lift up a standard against *him*, for it is the incoming of this original enemy in a *person*, which is to bring the climax of this terrible flood. It is against some one termed "*him*"* that the Spirit is to lift a standard, and it is after this is done that the promise will be fulfilled: "The Redeemer shall come to Zion, and to them that turn from transgression in Jacob, saith the Lord" (Isaiah lix. 20). And this is to take place when the day of vengeance begins.

These things imply a long time to work them out, and perhaps the force of the punishment lay in this, that he, Satan, was compelled to work out to their final issues the evil principles which he had now introduced. He should have full opportunity of showing what is in him, before the Lord takes the kingdom which shall never be moved nor shaken, as this had begun to be. And, during the long process, until the present order of things be finally subverted, Satan would exert to the utmost his innate qualities to retain the fallen race under his sway, notwithstanding that, the prey would be taken from him, and every one who really desired a place in the coming righteous kingdom would secure it; and the sufferings, oppositions, and evils of all kinds, which he and his followers could inflict upon those heirs of this coming kingdom, would just be the very means by which they would be thoroughly prepared to enter upon its possession.[†]

On the *visible* agent of this terrible catastrophe doom was then pronounced, and, through it, on the *invisible* one. On the

* Throughout the whole Scriptures, the idea is clearly given of some one who will head up the world's iniquity—here spoken of as "*him*." He is elsewhere termed the "*Assyrian*," "*Fierce King*," "*Covering Cherub*," "*Lucifer*," "*Wicked One*," "*Man of Sin*"—that is to be revealed, after a time of falling away or apostasy (2 Thess. ii. 3).
† There is one thing to be specially noted—viz., that, up to the First Advent, Satan was always permitted to show his hand *first*. The serpent seed had the precedence. Cain came before Abel; the history of Cain's posterity is given previous to that of Seth. Ishmael preceded Isaac; Esau, Jacob; Saul before David; Adonijah before Solomon; Barabbas before Christ. This law is completely reversed after the advent of Christ, of which more anon.

first part of the sentence we need not dwell. We have sufficient proof that the seeds of death were lodged in the material part of man, and that the corruption which takes place in the human frame, when death has done its work, is but too apt an emblem of the ruin wrought in the inner, or immaterial, part of his nature. But, as the full effect of the injection of a little speck of the serpent's poison is not seen for some little time, so the effect of the virulent poison of sin upon the higher nature of man is not seen at once; the principles of evil must have time to work before they can be fully seen either in the individual soul, or in the race as a whole.*

The next part of the sentence belongs to the invisible agent—to Satan—of which the first item is, "I will put *enmity* between thee and the woman." "*Enmity*" has been defined as "the quality of being an enemy, the—opposite of friendship. Enmity lies in the heart; is deep and malignant; a something permanent; it is altogether personal, and often lies concealed in the heart, and does not betray itself by any open act of hostility." Such is the attitude to be henceforth maintained between the tempter and the woman, his victim. "Which things are an allegory," says the apostle—i.e., an exact representation given of one thing, in language and terms exactly suitable to another object, the first standing as the symbol or type of the other object, or antitype, the resemblance between which is so exact, that we come naturally to see the real sense intended.

Here, then, we have in type, Satan and the woman, set in a state of personal and permanent opposition to each other, with a quality, existing in the heart of each, which will keep them for ever apart. What does this signify? Throughout the whole Scripture, a *woman* is used as the symbol for the True Church—i.e., those who take their stand on God's side against the world, as controlled by Satan, its god, in an outward course of present enjoyment, and by an inward state of the heart, termed the carnal mind, or enmity against God (Romans viii. 6, 7). James further explains the position when he says, that whoever will be a friend of the world is the enemy of God,—friendship with the world manifesting that the heart is in a state of enmity to Him. The meaning seems to be this, that henceforth there will be a marked distinction between the children of light and the children of darkness; caused by the acting out of the principles which fill the hearts of each class, and that no amalgamation can take place between them until either the one or the other give up the distinctive principles which keep

* The real nature of that first sin will not be fully seen until Rev. xix. 19 become a fact, when all the strength of an apostate world will be gathered together, to make war with the King of kings and Lord of lords.

them apart. The last part of the sentence reveals the enmity broken out into actual conflict, in which the seed of the woman was to have an ultimate and complete victory. This is clearly indicated in the words, "it shall bruise thy head." This state of conflict is to be begun by a person receiving a deadly wound:—"Thou shalt bruise his heel," words containing at once both the promise of a Redeemer and prophecy of His death.

In the manner of God's dealing with Satan, we get an idea of the terribleness of sin, and of the cup of unmixed wrath which it ultimately brings. It is to be noticed that He had traced sin out to its true source--the serpent--or rather, to the being whom it represented, and who, though the last examined, was the first to receive sentence, which was pronounced instantaneously, and left no room for hope; while the very hardest part of it was put first, "It shall bruise thy head"--i.e., accomplish your complete destruction. The two minor culprits stood by listening to the words which, while meaning judgment only to the tempter, opened a door of hope for them. The woman then received her sentence. It partook of the nature of her offence. She wished to be independent and is made subject to Adam, previously her equal; and, in this subject condition, she is besides to have a general burden of combined sorrow and suffering. Adam's sentence comes last, and is prefaced with, "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree whereof I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return" (Gen. iii. 10-17).*

The most terrible part of Adam's sentence came last: "Dust thou art, and unto dust shalt thou return." Thus, by one man, sin entered into the world, and death by sin--the power of inflicting that death devolving upon Satan as a part of his

* Here, while Adam has to listen to his direful sentence, in which the destruction of the sinner by death is pronounced, it is to be noticed that the lighter parts of the punishment are put first. His labour, and sorrow, &c., which would precede death, are first stated as if there was an unwillingness to pronounce his terrible doom. There are some of the opinion that Adam had sinned in his heart before he took the fruit from his wife, and ate it--that outward act being only the result of an inward breach of the law, "Thou shalt have no other gods before me," in that Eve occupied the chief place in his affections, and that when she sinned, by taking the fruit, he, fully aware of the consequences, yet took and ate it also rather than be separated from her. Be this as it may, God does point out the fact, that he had really preferred to listen to the voice of his wife rather than to His command, while fully aware of the consequences, which amounts virtually to the same thing--the preference of the creature to the Creator. Because of this the ground was cursed for his sake. Hitherto, it had yielded its fruit without his labour. Now a change so dire will pass upon it, that thorns and thistles will be its natural product, and only by the sweat of his face will he get sufficient from it for the supply of his necessary wants. On, on, to the bitter end--when his body, which had been taken from the dust, should return to it--man would have to toil for a supply to its ever-recurring wants.

punishment. In him, therefore, we find the antitypical avenger of blood, of the broken law; it is from him that mortals have to flee individually to the antitypical city of refuge.

Thus, for a time, the earth is put under the curse, and left under the sway of the usurper, where, as suzerain he is permitted to reign over the revolted kingdom of this world, which, meantime, is to be the scene of stupendous events, whose issues will be eternal. One, mysteriously called "the seed of the woman" will repair the injuries of man's rebellion, by becoming a victim to this suzerain--armed with the power of death over all born into this world, now his domain. Another kingdom will be set up, the subjects of which will be incorruptible and immortal, and the process by which these will be prepared will go on instrumentally through these very elements of toil, suffering, sorrow, and death, until millions on millions of these heirs of "the kingdom which cannot be moved" shall be gathered out of the one now preparing, morally and materially for its doom.

The next fact recorded for our instruction is, that Adam called his wife's name Eve, "because she was the mother of all living" (Gen. iii. 20). There must be deep significance in this action, or the account of it would not have been preserved. If he had nothing more in view than that she was to be the mother of the whole human race, both knew it before; and, at this juncture, there was anything but cause for congratulation or commemoration in the fact that she was to be the general mother of a race--in consequence of the sentence to which they had just listened--judicially dead. If that was all he had in view, she might have been more correctly named the mother of all dying ones. His naming her "Eve" signifies that he both understood and BELIEVED the promise of rescue for the human race through a Deliverer, who, in some special sense, would be the "seed of the woman." He knew that he and his wife, in the ordinary sense, would only be the common parents of the dead. But, by faith, he saw the new race rising out of the present ruin, through the achievement of a bruised yet triumphant, Redeemer; and, doubtless, his faith was counted unto him for righteousness, for the next fact made known to us is, that the Lord God made coats of skin for them, and clothed them--an action of wonderful significance. They had attempted to hide the shame of their naked condition by a covering of fig-leaves. It was not sufficient. But immediately after Adam thus names his wife (and in doing so, proclaims his faith in the promise of a coming Deliverer), God himself prepares a covering for them, and also Himself puts it upon them. It was a coat of skin where-with he clothed each of them. This skin must have come off some victim, which would previously have to be slain. What would that slain victim typify? The bruised heel of the One

in whom all their hopes now centred. And what would those skin-coats typify? Why, the robe of righteousness, which the finished work of this great Redeemer would provide for naked, guilty souls, the providing and putting on of which is the special work of Christ, and the Lord the Spirit.

The next thing revealed to us is their expulsion from Eden, and the reasons for it, "lest they should eat of the tree of life, and live for ever;" which, now in their fallen condition, would have been an inconceivable calamity, to prevent which they were driven out. Regarding this tree of life in the midst of the garden, we would naturally suppose that, on account of its peculiar property of perpetuating life, the desire to eat of it would have been stronger than to take of the one that led to death. In point of fact, it was not so; and now, lest their subtle foe should again circumvent them with his wiles, they are shut out from the temptation, and an effective guard placed at the EAST of the garden, where the entrance therefore would be. Perhaps they had never realised the greatness of their privilege in having this tree to eat of,—it was only the tree of knowledge of good and evil from which they were debarred,—yet they had never done it, and now we see it put beyond their reach for ever, so far as the paradise of Eden was concerned.

But we are not done with the tree of life. We are permitted, through the visions of John, to see it again, when, after the re-gensis of the earth, now cursed with its burden of sin and the rule of its infernal suzerain, once more it appears; not, however, in the midst of the paradise of Eden,—a simple garden, the lovely home of a once happy pair,—but in the midst of the paradise of God, in the midst of a city of wondrous beauty, the metropolis of a regenerated earth, with its gates—north, south, east, and west—standing open at all times; for all imperfections connected with the present system; with the curse itself, and all its effects, passed for ever away. Right in the midst of this glorious city, along the banks of the river of the water of life, grows the Tree of Life, *yielding* its fruit every month. No more labour for sustenance. The fruit of this Tree yields its fruit to a certain class, whose privilege it is to eat of it; while the Spirit Himself tells us who compose that class, and also what gives them the peculiar privileges. It is for those who overcome—i.e., those who take the side of the Deliverer, who are the true spiritual seed of the woman, by having found eternal life in Christ. Thus we have the complete vision in embryo at the very outset—the starting-point of human history.

It is now a well-known fact that the ancients, in commemorating great events, inscribed them on rocks or stones, in three different languages. The famous Rosetta Stone, and the inscriptions on the rocks of Behistun, will afford familiar illustra-

tions. So here, at the very cradle of human existence, we have a tablet set up, on which is not only written an account of the dire event of the Fall, and its immediate consequences, but also having inscribed on it, in three different styles of prophecy, the story of a coming Redeemer, with an account of the work which He is to accomplish.* First, a simple prediction, spanning in its vast scope the whole period from Paradise lost to Paradise restored—telling at once of the completed work of a Redeemer, and of the completed destruction of the destroyer. Next, the story of redemption by blood is told most emphatically by typical representation, by the slain victim from whose body came the covering for their nakedness, which they had vainly attempted to hide by a covering of fig leaves—fit emblem of a guilty soul's attempt to hide its natural deformity by a covering of self-righteous deeds. Then we have the actual historical events, which, while primarily true and trustworthy records of what took place in Eden, yet, like most other Old Testament narratives, were also "shadows of things to come," in that they hold to another long subsequent and still occurring series of events, the remarkable relation of type and antitype, and so may be termed HISTORICAL PROPHECIES.

Not only is this true of the whole series, but of each event in particular. We are not at all on doubtful ground in saying this, because Scripture itself points out the fact. In Rom. v. 14 it is expressly stated that Adam was a figure or type of Him that was to come, and the same truth is pointed out in 1 Cor. xv. 45-49. Adam, in whom the human race had its rise, is the natural image of the second Adam, with whom the new spiritual race begins. But the parallel does not end there. The deep sleep into which the first Adam was cast, the opening of his side, and the formation of Eve from a rib taken therefrom, clearly prefigured the death of Christ, the opening of his side, and the regeneration of believers; while Eve herself, formed of the rib taken from Adam's side, was the natural image or type of believers regenerated, both in their body and in their minds, by the breaking of Christ's body on the Cross. So the circumstances accompanying her formation fitly symbolise the formation of the Church, and are meant to prefigure that great event.

In one other point Adam affords a lively, though very imperfect, type of Christ, viz., in his love for Eve; sinful, selfish love it was, still he gave up all, and braved death itself, rather than be separated from her. So Christ loved the Church, and gave

* It is also worthy of notice, that when the Deliverer did come, the Cross on which he was lifted up, and exposed to the utmost rage of men and devils, bore the inscription—in three different languages: "THIS IS JESUS, THE KING OF THE JEWS" (Luke xxiii. 38).

Himself for it. No sinful, selfish element mingled with the love that led Him down from the heights of glory to assume, not only the nature of man, but the lowly form of a servant, that in all respects He might feel the weight of man's burden, even to that of labouring for His daily bread, finishing up His painful career on earth by a shameful death, that He might wash, sanctify, and prepare a people to be received into everlasting union with Himself. And this wondrous story of love unto death the events in Eden historically foreshadowed.

After the account of the expulsion from Eden, the sad story ends with the statement, that a special guard of Cherubim and a *flaming* sword were placed at the entrance. We know not how long these remained visible, but the fact of their being placed there is for us sufficiently significant. God, who does nothing without reason, had a purpose to serve by placing them there, though it had only been sufficiently long to drive the culprits in terror from the scene of their former happiness, while the fact of the circumstance being related, shows that some important lesson was thereby intended to be conveyed to after generations. We find a warrant for so thinking, in a statement made by St Paul, in Heb. iv. 3—viz., "that, because of unbelief, some would not enter into rest, although God's works were *finished* from the foundation of the world." God's works may be said to be finished from the foundation of the world in a double sense; first, by being arranged and finished in His own mind, or unalterable purpose, before being made known in practical outcome. In which state mortals necessarily remain in ignorance of them, and so can neither exercise faith in, nor be guilty of unbelief regarding them; this cannot, therefore, be the meaning of the Apostle's words. Further, as we know that God's purposes regarding man are only yet in the process of being carried out, they are therefore not yet finished in a practical sense. So, if we wish to understand what is meant, we must look for some other explanation of the statement; and we seem to get it in this, that when His purpose regarding man was finished in His own mind before it even began to be practically carried out, it was clearly and fully *represented in type*. The principle of this is exactly the same as that acted on by either civil engineer or architect. The work is first arranged and finished in his own mind, then a model is drawn or made, by means of which it is made visible to others, so that a perfect judgment can be formed regarding the work designed to be accomplished. Such model is sufficient for all practical purposes, because from it can be learned the utility of the machine, or in the appearance and accommodation of the building which it represents in miniature, what is designed to be produced on a large scale. So important is this principle, that we would

expect very little indeed of what was either useful or elegant, from a work begun at random,—without a finished or correct plan or model being previously prepared. And such, in His infinite goodness, God was pleased to present to the faith of His creatures, in the account of the transactions which took place in Eden, a perfect model, or miniature of His own work of redemption, and of Satan's work of destruction. A set of perfect symbols are given, which tell in hieroglyphics the distinct and separate work of each.

The story of ruin, and Satan's work, with its ultimate issues, is told with great distinctness. The serpent, in his cunning and subtlety, vividly points out the wily nature of the foe, who ever lies in wait to deceive the unwatchful. In the doom of eating dust all the days of his life, we have the symbol of man's degradation to the level of the beast, in his eager pursuit of earthly good, things perishing in the using, "lading himself with thick clay," gold, riches; the prodigal vainly trying to fill his belly with the husks which swine do eat. Man's constant eager pursuit after these things, tells of the complete amalgamation of nature and Satanic control, when, with a new and living way set open to the tree of life, man prefers to grovel among the lusts of the flesh, the lusts of the eye, and the pride of life, in which is summed up the whole round of earthly enjoyment, fitly represented by the fruit, pleasant to the eye, good for food, and to be desired to make one wise. The fig-leaves show the utter insufficiency of all the efforts which an awakened man may make to remedy his state or satisfy his own consciousness of need; how much less to meet the flaming sword, or these terrible cherubim, which guard the way to the tree of life. The prostrate form of the serpent symbolises a terrible fact in man's experience. His nature is formed for being possessed by another. According, therefore, to the character of the power having control over it, so will he become degraded, or elevated, increasingly. By that fatal act of disobedience, the link which bound man to God was broken, and his nature, emptied of good, and handed over to the domination of the Prince of Darkness, now supinely lies in the wicked one, "without strength" to raise himself. Wicked men and seducers shall wax worse and worse (1 John v. 10; 2 Tim. iii. 13).

As with man's nature, thus given over to the destructive forces of evil, so with the earth for his sake. Though no physical necessity existed for its disintegration, yet, for man's sin, it would "wax old like a garment," and pass away. There would be a gradual process going on in the earth, as presently constituted, analogous to that of the human frame growing old, or like a garment worn out, and so necessarily put away. Thus, in man's home—the earth, in his body, in his higher nature, we have

all the symbols of a gradual, but perfect ruin. Are all these things to be accomplished by the mere fiat of the Almighty? No, there were adequate means appointed to procure adequate results. We learn from the Scriptures that there was a ministration of death, of which we have the symbols in the Cherubim, and the flaming sword* turning every way. In these terrible watchers, set to guard the way of the tree of life, we have the representatives of the ministration of death, whose work and character would be revealed side by side with that of the ministration of life.

* Flaming Sword—"A devouring fire, turning or rolling upon itself."—BISHOP HORSER.

CHAPTER VI.

HISTORICAL PROPHECY.

ONE method of showing the importance of studying prophecy, is to give the proportion of Scripture occupied by it. The estimates, as given by various writers, vary from a fiftieth to a fourth part. But there is a sense in which it may be correctly said, that not a part of Scripture merely, but the whole of it, is so occupied. The proof of this position is clear and simple. On looking at the illustrative diagram or table, a double line may be observed stretching out from the very starting-point of earth's chronological history; one end centring itself in the First Advent, the other stretching on to the Second. This represents the vast scope of the first prediction or prophecy, as given by God just before fallen man was driven out of Paradise. All additional matter in the Scriptures—every fact, narrative, history, event, &c.—will be found to have close and intimate connection with the working out of the comprehensive and gracious scheme, embodied in and revealed by that one prediction; and it is only as we fail to discern this connection, that any part of Scripture appears fragmentary, or its subjects desultory.

"God," as one beautifully says, "deals not in isolated fragments. His works are perfect in all their parts, and in all their connections." Dr Watts gives metrical expression to the same truth, when he tells us that "the law which forms the world a sphere, also moulds into like perfection of form the tiny drop that trickles down the mourner's cheek." And we find a remarkable analogy obtaining between the natural law, which thus pervades the material world, and one which, in like manner, moulds and fashions prophecy after one great model—at least on one great principle. "History repeats itself," is a common remark "History is prophecy," "What has been, will be," &c.; and back here, at the commencement of earth's history, we are shown the reason, in the two great principles of good and evil,—divine and Satanic influence,—which are the mainsprings of the world's action. The circumstances, through which these principles operate, differ at different times, but the results produced by each are the same, whether the sphere be wide or circumscribed on which their effects are manifest. Careful observation gives us this remarkable fact, that at the beginning of

each dispensation, two individuals, all unconsciously to themselves, become the exponents, in their own personal history, of these principles, in that, by their spirit and actions, they afford a perfect pre-figuration of what will be afterwards wrought out on a much more extended scale. And so their lives become a sort of historical parable or prophecy, to be read by future generations. Thus Abel, being dead, yet speaketh; so does Cain, on the opposite side. Let us look at what they say.

When Eve's first son was born, she imagined him to be the promised seed, and, in her exultation, called him Cain—possession, or, as her words might be rendered, "I have gotten a man—the Lord." The very fact of so naming him shows the eager desire, and anxious expectation, with which Eve looked for the fulfilment of the promise, and how well also she understood its nature. It appears that Eve soon found out her mistake.* This is not stated in words, but we have the significant fact, that her next son was named Abel,—sorrow, vanity,—by which name she tells the story of her disappointed hopes.†

When the first two men born into the world are brought to the historic front, they had already chosen their profession—Cain tilled the ground, and Abel fed sheep. They had, doubtless, been well instructed regarding their real position, as lying under the sentence of death because of sin, with a fallen nature and corrupt tendencies. But their parents could further tell them of the sure word of prophecy, which gave the joyful hope of a Deliverer, who would destroy the usurper who had so fraudulently obtained present possession of the world, and restore to them the lost purity and dominion. Thus the true light, which lighteth every man which cometh into the world (John i. 9), brought its healing, cheering beams to bear upon the hearts of these young men. By the humble, penitent Abel it was gladly accepted, to guide his feet into the way of peace (Luke i. 19), but to the proud, domineering Cain, it was "as a lamp despised in the tabernacle of him that is at ease" (Job xii. 5).

"In process of time" (at the end of days, as the margin reads, and which signifies, perhaps, a period analogous to what we call coming of age), they were brought to the test which would decide whether the God of Heaven, with His grand scheme of salva-

* It is probable that Cain soon asserted his lordship, but in a way that his mother little expected—viz., in the domineering ways of a spoiled child. Inexperienced to a degree, which no other mother ever was, and with such expectations regarding her son, she would make much of him, and the inevitable results of indulgence followed.

† Thus Eve was the very first blunderer in regard to the fulfilment of prophecy. She was perfectly correct as to the thing expected—a man, the Lord. But she expected him too soon, being ignorant of the long, dreary interval which would intervene until the fulness of time would come, when the world would be in a state of readiness for the Adversary of the Man, who was Jehovah's fellow, yet in a sense of which Eve had no conception, the woman's seed. It need scarcely be pointed out how exactly the mistake of the typical Eve was repeated by the antitypical Eve—the Church—in regard to the Second Coming. The analogy goes further still, as will be shown in its place.

tion, through a Saviour, for lost man, was to have the devotion of their hearts and the guidance of their lives; or whether they would continue in the shameful state of degradation and slavery to which the usurper had reduced them, and work out in connection with him, the inevitable doom which sin had entailed on all men.* Abel's humbled heart accepted mercy through the Saviour, and presented the offering which symbolised his faith in the same. It is probable that fire fell from heaven, and consumed the sacrifice, as that was the mode in after-ages by which God signified his acceptance of an offering on important occasions. At least, we are sure that some very special token of approbation was given to Abel's sacrifice, while Cain's offering of the fruits of the ground lay unnoticed. What did these fruits of the ground signify, that they were so utterly ignored? Cain was making a profession of his faith, or he would not have been offering at all, but it was not faith in a Saviour. On first thoughts, it appears as if Cain assumed the position of an unfallen man, and so presented to God just such an offering as his father might have done in Paradise; but deeper scrutiny shows something different. It is the *fruit of the ground* which he offered to God. His father could only have offered the fruit of trees, or herbs, *yielded without labour*. Cain's offering was the result of labour and toil, in presenting which, he not only acknowledged his position as a man doomed to toil for his bread, but also made his complaints regarding it. It was exactly the spirit of the one whom Jesus represented as saying—"Lord, I knew thee that thou art an hard man" (Matt. xxv. 24). That this was the spirit in which he made the offering, we learn from Jude, who tells us that the *way of Cain* "was murmuring and complaining." It does not appear that he purposed to turn away from God; he meant to be a religious man after his own fashion, and render such worship as his proud, discontented heart could stoop to. But the marks of Divine approbation which Abel's sacrifice received, touched to the quick his proud soul, and the latent enmity of his heart against his brother was made manifest, by unjustly attaching to him the blame of his offering being rejected.

Cain seems also to have entertained the idea that Abel, because of being the acknowledged object of Divine favour, would now lord it over him. To correct such an erroneous idea, God condescended to explain that the difference in their spiritual condition would have no such result. Abel had chosen the subject place, and would wait until dominion was legitimately

* Life had begun outside Eden on a new principle. There were now two masters, and man had the power of choice between them. Probably the choice of Cain and Abel had been previously made, and now they were called upon openly to manifest it.

restored to man in God's way. No present precedence would therefore be claimed by him, from what had happened; and, besides, no partiality had been shown. The same way was open to Cain, and the same favour would be shown to him, if he drew near to God in the only way in which a sinful man could be accepted. But the infatuated Cain heeded not. This groundless enmity he continued to cherish against his brother, until it ripened into some settled purpose, which seems to have been, that the world should not have two leaders—Abel must give in to him or die. "And Cain talked with Abel," and doubtless acted the rôle of the tempter with consummate skill; but Abel was steadfast. There was but one other way by which Cain could accomplish his purpose of putting a stop to the humiliating rite of sacrifice, and he took it. The Samaritan, and some other ancient versions, have the additional reading that Cain said to his brother—"Let us go to the field." It is possible that Abel may have surmised his brother's intention, but, like the one whom he typified, he did not shrink back, but went forth without the camp, burdened with the weight of undeserved reproach, and was faithful unto death. Thus we have, in the sad, short story of Abel (*i.e.*, *sorrow*), a marvellous historic prefiguration of the Man of Sorrow, and in Cain, of that Lawless One who, when fully revealed, will give command that as many as will not worship the image of the beast shall be killed (Rev. xiii. 15).

In this narrative we are again pointed to the true source of *dominion of man over man*. It is not of God—it originated with Satan. God, in his infinite wisdom, permits this domination, and makes it subserve the working out of His own gracious purpose. Cain would have been allowed to dominate over Abel in temporal things; but, as Satan's agent, he wanted to dominate over Abel's *soul*, and when he could not succeed, took his brother's life, that he might carry everything his own way without opposition. But it was just then, when he had apparently succeeded, that Cain failed; and so, according to this analogy, it will be just at the same point of his career that his great antitype will fail also. Thus we have set before us an exhibition, in the lives of two individuals, of the manner in which the antagonistic principles of good and evil—light and darkness—will work throughout the whole course of the world's history, till, at its close, as represented in Rev. xix., the forces of light and darkness are seen face to face, good and evil fully developed, with the mysterious conflict so long maintained between them about to be finally decided.

We are next called to look at the working of these principles on the scale of a family or race—*i.e.*, in the descendants of Cain, and of Seth, who was raised up in the

place of Abel, and in which historical picture we are presented with a miniature fac-simile* of the state in which the world at large will be, when the Deliverer comes to complete His work of bruising the head of the serpent. It is not necessary to dwell upon the hardened impudence of Cain when questioned about his brother; we simply note the fact that, unhumiliated and unrepentant, he went out from the presence of the Lord, and took up his residence in the land of Nod (*shaking, wandering*), on the east of Eden—three statements of great significance. To the first, *viz.*, that he went out from the presence of the Lord, some specific meaning must be attached, as, in the whole universe of God, there is no corner where the creature may flee from the presence of his Creator. Cain had tried to shake his brother's faith in the goodness of God, and, enraged at his non-success, had murdered him; and his impudent reply to God, when questioned as to his brother's whereabouts, gives us the clue to what is meant.

Jude, in treating of the historical types, as given for our instruction in the latter days, begins with the angels who kept not their first estate ("principality," marginal reading), but left their own habitation. They were not satisfied with the stations allotted to them, and would not remain in them. Pride and discontent were therefore the main cause of their fall. These rebellious ones were at once laid hold of, and bound with everlasting chains, under darkness—*i.e.*, no Saviour was provided, as in the case of men. Cut off from God—who is light—forever, they are in such profound darkness that they persist in fighting against Him. The general idea which we mostly attach to the chains by which these fallen spirits are bound, is that of some material restraint. Closer consideration shows that it is not so. Darkness is no material substance—it is simply the absence of light. The case of the men of Sodom fairly illustrates their position. When about to perpetrate a horrible deed, they were suddenly struck with blindness, but that had no deterrent effect on them, and they wearied themselves to find the door, but could not—they were in chains, under darkness; but, so far as their purpose was concerned, that did not hinder them trying to carry it out; it only hindered them from accomplishing it. So it is with these fallen spirits. All these ages they have been vainly seeking to accomplish their own designs—*viz.*, to defeat the purpose of God in the redemption of man, and accomplish his ruin, by drawing the whole race into a close and perfect union with themselves. These efforts

* This is not mere surmise, in that Christ Himself pointed out the fact, that the state of the antediluvian world, just prior to the flood, exactly represents what it will be at His coming—"As it was in the days of Noah, so it shall be also in the days of the Son of Man."

are permitted to go on for a definite time—to the day of the Lord; and just at the time when their schemes are at the point of completion, they will be suddenly called to receive the punishment, which might have appeared arbitrary had it been at once executed, without allowing them opportunity to show how truly it was deserved.

Now we can see what is meant by Cain going out from the presence of the Lord. The Light which lighteth every man shone in upon his darkness, but he loved the darkness, and preferred it to the light. He was discontented with his position, and complained that he should suffer for the sin of another. He did not acknowledge his own sin; and, as God never pays the wages of sin to any man until he has done the work of sin, nor withdraws His grace but as that grace is rejected; so, as if to show the real nature of the principles which Cain had now imbibed, he was permitted to act them out to their legitimate issues. Deeper and deeper he got into spiritual darkness, and into closer and closer connection with the principalities that ruled it, until at last we see in him the first *apostate*, breaking off all connection with God and those who worshipped Him, and going out to seek and find all the happiness he would ever know in the things of this life. And thus he became the prototype of the multitudinous race, who "gain the world and lose their souls."

It seems that he had been successful in infecting with his own principles one spirit, who accompanied him as his wife to this land of Nod, on the East of Eden. Why are these two facts so particularly given? Because of the significant truth which they make known to us. There were now two powers connected with the earth, and with one or other of which man is necessarily connected. One was represented by the smoking altar and the bleeding victim; the other, by the cherubim, with its restless flame ever turning and turning upon itself. Cain had got his nature thoroughly set on fire of it; and his settling in the East of Eden indicates under whose control he was henceforth to live—so full of meaning is that one little statement.

The name Nod, or *shaking*, also tells its story. Cain's nature had been set on fire of hell. Having renounced the service of the Lord, in the knowledge of whom is the stability of man's times found (Isaiah xxxiii. 5, 6), never again could he know peace—one of the most blessed fruits of the Spirit of Grace; henceforth he would dwell in the land of shaking or instability. The enemies of the Lord are to be made like a wheel (Psalm lxxxiii. 13)—restless, energetic, persistent effort for the accomplishment of ends which would secure present enjoyment—but all resting on a foundation unstable as that, and moving ceaselessly on to the time when the present frame of nature will be

broken to pieces, and the new earth—wherein will dwell righteousness and peace—arise out of its ruins.

The next thing we read about Cain is the birth of his son Enoch. A careful reader and student of Hebrew literature says:—"One is often brought, in his reading of Israelitish records, to consider what a history a name may reveal. It was the custom of all Oriental nations, whenever anything of moment occurred, either in public or private, to clothe the occasion with some peculiar name—which name in their literature would indicate the circumstance; but above all was this carried out in the naming of their children."* There, at the very threshold of human history, we find the source of this practice, and by means of it the Spirit of God has conveyed to, or preserved for us, an amount of information in names, which only those who "search the Scriptures" are likely to obtain. Brown, in the table of proper names attached to his Lexicon, gives the following:—"If the names of the ten antediluvian patriarchs, from Adam to Noah, be jointly explained, their signification is—*Man being placed in a wretched and lamentable condition, the blessed God shall descend, teaching that His death produces to debased and stricken man rest and consolation.*"

Brown, however, gives only the meaning of names on one side; but the names are given by the inspired writers, with a speciality of circumstance and arrangement which shows that the names on Cain's side have also a story to tell. Perhaps the best way to decipher it will be to give the names themselves, with their meanings, then look at the light which is thrown upon them from other sources. First, we find Cain's first-born son named Enoch—*teaching, dedicated*. He had *gone out* from the presence of the Lord—*i.e.*, to act on principles in direct opposition to His; and we are called, by the name of his son, to look at and trace them as they were wrought out, in the lives of his descendants, to their legitimate issues. We next find Cain building a city, and calling it by the name of his son—Enoch, *dedicated*. It is possible, that though to us the name Enoch does mean teaching, the other meaning, dedicated, was the one attached to it by Cain; and, if so, to whom was the boy dedicated? Not to God, but, in the purpose of his father, to the pursuits of the world, virtually to the service of the god of it. Cain did, on a circumscribed scale, what multitudes of his spiritual progeny are still doing (Psalm xlix. 11). "Their inward thought is that their houses shall continue for ever; they call their lands by their own names."

* "All Jewish names are significant," writes Dr Seiss. "In Genesis v. we have the names of the antediluvian patriarchs from Adam to Noah. In the meaning of those names, taken in the order in which they stand, we have a singular epitome of the history of the race, and of the principal teachings of Scripture from first to last."

Unto Enoch was born Irad—a *wild ass*. Whatever meaning Cain attached to this name, God has been pleased to tell us its real import (Job xi. 12), "Vain or empty man would be wise, though born a wild ass's colt." *Salt* places [marginal reading] has God made their dwelling. The man whose heart departeth from God is to inhabit a salt land, that shall never be healed (Jer. xvii. 5, 6; Ezekiel xlvii. 11). Wild asses have a great thirst, which they try to quench at the springs which run among the hills (Psalm civ. 11), not at the fountain of Living Waters; feed on wind like dragons (Jer. xiv. 6; Hosea xii. 1), "imaginations of their evil heart." From these, and many other passages, we get a full exposition of the meaning of Irad's name, as indicating his spiritual condition, and that of all who, like him, are devoted to the service of the world.

But there was no rest in the land of shaking, no standing still in the course they had chosen. To Irad was born Mehujael—*blotted out, and smitten of God*, or, "one who proclaims God that blots out." The meaning of this awful name is sufficiently evident, without adducing the various passages which explain it. Then to Mehujael was born Methusael—*death is his hell*. And again his son was Lamech—*poor, debased, stricken*.

Such was the condition of man in the seventh generation from Adam, on the side of Cain—poor, debased, stricken—blotted out, in a spiritual sense, totally cut off from God; in material good, however, so rich and increased in substance, that they had nothing left to wish for,—having all that heart could desire of earthly enjoyment, they only wanted to be left alone in the possession of it. Does this look overstrained? Then hear the testimony of Scripture: "Hast thou marked the old way, which wicked men have trodden? which were cut down out of time, whose foundation was overthrown with a flood; which said unto God, Depart from us: and what can the Almighty do for them? [to them—margin]. Yet He filled their houses with good. . . . They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in mirth. . . . Therefore they say unto God, Depart from us; for we desire not the knowledge of Thy ways. What is the Almighty that we should serve Him? and what profit should we have if we pray unto Him? (Job xxi. 11-15; xxii. 15-18).

The story of man's descent to this terribly godless position—fitted for being blotted out and smitten down of God to hell—is then told in these six names. And, being come to this dead-level, we have still some further particulars regarding them, while the long-suffering of God endured these vessels of wrath fitted for destruction. These are given in connection with the

family of Lamech. Wickedness seemed to culminate in him, the sixth from Cain, and seventh from Adam.

Lamech was the first who transgressed the original law of marriage, and the names of his wives tell us something of their character. Adah—*adorned*; Zillah—*shadow of beauty*. This seems to imply that Zillah was not so much of a natural beauty, as that she used artificial means to make herself attractive; and that Adah—"dressy one"—shone by the arts of the dress-maker, milliner, and jeweller. There was also a real beauty in the family—Naamah, *the comely one*. These are the representations of the women before the flood, whom Satan used as his agents to seduce the sons of God—*i.e.*, the men of the godly line of Seth—into sinful alliances with themselves, from which mixed marriages sprang a race which God could not longer tolerate.

Then, in regard to the male part of this family, we have Jubal—the great composer and teacher of music; there was the scientific man and the spiritualist, as his name imports, Tubal-Cain—*i.e.*, *Cain shall be brought back*;—whence? from the dead, for at this advanced period he had long been where the wicked cease from troubling. Godless men had found out the unholy secret of intercourse with the spirit-world, and the daring pitch of iniquity at which they had arrived is made known by this open declaration of Lamech—that he would not rest till Cain was reinstated as their head. Yet it was a day of civilisation. Arts, culture, and secular enjoyment went on side by side with violence and God-defying anarchy and impiety. There has also been preserved to us a remarkable illustration of the lawless spirit of the age in the speech of Lamech to his wives. Its being addressed to them indicates that they had something to do with the matter. In some duel, of which they had been the cause perhaps, he had slain his man, and now boasted of it, and of his perfect ability to take care of himself suppose any one should try to retaliate. They need not be afraid for him, if God would have taken seven-fold vengeance on any one slaying Cain; "I am able to defend myself, and avenge my wrongs seventy and seven-fold"—probably through the instruments invented by his son. Thus the principles of evil, the mystery of iniquity, had a fulness of development almost perfect, even in that early age. To see them in their full enormity, we have to compare them with the law or principles which will prevail in the great Deliverer's kingdom. "Lord," said Peter, "how often shall I forgive my brother? until seven times?" "Not seven times, but until seventy times seven" (Matt. xviii. 22). Down, thus, to the point of the full revelation of this spirit of murderous revenge, self-sufficiency,—of unrestrained evil in all its phases,—we are led by these names; and what a revelation

they afford of the social condition of earth's inhabitants, just before the flood. It is upon this terrible picture, so marvellously minute in its details, that Jesus calls us to look, and see an exact parallel of what the earth's condition will be when He returns—"As it was in the days of Noah, so will it be in the days of the Son of Man."

Having presented to us this historic picture for warning and instruction, the Great Teacher takes us back to the afflicted family of Abel, and shows the vacant place filled by Seth—one *appointed, fixed*. Thus again we have the two kingdoms represented, that of darkness by Cain—made like a *wheel*; that of light by Seth—set in his place like a *stone*. We are further informed that Seth was born in the image of his father Adam, —a statement which announces to us a truth before being practically demonstrated, to which St Paul, after it had been so, specially calls attention, when, pointing out the actual condition of Jews and Gentiles, he said—"There is no difference—all have sinned—the whole world is guilty before God" (Rom. iii. 19, 20). There was a difference between Cain and Seth, but not in their original position. In *that* they were perfectly alike. But Cain had refused deliverance from his terrible condition through a Redeemer. There was no other way of escape or restoration, so he had to be left to pursue his own way, and, as at once victim and tool, to work out the purposes of the master he had chosen. With the race of Seth it was different, in that they acknowledged their sinful state, and accepted the promise of deliverance through a Redeemer; therefore the spirit of God could work in them. The very name given by Seth to his son shows this fact: Enos—*fallen man, subject to all kinds of evil, soul and body*. And, with this open acknowledgment of their iniquity, men began to call upon the name of the Lord. Here we see the primitive race in the analogous position to the poor in spirit, which Jesus calls blessed—this poverty of spirit being the first step in the way back to the kingdom of God (Matt. v. 3). The next stage in their experience is made known by the name Enos gave to his son, Cainan—one *that laments*. "*Blessed are they that mourn, they shall be comforted*;" a truth remarkably shadowed forth by the name of Cainan's son, Mahalaleel—one *that praises God; illuminated of God*. Jared comes next—he *that descends, the peace-maker, the lovely one*.

Having shown us, through these names, man restored to the blessed position of rest and peace, in union with God, we are again presented with the familiar name, Enoch—TEACHING. "What?" That we must learn from what is said about the man whose name it was. In three different places he is spoken of in the Scripture—Gen. v. 21-24; Heb. xi. 5; Jude 14-16. Putting these Scriptures together, we get the important lessons

which God has embodied for our use, in that one word—Enoch. In these we are shown his spiritual position—a man restored to the image of God, and so fitted for the kingdom to be set up when the Lord cometh. In the world—not living as a recluse or hermit, but engaged in the relationships natural to man, and discharging all the duties of them—yet he was not of the world, in that he walked a stranger and a pilgrim with its rightful Lord, openly maintaining his allegiance in the very midst of his rebellious subjects, and testifying against the rebels.

This was the position literally occupied by Enoch. A man—the seventh from Adam—restored to the image of God, walking with Him in close and unbroken fellowship; righteousness had culminated in him—the process of restoration was shown forth in him perfected. At the same time there was living a specimen of the opposite principles—also drawn to a head—in Lamech, and shown forth in his murderous pride, self-sufficiency, and openly declared, God-defying purpose of bringing back Cain; which, probably, may mean that—as Cain, in carrying out his purpose of having only one Lord worshipped in the earth, put to death Abel, who opposed—he would do the same. He would enforce uniformity of worship, and by the same means, So Enoch, the faithful witness for the God with whom he walked, "was sought for;" the troubler of the general peace, by his denunciations of judgment for sin, and prophecies of a coming Lord, could not be longer tolerated. "But he was not found;" God took him, and the wicked were left alone in peace. The Spirit no longer strove with them. Now that he, through whom the Spirit wrought, was taken out of the way, the doom of the world was sealed. The name of the son which Enoch left behind him showed this; Methuselah—at his death the sending forth of the waters.

The steps of a good man are ordered by the Lord: so in their deaths, as well as in the names they bore, His hand is clearly visible in regard to the godly line of the patriarchs. If Methuselah lived his 969 years to show forth His long-suffering, Lamech lived 777 years—i.e., the perfect number three times repeated, to teach another lesson. To those ignorant of the significance of Scripture numbers, there may appear nothing remarkable in the facts that Enoch is said to be the seventh from Adam, and that Lamech lived 777 years. But on coming to understand the precision with which numbers are used in the prophetic Word, and the very special significance attaching to *seven*, we can discern and appreciate its force in both instances. Throughout the whole Bible, *seven* is the number used to denote what is temporarily, but not finally, complete. It carries with it the idea of sacredness, completeness, or perfection in things relating to this world. The mystical reason has been given

thus: *Three* is the signature of the Trinity, and *four* of the world; three and four equal seven; so the sign itself embodies the thought of the relation in which God stands to this world, the Divine *Three*, with the earthly or worldly four. Hence it is always connected with whatever touches the covenant between man and God,—worship, and the coming together of the Creator and the creature. Thus it is that it comes to be called and considered the sacred number. Instances of this are too numerous to mention. There is the seventh day—token or sign of the covenant between God and man; the seventh year—the seventh years were periods of rest and satisfied joy. Then the Apocalypse is pre-eminently a book of sevens; seven visions, sevenfold action of praise to God and the Lamb. It speaks of seven Spirits of God; seven candlesticks; seven stars; seven lamps of fire; seven seals; seven trumpets. In short, without going over all the examples, it is the work of sevens, because it is the book of the fulness of everything of which it treats—the Trinity's consummation of all Divine dispensations. It is, therefore, the number of dispensational fulness; and whatever bears this number in the divine reckoning, is full, complete; nothing left out, and nothing of its own kind to be added.

Through this number, then, we see Enoch in the typical place of completeness—the seventh from Adam. In him we see man raised up in character from the condition of a guilty being, vainly trying to hide himself from God behind the trees of the garden, to that of perfect friendship—walking in fellowship with Him, conversant with His plans and purposes, making them known to others, and also that He was coming to put them into execution. In this condition he is ready for the call at any moment—"Come up hither!" and he gets it, and escapes not merely the judgments which soon overtook the guilty, but also that long time of trial and temptation to which all the godly race of Seth, with a very few exceptions, succumbed. In this Enoch is a vivid type of the little flock who, amidst the gathering darkness of the closing dispensation, will be found holding up, with steady hand, the red-white light of Christ's speedy coming; and who, while standing upon the threshold of a new and glorious economy, and witnessing the completion of God's dealings in grace with this age, shall yet escape the desolating judgments which must precede the establishment of the new and better one. One thought more in connection with the place of Enoch. Six generations passed, and no man was fitted for translation; but one in the seventh comes up to the mark, and is removed from earth to heaven without seeing corruption. Does not this afford a very significant type of a truth, handed down as tradition from most ancient times—viz., that the world would last 6000 years in its present state of sin, and that the

seven-thousandth would witness a reversal of the curse, and a complete bringing back of its Paradisaical condition?

After Enoch's translation, we find the sons of God, the Church of these days, seduced into the embrace of the world by means already noticed—sunk, through a long-continued course of backsliding, into a *low, debased, stricken*, spiritual condition—as indicated by the name *Lamech*, until at last he died, aged 777. Are we not taught, by the threefold repetition of this number seven, in connection with the death of Lamech, that three times the Church will die out in apostasy (except the little company who will prove faithful) through the terrible ordeal of this hour of temptation—which came upon, first, the Antediluvian Church, to try it; then upon the Jewish Church, and tried it; and which will yet come upon all the world to try it. Enoch escaped in the first case, Elijah in the second; and the faithful company, who occupy the place and do the work of these two faithful witnesses, in the closing era of the third or present dispensation, will also escape—as we learn from the sure word of prophecy (Rev. iii. 10).

It is important to observe that Elijah lived in the days of Ahab, the seventh king of idolatrous Israel—i.e., the seventh from Jeroboam, who set up the worship of the golden calves at Bethel. Elijah had vigorously opposed that idolatry, had vindicated the honour of God, and his claim to the homage of the people. His faithfulness roused the ire of Jezebel, and she sought to take away his life; but God soon took him beyond the reach of her murderous rage. And mark what took place soon after. Jehoshaphat entered into a commercial alliance with Ahab. Close and intimate must have been his fellowship with the idolatrous king, when he could say, "I am as thou, my people as thy people, and my horses as thy horses" (1 Kings xxii. 4)—conduct which met with severe reprehension, even punishment (2 Chron. xxxv. 37). That was the beginning of a course of grievous backsliding in the kingdom of Judah, which culminated in the extraordinary wickedness portrayed by Ezekiel, and the utter desolation of the land and people. Mixed marriages were an important factor in procuring this ruin, as in the case of the antediluvian world. Jehoram, the son of Jehoshaphat, "walked in the ways of the kings of Israel, for he had the daughter of Ahab to wife, and he wrought evil in the eyes of the Lord;" for the terrible effects of which on the material and spiritual prosperity of the kingdom, it is only necessary to read 2 Chron. xxi. 5-20, to see.

But from Lamech, type of a dead or dying church, sprung a Noah—the last remnant of a once vigorous race of godly men. Of Noah we are told the same thing as Enoch—viz., that he walked with God, which implies that he had been raised from

the plane of guilty fear of God to such intimate fellowship with Him, as to be made acquainted with His purpose to destroy the world. From a consideration of Gen. ii. 6, some suppose that, up to the time of the flood, there had been no rain. When, therefore, God said He would bring a flood of waters upon the earth, it required not a little faith in Noah to receive the statement. But he did believe and obey the command to build the ark, and so condemned the world, and became heir to the righteousness which is by faith. Without any outward appearance of the unusual and awful event announced to him as about to take place, he showed his confidence in God's word by commencing a work which would expose him to general ridicule—to the jeers and scoffs of a world hopelessly corrupt. In another respect, also, his faith would be put to no little strain. From the vast dimensions of the ark (much about the same as the *Great Eastern*), the cost of its construction must have been very great. And though, probably, a man of large fortune, it is not likely that much of it would remain by the time that the huge structure was completed. In that busy, grasping age, when men's entire being seems to have been absorbed in gathering wealth, and in spending it recklessly, more conclusive evidence of Noah's sterling faith in the word of God could not have been afforded.

For 120 years this work went on, a witness to the world of the doom that was coming upon it. But people were far too busy, or far too much at their ease, to give anything but passing notice to such a piece of folly. A work like the building of the ark could not be done in a corner—the news of it would spread far and wide. The world could not have been condemned by Noah's conduct had they not heard of it, and 120 years was the long time given for the information to spread. At last all was completed, and Noah and his family, by the word of the Lord, entered in. All this time he acted entirely on faith. And, if it was beginning to get a little strained, how comforting must have been the gracious invitation—"Come, thou and all thy house, into the ark." It was not "go," but "come"—the kindly invitation of his Friend, there ready to receive him. By general consent, men had put the Lord far from them; not one heart in a whole world had any room in it for God. The ark was the only point of contact, and there, with the one human spirit with whom He could have fellowship, the Lord of heaven and earth took up His abode (Gen. vii. 1).

For seven days after Noah had entered in, the door of the ark remained open, but not one solitary human being availed himself of this, the very last chance of escape from impending judgment. During these days a remarkable phenomenon

took place, which might have moved to consideration the most thoughtless. Beasts of the field, wild and tame, fowls of the air, and creeping things of the earth, apparently self-moved, came in unto Noah into the ark. What a confirmation of Noah's faith would this marvellous procession afford! Yet, with what feelings would he take his last look upon a world that refused to be saved, ere the Lord shut him in! Most people, in treating of this awful subject, draw terrible pictures of the frantic efforts made by the people to escape when it was too late, and describe how they would rush to heights, madly and persistently striving to find some way of escape from the slowly-rising waters. But there is no Scriptural data for such an idea. Gen. vii. 1 suggests rather that of a mighty crash—a tremendous earthquake probably—by which the dreadful work of death would be done in a moment. This is confirmed by Job. xxi. 13 and xxii. 16, where it is shown that while engaged in their various pursuits of business, pleasure, &c., "they went down to the grave in a moment"—swallowed up in the chasms of the breaking-up earth. Thus, the dread events of the deluge afford a terrible type of the manner in which the last great catastrophe will, according to the sure word of prophecy, come in an instant, *suddenly* (Isaiah xxix. 5; xxx. 13; xlvii. 11, &c.).

This typical picture of the social and moral condition of the world that perished by water does not seem sufficient by itself to represent the last state of the world, when iniquity shall be perfectly developed. So, to complete the analogy, Jesus adds another, containing still darker elements—at least additional ones. The Antediluvians, we find, in two different ways vitiated the sacredness of the marriage bond instituted in Eden. They introduced polygamy, and artfully used it as a snare to draw the followers of God from their steadfastness, while their whole being seems to have been absorbed in the contraction of such relationships for themselves and others (Luke xvii. 26, 27). But, in regard to the days of Lot, there is not a word said of marriages; Jesus merely says that they did eat, they drank, bought, sold, planted, and builded, until the day that Lot went out of Sodom, when it rained fire and brimstone, and destroyed them all. But Jude (verse 7) supplies the blank. "Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." There was also intense commercial, architectural, and agricultural activity developed among the male inhabitants of the cities of the plain; while the sins of the women of Sodom were pride, abundance of idleness, fulness of bread, and neglect of the poor and needy—"they were haughty, and committed abomination before God" (Ezekiel xvi. 49, 50).

Thus we have held up by the hand of Christ Himself, a finished picture or photograph of the world as *it will be*, when He comes to take to Himself the remnant that sigh and cry for the abomination done in their midst. We have need, therefore, to look closely at its leading features, so that we may be able to recognise the original when it appears. According to this portrait—first, there will be the “Adahs,” the “Zillahs,” and “Naamahs,” absorbed in the pursuit of vanity and display in all its phases, and drawing the world after them with their personal attractions, natural and acquired, to the neglect of all that is high and noble in the sphere of woman. Then we will have another class, represented by the women of Sodom—proud, idle, selfish, haughty, committing abomination in the sight of God. Proverbs xxx. 20, probably casts some light on the nature of the sin intended here. Then we shall have men absorbed in business pursuits, heaping up wealth, grinding the faces of the poor, &c. We shall have spiritualists, engaging in their God-defying work of bringing back the dead—in reality bringing in the reign of Satan; and, as a fruit of the unholy intercourse, finding out many inventions, as typified by Tubal-Cain. We shall have polygamists, as represented by Lamech; also the man of the world in the full enjoyment of all its pleasures (Job. xxi. 23, 24), and the covetous, grasping man, who never eats with pleasure (verse 25). We shall have a class represented by the men of Sodom—men so utterly and hopelessly corrupt, that “they will declare their sin as Sodom” (Isaiah iii. 9). To such a height will impiety and impurity have attained, that sin, for which men seek darkness and isolation, will be openly avowed and committed in publicity. We shall have still another class, armed to the teeth and ready to avenge themselves, “seventy and seven fold,” like Lamech.

On the other side will be a church, spiritually feeble, represented by the Sethite Lamech; a little company standing in the gap like Methuselah, and at whose removal the fiery deluge will be poured out; and a remnant acting the rôle of Noah, spending and being spent in the service of the poor and needy in both spiritual and temporal things. Such is the picture which the hand of Him, who knows the end from the beginning, sets before us as representative of the state of the world, when He, the Son of Man, will be revealed (Luke xvii. 30). In the face of such teaching, and from such a teacher, what room is there for the idea of a converted world, or of a millennial period, before He comes? A reign and a triumph are indeed pointed out, but they are those of the one whom Christ, in His glory, will come for the express purpose of completely breaking down and destroying (2 Thess. ii. 8).

For what end does our Lord put these awful truths before

us? To prevent, in the first place, His own from being deceived and led astray by the false teaching of the times, and, as a consequence, sitting down in Laodicean ease. Then, secondly, by giving beforehand such an exact rescript in advance, that they may be like the men of Issachar,—“have understanding of the times and know what to do,” and be in a state of readiness for the call, which will come at some moment utterly unexpected by all but the little flock watching for it. A third reason is given by Jude—viz., to serve as a warning; and all who have eyes to see and ears to hear will be held responsible for the use made of the testimony, as the guilty world which perished was for its neglect of the warning given by Noah. Called to do a special work, he proved himself fitted for it by patient endurance of the scoffing, &c., with which he was assailed; so he becomes a lively type of those called to do the analogous work of warning the world of the fiery baptism about to overwhelm the ungodly, and which calls for the same patience of faith, and power of endurance, in facing the antitypical mocking and scoffing of the last days, as in the early typical ones.

Such is the completed story of the antediluvian world, and very distinctly indeed does it, in wondrous historic prefiguration, show the works of God as finished from the foundation of the world—not less clearly at the end than at the beginning. In Enoch, the seventh from Adam, we see man raised by seven successive steps (*i.e.*, perfectly), from spiritual death in Adam to his original condition of holy, happy fellowship with God. Over man in such a state death has no power, and Enoch is translated without seeing death. And thus we are shown, in lively representation, the results of the Redeemer's work on a little company of faithful ones, who will be kept from the hour of temptation that is coming on all the world to try it. This is a very special privilege, and can be had only on very special conditions. What these are, Jesus tells us (Luke xxi. 36)—“Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of Man.”

We are to guard against the thought that this privilege is only open to a few. On the contrary, all are called, even urged, to seek for it. But the fact is, the way is too narrow for most Christians in those days of Laodicean ease. “To take up one's cross daily, to watch and pray always, to follow the Lamb whithersoever He goeth, is simply out of the question,” most professing Christians will tell us. Well, then, if they are to be saved at all, when the last dread storm of fire and blood shall burst upon a guilty world, it must be in a different way from Enoch, who not only escaped the watery deluge, but also the trying time that preceded it. And so the Lord, in the fullness

of His mercy, sets before us another type—in a Noah passing through a very trying season of mocking and scoffing. Moved by fear he built the ark, at the cost of much personal labour and expense, to save himself and his house in the dread crisis just at hand, and from which there was no other way of escape. Shut up in the ark, listening to the roarings of the great deep as it burst its bonds, and rushed up from its secret reservoirs to do the work of death, who would care to be in Noah's place, if one could be secured with Enoch far above the water floods?

This is in our power to do now. In the ranks of the little flock, who watch, and wait, and pray always, there is plenty of room—not for idlers, but for Enochs, to warn the world of speedily approaching judgment. Following the Lamb whithersoever He goeth, these will not be taken unawares, but, being ready, will enter in with Him at once, whenever the Bridegroom comes. The others, like the foolish virgins, will be left out in the darkness and desolation of the great tribulation, yet be preserved through it, as Noah in his ark. This last class will also, like Noah, be the children of a Lamech—*i.e.*, of the Church in a low, debased condition spiritually, but rich in material wealth (Prov. xi. 4; Ezra vii. 19). Noah's fortune had all to go in the preparation of his ark. So of the class which he represents; they will be purified and invigorated in passing through the fires of affliction, and at last they are seen by the apostle, in vision, coming out of the great tribulation, clothed with white robes, washed from every stain in the blood of the Lamb (Rev. vii. 9-17).

The little company, of whom Enoch is the type, is seen in a very different position. They stand with the Lamb on Mount Zion, with His Father's name written on their foreheads, singing a new song which no one could learn but themselves, because it belonged to the special company that had followed the Lamb whithersoever He had gone. Now, His days of humiliation and suffering being over for ever, no one would ever again have the opportunity of learning that song through the fellowship of suffering with Christ. Thus the rehearsal-in-type of the finished work of God presented to us in Genesis is in prophetic vision set before us in a state of perfect development, when the last great crisis of the earth's deliverance from the effects of sin and death is over, and the hidden mystery, so long veiled under types and shadows, stands fully disclosed.

In closing this chapter upon historical prophecy, it only remains to ask the practical question—What is the value of these things in the way of evidence regarding the point in hand? Their value seems to consist in this, that they corroborate and confirm the evidence given by chronologic prophecy. As

shown by Jesus, these prophetic histories present a picture of what the world will be when He comes. If, then, when every line of chronologic prophecy is converging to a point, we at the same time find in the present condition of the world a perfect duplicate of the prophetic picture, it certainly does add considerable solidity to the position of those who believe that the coming of the Lord draweth nigh.

CHAPTER VII.

GENEALOGICAL PROPHECY.

WHAT an appalling spectacle was that unbroken sheet of water beneath which lay a ruined world! It was relieved only by one little speck floating on its bosom—the ark, in which lay hid an epitome of the world—all the elements of a new history for the human race. And not only so, but that lonely object, floating in safety over the waters of desolation, afforded a lively type of the greater deliverance which, at a (then) remote stage of earth's history, would be wrought out by God for every one who remained faithful to Him amidst the allurements which will precede the last dread apostacy of mankind, when all that is mortal and material will be destroyed by fire.

When man, by sin, had ruined all that God had made perfect, and He found it necessary to make all things new, *eight* is the number chosen to indicate *new beginning, resurrection, &c.* So we see the force of the double statement that Noah, the eighth person, and preacher of righteousness, was saved when the flood was brought upon the world of the ungodly, and that eight souls were saved by water—a figure of baptism, not merely of the water, which could cleanse only what is material, but of a baptism into Christ, whereby, through a spiritual operation, we rise with Him in the power of His resurrection to newness of life (1 Peter iii. 20, 21; 2 Peter ii. 5). But though Noah, the eighth person, and his family of eight, passed through this death by water, yet, as their history shows, it only availed for the salvation of part of his family. So baptism by water only touches or cleanses the flesh, but avails not to the saving of the soul, unless there be the work wrought which it typifies—viz., the washing of regeneration and the renewing of the Holy Ghost. Such is the lesson which the facts of this dread period set before us in historic prefiguration.

The ark had safely borne Noah and his family over the waters of judgment, and now they are about to go forth at the command of God to begin the world anew. As in entering the ark, the Lord had gone before, and graciously invited Noah to “come in,” so it is to be noticed that, in the coming out, the

Lord is again in advance, saying: “Bring forth with thee every living thing.” “My delights were with the sons of men,” says Jesus (Proverbs 8:31). Here we see that blessed truth beautifully exemplified. Love delights in occupying itself with all that concerns the objects of it, and is most clearly seen in studious attention to little things. It was great proof of God's interest in Noah to bid him prepare an ark, shut him into it, and preserve him safely through that long dreary year; but it was more than interest which led Him to take up His abode in the ark, with its solitary occupants. And so, when they are about to leave it, in the same active superintendence of their motions He manifests the same loving care.

And if by these things we are permitted to get a glimpse of God delighting in man, so also, in Noah's conduct, we see man grateful and happy, delighting himself in God. Noah's first act was to build an altar, by which formally to offer his thankful acknowledgments for preservation. It was no stingy offering that he presented, although there were prudential reasons sufficient to have justified that course. But he took of every clean beast, and of every clean fowl, and offered them as burnt-offerings to the Lord. We seem to hear him saying, with Wesley—

“Too much to Thee I cannot give, too much for Thee I cannot do,
Since by Thy grace alone I live, my more than all to Thee is due.”

The cold, suspicious human heart finds it difficult to believe that God can be moved or affected by man's conduct, yet we have here the distinct statement that Noah's offering was very gratifying to God. And He said in His heart, “I will not again curse the ground any more for man's sake, though [margin] the imagination of man's heart is evil from his youth,” &c. (Gen. viii. 21); which means that man, under a dispensation of forbearance, should be allowed to work out his destiny to the end, notwithstanding his foreseen provocations. Until the mystery of God was finished, there should be no more such general judgment. Thus God spake in His heart. Then followed the gracious outcome to Noah—blessing first, then a statement of what He wished them to do, and of what He would do for them. The token of the covenant thus established between God and man on the renewed earth, was the bow set in the cloud. On that bow He was to look, and remember the everlasting covenant now made.

This fair state of things did not long continue. It soon became manifest that it was only the surface of the earth which had been cleansed by the flood. Part of the rescued family speedily proved that their remarkable experience had wrought no change in their inward nature; they had simply made a fresh start in a new world, with all the corrupt tendencies of

the old race, while even Noah showed himself subject to the seductive power of the adversary. In some commentaries we find this sad episode in the life of Noah entirely passed over, while others seem puzzled to know why the events mentioned in the ninth chapter of Genesis should have been either permitted or recorded. But the fact of their being recorded shows that these things were designed to serve a real purpose. They, in the first place, bear witness to the renewed corruption of mankind. That the distinctive principles of good and evil were again in active existence is evidenced by the conduct of Ham, and the different behaviour of Shem and Japheth. But they afford deeper teaching still, which is worth an effort to get at. First, we have the significant statement, that of the three sons of Noah, Ham was the father of Canaan, which means *afflictor, one loving to deceive, a merchant*. Hosea xii. 1-7 casts much light on this passage. There Ephraim is represented as feeding on wind, following after the east wind; daily increasing lies and desolation; making a covenant; carrying oil into Egypt—A "Canaan [marginal reading], he loveth to deceive." In the circumstances themselves we have presumptive proof that Canaan had something very special to do with the disgraceful condition of Noah, and that Ham abetted. These two verses in Hosea afford the positive proof. Turning to Habakkuk ii. 15, we find a woe pronounced upon "him that giveth his neighbour drink, and putteth the bottle to him and maketh him drunken also, that he may look on their nakedness" (See rest of passage). From these two Scriptures, taken with the others, we learn that Noah was the *victim* of deceit, deliberately practised upon him by his son and grandson, who had made a covenant with Assyria—i.e., the enemy of God—Satan and his fallen bands.* And here we have the man who had steadfastly maintained his witness for God in the midst of all the mocking and scoffing, and, it may be, other forms of persecutions from an ungodly world, falling into a snare spread for him by the hand of his own offspring, by which he is degraded into a course of conduct which placed him, for the time being, on a level with men in compact with Satan. Some considerable time must have elapsed ere these things could have taken place. Canaan had to be born and grow up, and yet the sacred historian seems in haste to put the circumstances before us at the very commencement of earth's new history. Why is this so? There must be a reason, and it seems this—that Noah stands before us a type of the fallen Church, intoxicated with the fruit of the vine of the earth, and, while under its power, guilty of all man-

* Whose symbolism was set at the east of Eden, where Cain settled down, and where now Ham and his family did the same—i.e., in apostasy from God.

ner of abomination. Noah, *sober*, was the worthy head of the new government, and his devoted godly ways would put an irksome restraint on his ungodly son and equally ungodly family. Some way had, therefore, to be devised to bring him down to their own level. In which unholy project they would have all help from the one they had chosen to serve, and possibly through him they discovered the intoxicating quality of wine as acquired by fermentation, and made use of their secret to humble their father, and draw him into the abominable iniquity through his grandson. Too well did the diabolic project succeed, and then we have Ham, to complete his triumph, seeking out his brothers and bringing them to look upon the humiliating spectacle.

"The triumphing of the wicked is but for a moment." Noah awoke from his wine, and knew what his younger son had done to him, and cursed Canaan, the immediate instrument of his degradation. This may at first look the outcome of vindictive feelings. It is not so. Noah, like Eve, was DECEIVED into the transgression, and awaking from the effects of the wine and putting it away,* the Spirit returned to him, and under the influence of that Spirit he foretells the ultimate results of the choice, now so manifestly made by Ham and his family, of the master they meant to serve. The curse had been originally pronounced on the serpent, and now, by identifying themselves with him, they became liable to the curse in all its force. Part of that curse was to eat dust—earthly things. They would be disappointed in their expectations. Instead of lordship and dominion over their brethren, they would be degraded to the position of "a servant of servants." Their lives would be spent in the drudgery of sin, and in social position soon be degraded to that of serving their brethren.

In this passage we have a double prophecy, both parts of which reach out to the latest period of the present order of things, obtaining both in the Church and in the world. In the figurative sense, deceivers and afflictors like Canaan drudge on still in the service of the master they have chosen, without hope of release, seeing they turn from Him who alone can make them free; while, in a literal sense, the posterity of Canaan have, indeed, been servants to their brethren, the children of Shem and Japheth. So, in this double sense, has the doom of servitude been fulfilled. To Shem, in reward for his filial piety, the blessing of religious inheritance was assigned. The facts of history, sacred and profane, tell us how fully he, in his descendants, entered into possession of the peculiar blessing. To

* In the mythology of Greece a curious account is given of one of the gods, who was considered very cruel and injurious, on account of the violence which he offered to *Bacchus* (whom Hislop and others identify as being the son of Quab). He drove him out of his kingdom, ordered all the vines in his dominions to be cut down, and in his fury put his own son to death.

the adversary, covertly at first in all probability, but at last stood fully unveiled. The curse of the man whose heart departs from God (Jer. xvii. 5) already was his; the unblushing avowal made by his conduct of whose side he was on, only brought the open announcement of the fact, with a prophetic disclosure of the consequences, which his principles, as acted out by his descendants, would bring upon them. Thus there was nothing vindictive in Noah's words—as a father, and a humbled man; through his son's conduct, it is likely they were spoken in sorrow of heart, not in heat of spirit.

Ham, leading the way in open wickedness, sought out his two brethren. Then we find Shem taking the lead in exactly the opposite course. Japheth, as Noah's eldest son, would naturally come first; but we have to notice that it was *Shem* and Japheth—not *Japheth* and Shem*—that fell upon a plan to screen their father without becoming a partaker in Ham's sin. Thus Shem, by his conduct, made it evident that he had become a partaker of the divine nature—of the heavenly charity which found out a way to cover the nakedness and put away the sin of God's fallen, but still beloved creature, man. "Blessed of the Lord God be Shem!" was therefore no arbitrary expression of personal feeling: Shem had proved his moral fitness to receive the blessing, the peculiar blessing of religious inheritance. Japheth, influenced by his brother, held to the right, and had his reward in the promise of great temporal prosperity, and ultimately (when he had learned to value them) a share in the spiritual blessings and privileges of Shem. More than 4000 years have elapsed since these prophetic blessings and cursings were pronounced, and they have long been fulfilled to the letter.

We have next a short genealogy given of these three separate lines, the purpose of which is not chronological, no idea being given of time—that being specially given in another place. That a whole chapter of 32 verses could be given for *no purpose* is inconceivable; and on looking at the meaning of the various names given, and at the connections in which they stand, we come to gather that through them the moral and spiritual history is given in advance, specifically of the individuals bearing them, and, in general outline, of their descendants. It is a curious fact that in Japheth's family we have the perfect number, seven; in Ham's, the world-number, four; and in Shem's family we have five, the number which, according to their established significance, tells of perfection half attained,

* Special attention is drawn to the fact that Japheth was the elder in Genesis x. 21, while of Shem it is said he was father of all the children of Eber, probably because Abram and his seed, God's covenant people, not only descended from Eber, but from him were called Hebrews. So Shem was dignified with a title equivalent to Father of the faithful, while Ham was disowned by being called the Father of Canaan, on whose seed the curse was entailed.

incompleteness. Japheth—handsome, eloquent, social—stands the type of his family, for with all the varieties usually found in a line, there is ever the family spirit as well as the family likeness. So his line, while impressive for good, would, as "the rare good fellows" of society are to this day, be especially in danger of being drawn into the whirlpools of evil; and this very fact we find indicated by the names of Japheth's children.*

GOMER—A consumer; finishing; coals; to leave off; to fail.

MAGOG—Roof; that covers; that dissolves; the surface of the altar; to spread out.

MADAI—Sorcerer. Extension, a measure; covering.

JAVAN—He that deceives, or makes sorrowful. Wine; mire of clay; boiling up, being in a ferment.

TUBAL—Bringing back; confusion; worldly; earthy. Pollution; profanation.

MESHECH—Drawn by force; shut up; included, surrounded; destruction; to draw out or scatter seed. Anointed.

TIRAS—A leader. Severe, stern; possessed or intoxicated with new wine.

Another very significant circumstance is, that of Japheth's seven sons only the genealogies of two are recorded—viz.,

SONS OF GOMER.

ASHKENAZ—Spreading fire; or a fire that distils or spreads; horse's nose.

RIPHATH—Remedy, release, healing, or pardon. To heal or sew up a wound; flaccid, feeble, weak, as spirits or manes living in Hades, void of blood and animal life; gigantic stature; casting or throwing down—i.e., a hero, champion, giant.

TOGARMAH—Strong, all bone, breaker or gnawer of bones.

SONS OF JAVAN (In Heb., Greece).

ELISHAH †—It is God, or Lamb of God; God that gives help; to whom God gives salvation.

TARSHISH—Contemplation; examination of the joy, or precious stone; ‡ making poor.

* We can only refer our readers to "The Two Babylons" to see how much these names and their meanings are connected with the idolatrous worship, &c., of Babylon.

† One is reminded, on reading the significance of the names of this son of Javan, or Grecia, of the incident which occurred just at the time when the posterity of Shem had rejected the Lamb of God, and were about to imbrue their hands in His innocent blood. Certain Greeks, who had come up to worship, sought out Philip, saying, "Sir, we would see Jesus." Jesus well understood the significance of that incident, and exclaimed, "The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am there shall My servant be. If any man serve Me, him will My Father honour. Now is My soul troubled, and what shall I say? Father, save Me from this hour; but for this cause came I unto this hour. Father, glorify Thy name. Then came there a voice from heaven, I have both glorified and will glorify it again. The people therefore that stood by and heard, said that it thundered; others said an angel spake to Him. Jesus answered and said, This voice came not because of Me, but for your sakes. Now is the judgment of this world; now shall the Prince of this world be cast out; and I, if I be lifted up, will draw all men unto Me." (John xii. 20-32). "God will persuade Japheth," reads the margin of the original promise, and here is the first instalment of it, when these Greeks, sons of Javan, came wishing to see the Lamb of God. All this time the god of this world had persuaded and kept in his firm grasp the descendants of pliable Japheth; hence the force of the Saviour's words to them, that His service, if now they were moved or persuaded to enter it, would both require and develop very different characteristics. In this incident we have proof of the fulfilment of the promise. God had indeed begun to "persuade Japheth."

‡ To see the force of this we have only to turn to the prophetic declaration—"Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." The kingdom represented by a wheel had no foundation, although it rested on the earth. Now the Greeks came wishing to look at and examine this precious stone laid for a foundation.

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KITTIM, CHITTIM—Wasters; bruisers; gold; that hidden away in the treasures; hiding. Bruisers and gold give us a glimpse of Japheth's descendants among the seed of the woman, possessed of gold (i.e., the true riches), with whom Christ will one day bruise the serpent's head.

DODANIM—Beloved. In that name we are shown the Gentile races again brought into the covenant, and Hosea ii, 23 fulfilled.—“I will have mercy upon her that had not obtained mercy.” As further explained by Paul (Romans ix, 25) when in showing that it was God's purpose to call the Gentiles he quotes this passage, thus—“I will call them my people who were not my people, and her beloved which was not beloved.”

The genealogy of Ham's family comes next to tell its very significant story through the names of its members.

CUSH—Blackness; a cup; * Ethiopian; most malicious, or wicked.

MIZRAIM—Tribulations; who is straitened or blocked up; the encloser or embanker of the sea. † A fining pot; crucible of a goldsmith.

PHUT—Fatness. To condemn; to afflict; afflicted.

CANAAN—A merchant; a trader; an afflictor; to pinch. The depressed low region, as opposed to the loftier country.

The family of Cush, the eldest son of Ham, comes next, in which we find the Satanic number *six*—Antichrist's number, indicating his *first* development.

SERA—Drunkard, drunken; that turns or surrounds; old man; circle.

HAVILAH—That suffers pain; that brings forth; that speaks, or declares to her; to dance in a circle; sand.

SAETAH—Surrounding; to be turned or changed; drunken.

RAAMAH—Greatness; thunder; evil, wickedness especially in an ethical sense; envious, malignant; raging, tumult, noise, quaking.

SAETCHAN—Surrounding; causing to strike or wound.

SONS OF RAAMAH.

SHERA—Enchanters, bound by an oath; seven; captivity (conversion; recalling from captivity); repose; old age.

DEDAN—Their breasts of friendship; the beloved; their uncle; a judge.

There is something peculiar in the order and manner in which the sons of Cush are presented to us. We have first the names of his five eldest sons, then the names of the children of his fourth† son, which, without doubt, has its significance, and may be this—to give a prophetic glimpse of the last end of the line

* *Kuathos* is the Greek for “a cup,” and is evidently derived from the Hebrew *chus*, “a cup”—*Histor*. For proof of Cush being identical with Bacchus, the god of drunkenness, see “Two Babylons.”

† Some learned men have imagined that these names ending in *im*, a plural signification in Hebrew, must signify tribes, not particular persons; but we know of no sufficient reasons to support this.—*Brown*. “But there is no real reason for thinking that Mizraim is a plural word, or that it became the name of ‘the land of Ham,’ for any other reason than because that land was also the land of Ham's son, Mizraim, as it stands in the Hebrew Genesis without the points, is *Mizraim*, and *Mizraim* signifies ‘the encloser or embanker of the sea’ (the word being derived from *im*, the same as *gan*, ‘the sea,’ and *tyr*, ‘to enclose,’ with the formative *m* prefixed).”—*Histor*.

‡ Four being the worldly number, the fourth son points on to the end of the world in its present disordered condition, and which is exactly the Year given in the sixty-eight Psalm, where the Lord is described as arising, His enemies fleeing before Him. And while kings in general are to submit to Him, it is expressly stated that princes shall come out of Egypt, and Ethiopia stretch out her hands to God.

of Cush: when Ethiopia shall stretch out its hands to God; when, in its old age,* it shall be recalled from captivity and find repose in Him whom their fathers rejected.

There is something peculiar also in the way that Cush is presented as the father of his sixth son, Nimrod. In the same way Ham had been previously introduced as the father of Canaan—the head of the apostate line, in whose career and end was foreshadowed that of the seducers and wicked men, ever waxing worse and worse, until the Lord come with fiery rebukes to silence them for ever, as with the cities of the plain, where Canaan's posterity dwelt. And as Shem, in being presented as the father of Eber, is put before us as the head of the faithful line of whom came the Deliverer—so Cush, the eldest son of Ham, being presented as the father of Nimrod, is pointed out as being the head of some new line, distinct from the others, but springing from Ham. In point of fact, we find this really so. Ham had rebelled against God in his heart, the outcome of which was rebellion against the earthly government committed to his father, and a very crooked plan to procure an ostensible reason for his conduct. Nimrod took the lead in open rebellion against God, and as open an alliance with “the ox-headed prince,” “the angel—the strong one that revolted.” The first statement regarding Nimrod is that he began to be a mighty one in the earth, exactly the same thing which was said of the men that lived before the flood—the giant offspring of the mixed marriages between the sons of God and the daughters of men (Gen. vi. 4), which, according to the old “book of Enoch,” and the opinion of the ancients, indicated such intercourse with the spirit-world—i.e., evil spirits, as gave exceptional powers to men. It is next stated that Nimrod was a mighty hunter before the Lord (*against* the Lord—Greek version). That the word should be understood in this sense is seen from the following considerations: In the covenant made with Noah we find a distinct promise made that the beasts of the field were to be in such fear and dread of man as to be in his hand—i.e., under his control (Gen. ix. 2). Nimrod therefore becoming a hunter implies one of two things—either that man had so departed from God as to have such special mark of His favour withdrawn, or that Nimrod ignored it, and in proud self-sufficiency took the matter of the wild beasts into his own hands, saying, in the spirit of Lamech, “I can take care of myself, I don't need to wait for God, or depend on Him.” In such sense Nimrod went before the Lord. “Wherefore it is said, even as Nimrod the mighty hunter before the Lord.”

* Is not the present state of Africa, its remarkable opening up to the gospel, &c., the beginning at least of the fulfilment of this historical or genealogical prophecy?

"The beginning of his kingdom was Babel." We have not yet seen the end of it. Though his temporal reign was summarily cut short, and his visible kingdom overturned by the events of Babel, yet his spiritual reign or despotism over the minds of men only began to be effectively exercised after his death.* Over every nation on the face of the earth the system of idolatry and abomination which he inaugurated spread, until, under one name or other, he was worshipped by every one, civilised and uncivilised. Men did not like to retain God in their knowledge, and so He gave them up to a reprobate mind (Rom. i. 28), and what, in consequence, men did, and became, the same chapter, as well as every record of antiquity, makes fully evident.

Bab-El, according to its native etymology, means Gate or Hall of Belus; The Gate of God—from which we see at once the fearful position taken up by Nimrod—"I WILL BE AS GOD." The more common rendering of the word, however, is *confusion*, *mixture*;† the idea attached to it being the confounding of tongues. It has a further meaning, however, in that it points to the awful fact that a mixture of another kind had previously taken place—the horrible mingling of the Satanic and human—of the human and bestial natures which marked the commencement of this first great kingdom upon earth, of which Nimrod was the visible head, Satan and his subordinates being the invisible rulers. The kind of mixture which prevailed throughout the earth is partly made known in Leviticus, chapters xviii., xix., xx., while some of the vilest of the practices are specifically termed "confusion," or, as the word might be rendered, "Babel." Some may think this triple alliance of natures

* A familiar example of the extent and duration of the power acquired by Nimrod over the minds of men can be readily adduced. As shown by Sharon Turner, "Nimrod was one of the divinities worshipped by our Pagan Anglo-Saxon ancestors under the name of Zornobogus." This Zornobogus was "the black, malevolent, ill-omened divinity," in other words, the exact counterpart of the popular idea of the devil, as supposed to be black, and equipped with horns and hoofs. This name, analysed and compared with the woe leut from Layard, casts singular light on the source from whence has come this popular superstition in regard to the great Adversary. The name, Zer-Nobo-Gus, is almost pure Chaldean, and seems to unfold itself as denoting "the seed of the prophet Cush." We have reason to conclude that under the name Bel, as distinguished from Baal, Cush was the great soothsayer or false prophet worshipped at Babylon. But independent inquiries have been led to the conclusion that Bel and Nabo were just two different titles for the same god, and that a prophetic god. . . Zer-Nobo-Gus, the great "seed of the prophet Cush," was of course Nimrod, as Cush was Nimrod's father. In its contracted or modified forms of "bogus," the bogie or bodie man, &c., the saviour of this ancient worship of Nimrod yet lingers throughout Great Britain, and is not seldom used as a means of coercing young minds into obedience. Regarding this statement, Dr Seiss, of Philadelphia, says—"The name and fame of this Nimrod, under whose administration the building of the Tower of Babel was undertaken, still resounds all over the Mesopotamian region, and lives in the traditions of the people who dwelt and worshipped him as a god. Many of the remarkable mounds and ruins of that ancient country are named after him. The ancient Chaldean astronomers placed him in the heavens as the constellation Orion. The present inhabitants of the regions over which he reigned never mention his name but with reverence and awe. And up to the time when the tenth chapter of Genesis was written, there was no other model of greatness and dominion to which mankind were accustomed to refer as 'Nimrod, the mighty hunter before the Lord.'"

† Seiss and Gesenius.
‡ It is to be noted that it is in Chaldaic that Bab-el means "the gate of God." In Hebrew it signifies "confusion."—*Ibid.*

little more than a fancy. It is more. In the first place, we have the testimony of the "Word," that Satan could, and did, take possession of the serpent, so as to speak and act through it. That without doubt was bestial alliance, formed for the express purpose of dragging man down to the same platform. The mingling and confusion which would have followed the success of the scheme was, in the infinite mercy of God, prevented, when a way of escape was opened for man from such terrible degradation, while the flood swept away the whole race who had again been seduced into it. And now, in the renewed world, Satan's tactics were the same; in Ham, Cush, Nimrod, Asshur, we see men again sunk down so far as to be visibly represented in such unholy trinity as that of man, demon, beast. To the classical reader no further information is needed on this point. To others, we would point to the hideous figures of the Centaur, Minotaur, and Satyr, as proof of the position. Professing themselves to be wise, men became fools, and changed the glory of God into an image made like to corruptible man, and to birds, and to four-footed beasts, and to creeping things (Rom. i. 21, 23). When Paul wrote these words, the images which were worshipped in Nineveh, Babel, and the other cities of Nimrod and Asshur, lay buried deep beneath the mounds of Chaldea and Assyria; but now, at a distance of 1800 years from his inspired comment on their memory, a resurrection time has come, and Babylon, Nineveh, Erech, Calneh, &c., have unbosomed their records to show how truly the apostle spoke, and to present to our eye a demonstration of the same in the tri-formed figures of man, beast, and demon. In the British Museum may be seen Nimrod in the form of a man-lion—the body, four legs, and paws of a lion united, Centaur-like, with the body of the human being. On the head is a cap surmounted by the triple bull's horns—the sign of a god of the highest class—i.e., the three natures of man, beast, and devil in perfect union. Such was the confusion, such the mixture that obtained at Babel—the place where Nimrod* attempted to take the place of God.

EREC—Health, physic, or that which lengthens life; length of days—was another of Nimrod's cities.

ACCAD—The only one; a vessel; pitcher, or sparkle.

CALNEH—Our finishing; our consummation; all we; as murmuring.

A little while ago Erech, Accad, and Calneh in the land of Shinar, the Caleb and Resin of Asshur, were names in Genesis with scarce another known trace of them; but now the long

* For further evidence regarding Nimrod and his cities as given on an Assyrian tablet, see *Nineteenth Century*, Feb. 1882.

silent mounds of Mesopotamia have yielded up their bricks and stones to tell with voiceless tongue the significance of these names in a very literal manner.

It had long been noticed that the mounds of Assyria contained no tombs. But about 120 miles south-east of Babylon are some enormous mounds, which Sir H. Rawlinson has identified, from the cylinders, with Erech—or "Ur of the Chaldees." The district appears to have been chosen by the Assyrians as a vast necropolis; coffins are piled up in layers perhaps 60 feet high, and covering an immense area, now a perfect desert, having neither trees, water, nor inhabitants—a veritable city of the dead. The remains of walls show that this city could have been no less than fifteen miles in circumference. And here, from the time of its foundation, Assyria's dead had been deposited—an immense extent of desert beyond the walls being still filled with their coffins and bones. But Erech was more than a vast necropolis—it was the centre of idolatrous worship. Here they sacrificed to devils and ate the sacrifices of the dead, a sin into which Israel was often seduced (Psalm cvi. 28; Num. xxv. 2); and that the sin was no light one may be gathered from the fact that 24,000 died in one day as a punishment for it.

Accad,—the only one,—by its name, is equally marked as the seat of other abominations. A fundamental principle in the idolatrous system of Babylon was that they recognised only one god—but it was not the God of heaven, not the Holy One of Israel. So idolatrous was the Babylonian recognition of a divine unity that the Living God severely condemned his own people for giving any countenance to it. "They that sanctify themselves, and purify themselves in the gardens after the rites of the ONLY ONE,* eating swine's flesh, and, the abomination, and the mouse, shall be consumed together" (Isaiah lvi. 17.)

Calneh—all we—points out the perfect development of the idolatrous system, which in all respects was a counterfeit of the true—so had a trinity in unity, the symbol of which, as the discoveries of Layard prove, was the equilateral triangle, as well as other trifurc images; and it is not a little surprising to learn that the Chaldean trinity included a father, a son—or seed—and a spirit. Calneh—all we—tells us, therefore, of a mystery of iniquity perfected.

Nimrod's brief narrative is followed by a statement regarding Asshur which has puzzled commentators very much, as may be

* "The words in our translation are 'behind one tree,' but there is no word in the original for 'tree,' and it is admitted by Louth and the best Orientalists that the rendering should be after the rites of Accad—i.e., the *Only One*.—Hilop.

seen by the various expositions given of it. One of them is, that Asshur, oppressed by Nimrod, left the land of Shinar and went out to build four cities for himself; while the impossibility of this being the true solution has been shown by others, from the consideration that such a man as Nimrod would never have allowed a powerful rival to build four such cities so near his own. So, to obviate the difficulty, it has been explained that Asshur is not the name of a person, but only a qualifying word, "the passive participle of a verb, which, in its Chaldean sense, signifies to make strong, and that the passage should be read thus—Out of that land he (Nimrod) went forth, being made strong (Asshur), and builded Nineveh, &c."*

But neither does this meet the difficulty, as we have still the facts that a kingdom was founded on which the name of Asshur was impressed; and also that the Babylonian and Assyrian kingdoms ran on side by side until Nabopolassar, with others, accomplished the ruin of the Assyrian empire. Thus the facts of history are against this theory. The true solution seems to be that Asshur and Nimrod were acting in conjunction with, and not in opposition to each other. The name which Asshur gave his first city makes this evident, Nineveh†—pleasant dwelling of Ninus—i.e., of Nimrod. It is a very sad fact, yet, as we gather from their names, the two eldest sons of Shem were leaders in the great apostacy under Nimrod. Indeed, to Asshur, as being of the sacerdotal race of Shem, and to his brother Elam, from whom sprung the Elamites or ancient Persians, who, with their leader, Zoroaster, inaugurated fire-worship, properly belonged the name of apostates. The fact of Asshur—going out, stepping prosperously into blackness, as his name also denotes,—building cities, aiding with heart and hand the establishment of a universal empire, makes perfectly plain the fact of his defection, and also that he had cast in his lot with the unholy triad—Ham, Cush, and Nimrod.

That this view is correct there is the following proof. After stating that the union of man, bird, and four-footed beast was the heathen rendering of the cherubim, the editor of the "Book and its Missions" says—

"The forms which are certain most to impress the beholder on entering the Nineveh Hall of the British Museum are the winged colossal lions and bulls; . . . but in our search for the 'gods' we must pass these by to dwell on what is a far less impressive object to the eye—on a symbol or sign of Assur, the supreme god of the Assyrians—a winged half figure within a ring, which floats like a guardian angel over the King's head in very many of the tablets fixed against the wall. . . . Assur appears to be the deification of the Asshur of

* Hilop.

† Ninus being the name by which Nimrod was called when the pretence was made that he had become incarnate in a son. The fact that Asshur built this city, and called it by this special name, shows that he had a special hand in the terrible deception.

Scripture, who went forth and builded Nineveh (Gen. x. 11). He is called in the inscriptions on the figure of Sardanapalus, 'Ashur, the Supreme Lord'; the King of the circle of the twelve great gods.^{*} Sennacherib, in his inscriptions, calls him 'Ashur, my Lord,' and he is described as having always given aid to the Kings of Assyria, but specially against the 'heretics.' Sennacherib ends an inscription thus:—'In after days, under the reign of the kings, my sons, whom ASHUR shall place on the throne; and men shall use their names instead of mine; when this palace shall grow old and decay;—the man who shall read the sculptured tablets of my name, and shall restore them to their place, may Ashur bless him, and grant him length of days.'[†]

Thus do these old stone books—silent witnesses from the tomb of ages—bear testimony to the facts that Asshur was a person, an apostate, and a persecutor.

In regard to the other view, it is not said of Asshur that he set up a kingdom, though he went out and built cities. He seems to have been head of the spiritual power wielded over the minds of men, through the demon intercourse and worship now established, as Nimrod was head of the temporal power established by physical force over their bodies. And so in this sense would Asshur mightily strengthen the hands of Nimrod. The inscription already given from the figures of Sardanapalus and Sennacherib show how this strengthening by Asshur was continued, after his death and deification, to Nimrod's successors. And it is a singular fact that, though from this time there began to be gods many, and lords many, until the earth, with the exception of the little spot of Palestine, was entirely in their possession, yet there was perfect toleration towards each other. Satan was pleased to be worshipped under any name, and by any form; the only ones considered *heretics* and *troublers* were such as adhered to the worship of Jehovah, the Holy One of Israel. They alone had to endure persecution. Down through all the early ages of antiquity, down to the time when universal dominion passed into the hands of Nebuchadnezzar, and from him to Medo-Persia, to Greece, then to Rome (*strength*) the fourth kingdom shall be strong as iron (Dan. ii. 40). Nimrod was indeed made strong by ASSHUR when the idolatrous systems of every nation were brought together in the centre of the mighty empire; when the Pantheon of this second Babel had room in its capacious bosom for thirty thousand gods.

Our position will be still further strengthened by looking at the significance of the name of Asshur's other cities,—viz., Rehoboth—"The streets of the city," says the margin; "*street, wideness*," says Brown; "*spaces, places*," says Cruden. Some consider Rehoboth to signify the streets of Nineveh. Others consider it the name of a city near Nineveh, probably the Oroba of Pliny. Gen. xxxvi. 37, and 1 Chron. 48, seem to settle the point that it was a city on the banks of the river. From

another scripture (Num. xxii. 39) we further gather that it was a city of a peculiar kind. There we learn that Balak, who had gone to meet Balaam, took him to Kirjath-huzoth—a *city of streets*. And next day Balaam was taken up into the high places of Baal to see the people and curse them. That Rehoboth was thus the centre of idolatrous worship is further confirmed from 1 Sam. ix. 10, and 2 Sam. xxi. 12. Beth-shan was the seat of the worship of Ashtaroth, the Queen of Heaven, and Saul's armour was put into her temple as a trophy, while his body was fastened outside in the street. And that in some way the streets were peculiarly used in her service is evident from Jer. vii. 12, 18; xlv. 9, 17, 21. In Ezekiel xvi. 24, we get a further explanation as to the nature of Asshur's city. Israel had been seduced into the worship of Ashtaroth, the Queen of Heaven, and a double woe is pronounced upon them in consequence; and among others this dreadful fact is charged upon the Jews, that, in carrying out her worship, they had built an eminent place (brothel-house, margin), and an high place in every street. And all these abominations connected with the *street worship* of Ashtaroth had its commencement as an organised system at Rehoboth, "the city of streets."

Calah was the name of Asshur's third city, and its significance—"favourable opportunity, like green fruit, or as verdure"^{*}—marks a new departure in idolatry. Asshur seems to have acted on the principle well known to our publicans in the present day—viz., that supply soon secures demand. And as it is with us in regard to alcohol, so it was with that terrible wine of Babylon, of which all the nations of the earth drank until they were mad (Jer. li. 7). Calah seems to have been built for the purpose of making things specially easy and agreeable to intending worshippers.[†]

The name of the last city built by Asshur—viz., Resen, *a bridle*, or *bit*, conveys the idea of its being in some way connected with horses or horsemanship; which view many passages of Scripture seem to confirm. In Hosea xiv. 3 the prophet represents penitent Israel saying, "Asshur shall not save us; *we will not ride upon horses*; neither will we say any more to the work of our hands, Ye are our gods," which last clause shows that there was something farther in their connection with Asshur or the Assyrians than that merely of putting confidence in an arm of flesh. Ezekiel shows what this was in chapter

^{*} Brown, Cruden.

[†] Space forbids enlarging, but several other meanings of the root-word, as given by Gesenius and others, when compared with practices obtaining in the games and religious festivals of Greece (which were of Babylonian origin), seem to point distinctly to Calah as the original seat of grove-worship, and of these games and festivals which still linger in our own and other Christian countries as relics of their former heathenism; while it is not a little significant to find them coming again into vogue so fully in the present day.

xxiii. 6, 12. But especially does verse 23 show that horses, or the riding on horses, was intimately connected with a system of idolatrous worship. "I will raise up thy lovers against thee. . . . The Babylonians, and *all* the Chaldeans, Pekod, Shoa, and Koa, and all the Assyrians with them. . . . All of them riding upon horses." Shoa, Koa, and Pekod seemed mere names, without any trace of meaning attaching to them, until, as already noted, the mounds and marches of Chaldea gave out



their long-hidden treasures to illustrate many a dark saying of the prophets—these curious names among others. On a coin struck in Babylonia they are found with the centaur, or man-horse—*i.e.*, half-man, half-horse, above the central figure, Moloch,* the god of barbarity and blood. Moloch signifies "king," and Nimrod was the first after the flood who violated the patriarchal system and set himself up as "king" over his fellows; and he is seen here supported by all the power of the demon priesthood, in the form of a centaur, which visibly represents the unholy trinity of devil, man, beast. As the

Chaldeans were the priestly caste of the Babylonians and Assyrians, and as the whole of them (*all*) were represented by Pekod, Shoa, and Koa, we have again a sort of trinity in unity of evil power. And further, as the name Chaldea (*demons*) imports, these priests were ministers of devils. So here we have a vast system of consecrated wickedness allied with secular power in the attempt to take complete possession of the earth, acting jointly against the Lord.

Chaldea has also the secondary meaning of *breasts*. These priests were the medium, the go-between of Satan and the people. Through them he fed the world, not with the sincere milk of the Word, but with doctrines of devils, which, when fully imbibed, brought man down to the dreadful level of the source whence his nourishment flowed. In which position, as all history testifies, he showed himself to be, in his moral nature, so Jude puts it, "as brute beasts." While, by the activity and energy of his intellectual nature, he showed himself in close alliance with the unholy one, who would set his throne as that of God (Ezekiel xxviii. 2).

But what has all this to do with the name of Asshur's city.

* That the figure represents Moloch is shown by the fact that he carries or holds in his hand a whip, as the symbol of majesty; and with whips his worshippers at some festivals were required unmercifully to scourge themselves.

Much, in this way. The sun was worshipped all over the east (and to this day by the Parsees, representatives of the ancient Elamites, or descendants of Elam and Asshur).^{*} Horses were consecrated to the sun. Every morning it is said that they were put to chariots dedicated to the sun, in which the leading men, both kings and priests, rode to meet the sun in its rising. Horses were also offered in sacrifice to the same imaginary deity. And here, in this city of Resen, as built by Asshur, we have the cradle of the abomination of sun-worship, and the centre whence it flowed out over a great part of the world, and which is now in a less gross, but yet real, sense being revived in our day, as will be afterwards shown.

MIZRAIM.

The genealogy of Mizraim's line is not without reason given all with plural terminations. The criticism of this peculiarity in the father's name will of course apply equally to those of his sons.[†] The more thoroughly the Scriptures are studied, the deeper becomes the conviction that every jot and tittle as it were connected with them has its significance; and so, when we find Mizraim and his family distinctly marked off by the peculiarity of a special and uniform termination to the name of every member, we cannot but think that attention is thereby drawn to some underlying truth, of prophetic or other significance. The only possible way of arriving at such truth, if it really exists, is by looking first at the meaning of the names themselves, and then at the light thrown upon them by other Scripture, which we proceed to do. Mizraim is the Hebrew for Egypt. It signifies encloser or embanker of the sea; a secondary significance being "tribulations."

- LUDEM—The art of increasing; birth.
- ANAMIM—Strength of the people, men, or children of the land.
- LEHABIM—Flames; or the points of a sword.
- NAPHTHUM—Fighting; struggling; likeness; comparison.
- PATRHUSIM—Monthful, or corner of dew, or water; persuasion.
- CALCUTIM—Desire of light; hope.
- PHILISTIM—Digging, searching, wallowing in ashes; to emigrate; a stranger.
- CAPHTORIM—An apple; pomegranate, or bowl; a hand; a palm; a crown; doves; or they that seek or inquire.

In seeking out what light is thrown on these names by other

^{*} This was done in Judah. In 2 Kings xxiii. 10, 11, we are told Josiah defiled Tophet, that no man might make his son or his daughter pass through the fire to Moloch; and he took away the horses that the kings of Judah had given to the sun, . . . and burned the chariots of the sun with fire. And previous to that Assa had taken down the altars of the strange gods, and the high places, and broken down the images (statues), and cut down the groves. Also, he took away out of all the cities of Judah the high places and the sun images (2 Chron. xiv. 5). And in 2 Chron. xxxv. 2, 3, we have an account of the thorough purgation of Judah by Josiah from the three different systems of idolatrous worship established by Asshur in his cities of Bebooth, Calah, and Resen.

[†] See page 68.

parts of Scripture, we find, from Jer. xlv. 9, that the Lydians (Lud) could handle and bend the bow—*i.e.*, became famous archers, and that they came up with Pharaoh-Necho to the great battle which virtually left Nebuchadnezzar, his opponent, in possession of the world. In Ezekiel xxx. 5, we find them again mentioned—"Cush, Phut, Ludim, all the mingled people," and Chub (*blotting out*), and the men of the land in league with them, "of all whom it was said, they shall fall by the sword." In these two passages we find a warrant for considering that these names have a significance extending far beyond that which pertained to the individuals who first bore them; and, by the plural termination, we are directed to look to them as a type or foreshadowing of the moral character and ultimate end of the races which would spring from the individual so called, and also of such as would depart from God after their way.

The principle of typical illustration by Israel as a people is so important in the divine plan, that inspiration has been particular to reveal the fact, that their entire recorded history is brought over and incorporated in the Gospel as a photographic picture of the dispensation of the Spirit. The blood-sprinkling in Egypt, the malignant opposition of Jannes and Jambres, the overthrow of Pharaoh and his hosts in the sea, the manna, the smitten rock, the serpent on the pole, the corruption and seduction of Balaam, the scoffing and overthrow of Korah, the anointing of David as a shepherd king, and many other events, are put in the sacred records as types to the Christian church (1 Cor. x. 11).*

So fully is this the fact, that objectors have pointed to God's special dealings with the Jews as a proof of partial regard to one small people, and of cruel indifference to the great world teeming with human life outside the little enclosure. Men who speak so do not know God. They do not know, at least they do not believe, how the heart of the Great Father grieved over the departure of the prodigal into the far country of deliberate rebellion, and positive alliance with His enemy and their own; nor that his special dealings with the Jews were only the working out of a plan to recall the wanderer, and reinstate him in the paternal home. But in these very names we have a proof of how closely the eye of God scanned the whole career of apostate man, as he vainly tried to fill his heart with the husks which the swine (the unclean spirits) did eat; for in these names He has embodied their whole story up to the bitter end, when the mass perishes, and a little remnant turn again to Him from whom they have so deeply revolted.

* See Gen. vii. 4, where the margin reads every living thing will I blot out. Exod. xxxii. 31-33; Deut. ix. 14, xxix. 20; Rev. iii. 5.

Diodorus Siculus tells us that in primitive times Egypt was not a country, but one universal sea. This arose from the unrestrained overflowing of the Nile. So, before Egypt could become a suitable place for human abode, and be what it afterwards became, one of the most fertile of all lands, it was indispensable that bounds should be set to the overflows of the sea, and that for this purpose great embankments should enclose or confine its waters. This work Mizraim did—hence his name, Metzer-im, "the embanker of the sea." In the light of this fact, what fulness of meaning is seen to be in the words which Ezekiel is commissioned to speak with all the force of a "Thus saith the Lord God"—"the great dragon that lieth in the midst of his rivers, which hath said 'My river is mine own, and I have made it for myself.'" Thus Mizraim and Pharaoh are associated as type and antitype. But the parallel does not end with the Pharaoh of Egypt which the king of Babylon vanquished, or with the company found in his train, already noticed. These ancient names and classes are used by the prophet as the type of other classes, nations, and events later on in time, which will have like characteristics, and will sustain the same relation to God and to each other. The scope of the prophecy uttered against Egypt goes far beyond the defeat of Pharaoh-Necho by the king of Babylon. The very opening sentences of it show this—

"Howl ye, Woe worth the day! For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen. And the sword shall come down upon Egypt, and great fear shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. Cush, Phut, Ludim, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword."

Those who read carefully this thirtieth chapter of Ezekiel, and the two following, will see that no events have ever yet transpired in connection with ancient Egypt, recorded in any history, which correspond with the literal meaning of the language used. Much of this important prophecy has been literally fulfilled on the literal Egypt, and we are often taught to consider the rest metaphorical. It is not so. Egypt, with its proud, self-reliant king, its learning, its civilisation, its commercial activity, its moral degradation, and opposition to God and His people, constitutes a fitting type of the world, the figurative Egypt, in which the true church of God is now passing her sojourn.

Mizraim, or Egypt, has also the significance of tribulations, from *tribulum*, a sledge-hammer. Egypt has the first turn at using this hammer, but in the end the tribulum comes down upon him who has so long wielded it against others, and that

is, as we have seen, at the day of the Lord. Then the Anamim (*the strength of the people*) will come down,—the numerous people which Ludim prefigured,—the soldiers, the archers or marksmen, and Lehabim,* the flames, and points of swords. This name leads us straight to the last battle, which will not be fought in the usual way, with confused noise, and garments rolled in blood, but with "burning and fuel of fire."

The last three names of Mizraim's family tell a different story. Naphtuhim tells of a wrestling; Pathrusim of "a mouthful of water," of "a corner of dew;" and we hear of Casluhim, "desiring light;" and lastly, we have his offspring, Philistim, digging, searching; while Caphtorim are as doves fleeing to their windows, seeking, or inquiring the way back to the Lord, to the home they had so long forsaken. Should this be considered mere fancy, we have only to turn to the following Scriptures to see how much there is in it of sterling reality—viz., Isaiah xi. 10, 11, 14; xix. 22-25; lix. 20; lx. 1, 3, 8; Rev. vii. 1-17.

We further observe that in the family of Mizraim, as in that of his brother Cush, is found the world-number, *six*; but a *seventh*, Philistim, is added, which connects the family of Mizraim, or Egypt, with the present mundane system as perfected or finished; while the *eighth*, Caphtorim, leads us on to the time when all things shall be made new. Now, at the time when the root of Jesse shall stand for an ensign of the people—i.e., at the close of the present dispensation and commencement of the new, the Lord will set His hand (an expression indicating some very special and effective course of action) the second time to recover the remnant of His people from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hameth, and the islands of the sea. The outcasts of Israel are also to be assembled, and the dispersed of Judah; and these are represented as flying upon the shoulders of the Philistines towards this ensign. And it is to be noted that they come *out of* the others. To the wrestling, thirsting, light-desiring of the others, they added digging, searching, so they show in type that they that seek shall find, and they who dig shall obtain hidden treasure, and that without reference to their antecedents. This figure is explained in Isaiah lix., lx. The Redeemer is to come to Zion (Heb. xii. 22, 37). On this general assembly and Church of the first-born His glory shall be seen (1 John iii. 2, 3). To this manifested glory of Christ and His people the flocks of Eedar (*blackness, sorrow*), and the rams of Nabaioth (*fruits, words, prophecies*)—genealogical terms for two classes of Gentiles—will come; the

heathen Gentile, and the Gentile on whom the name of the Lord is called (Amos ix. 12)—i.e., nominal Christians.

Both these classes of Gentiles, with the outcasts of Israel and the dispersed of Judah, are to mutually assist each other in flying as a cloud, or as doves to their windows. In a city set apart for lepers, it is said that the spectacle is common of a leprous man without eyes walking or working, with another without feet, but having eyes, seated across his shoulders, to direct his action. This appears to be the figure used by inspiration, for, as we find from Isaiah xliii. 8, that at the time of the gathering of the nations and of Israel, the command is given: "Bring forth the blind people that have eyes, and the deaf people that have ears;" then, as already stated, these are seen seated on the shoulders of the Philistines, directing their course towards the glorious ensign. John, in the seventh chapter of Revelation, completes the picture. There we see the remnant of Judah and Israel restored and sealed with the name of Christ; and after them comes Caphtorim, an innumerable multitude, out of all nations, in whom had been seen the fruit of the apple, who had mourned sore like doves (Isaiah lix. 11), but, having found their way through the great tribulation, now stand upon the sea of glass, with white robes, and palms in their hands—God's purpose of mercy towards His prodigal children completed, and the wanderers brought home.

There is one of the passages noted (Isaiah xix. 20-25), with which is connected a point of great interest. In the first part of that chapter a time of great and varied distress is pointed out as coming upon Egypt—want of work, a perverse spirit, boasting, vain confidence, yet very foolish conduct in the princes of Zoan (*motion or action—i.e., leaders of men*). "In that day (verse 25) there is to be an altar to the Lord in the midst of Egypt, and a pillar at the border thereof to the Lord. And it shall be a sign and witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of oppressors, and He shall send them a Saviour, and a great one, and He shall save them." In connection with this prophecy a very curious fact is to be noted—viz., that when Egypt, in its extended or prophetic significance, is in analogous circumstances to those which preceded the downfall of literal Egypt, when there is scarcity of labour in the various classes of industries, when the rulers of the people display much of the spirit of Pharaoh, and princes of Zoan—i.e., leaders of the people, are filled with the spirit of perversity, become fools (men without God, Psalm xiv. 1), and when many are seeking to charmers, and to them that have familiar spirits; when the various nations and kingdoms are with difficulty restrained from drawing their swords against each other, that then the mys-

* The petroleum, dynamite, &c., of the Communists, Nihilists, and others perhaps point to them as the antitypical Lehabim.

terious prediction is also to be fulfilled of an altar being to the Lord in the land of Egypt, and a pillar at the border thereof to the Lord. For forty centuries the Great Pyramid of Gizeh has been enshrouded in mystery, but now in these latter days, when men are beginning, not merely to doubt, but even to deny, the interference of Divine guidance in human affairs, this pillar to the Lord opens up its long hidden secrets, and discloses a complete record in stone of the world's history, from shortly after the flood to the end of all time. In silent majesty does it stand, bearing its special witness that God does not remain afar off, an unconcerned spectator of what transpires in our Satan-dominated world; but, on the contrary, had foreseen, and interfered with the operations of the god of this world, and so over-ruled his workings as to make them subserve the accomplishment of His own cherished purpose—the complete recovery of His long-lost prodigal man. It is in that day, or period, which just precedes this blessed consummation that this pillar is to be found doing its appointed work. In the fact that it is found doing its work *now*, we would have strong proof or evidence that the end was at hand. It does not leave us to such general conclusions, however, but explicitly states, by its curious symbolism, that about 1881-82, the present dispensation ends, and the time of trouble begins which will usher in the reign of the King who shall reign in righteousness.

"Why bring in the Pyramid of Egypt here?" it may be asked, "and what has it to do with the names of Mizraim's family?" Very much. In the one, God has given (and from the same point of time) the history of the world in advance—in a literal and most tangible manner—a prophecy in stone of all the leading events which would transpire in the world up to the end.* In the other he has done the same thing, but in a figurative sense—inasmuch as that through the prophetic

* The altar and pillar is, the prophet says, to be in the midst of Egypt and at the border of it. How exactly the situation of the Great Pyramid fulfils both statements Professor Smyth informs us. "Now, Lower Egypt being of a sector shape, the building which stands in its centre must be at one and the same time both at its border and in its nominal middle, or just as was to be that prophetic monument, alluded to in Isaiah six. . . . destined moreover to become a most special witness in the latter day, before the consummation of all things, to the same Lord, and what he hath purposed. . . . While its circumstances of mechanical fact, and surrounding country, point out the Great Pyramid as the one and only known monument of inspiration, there are other considerations no less remarkable connected. It has been found that, proceeding due north and south from the curious structure, there is more earth and less sea in that meridian than in any other all the equator round, causing the Great Pyramid's meridian to be as essentially marked by nature in a general manner across the world from pole to pole, as a prime meridian for all nations measuring their longitude from, or for that modern cynosure, 'the unification of longitude,' as it is more minutely marked by art and defined by summing up all the dry land habitable by man all the wide world over, the centre of the whole falls within the Great Pyramid's territory of Lower Egypt. In the remarkable fact that the Great Pyramid stands at once in the middle of Egypt, and in the middle of the world, we have distinct proof that the predictions regarding Egypt have a double significance—one affecting Egypt proper—much of which has already been literally fulfilled, and affecting the world in general, of which Egypt is the type. This seems confirmatory of the fact that the significance of the names does not end with the immediate descendants of Mizraim, but that we shall have all duplicated or acted over again on a world-wide scale.

significance of the names of Noah's family, and of their immediate descendants, the history of the world is in like manner given. Thus, out of the mouth of two witnesses, of very unique character, the truth of God's continued love and care for man, and the near approach of the completion of the gracious plan by which he will be restored, are established.

SONS OF CANAAN.

The story of the names however is not all told. We have yet those of Canaan and Shem. The family of the former consists of eleven members. Ten is the symbol of worldly completeness, of moral and physical perfection;—the body of man has ten fingers and ten toes; the moral law as applicable to man in this world has ten precepts. Eleven is the union of the imperfect five and the satanic six,—this seems to point out that it is in the end of this family that we are to find the specific object for giving their individual names. They did not complete their history, so it will be repeated.

SIDON—Hunting, fishing, venison.

HETH—Trembling or fear; terror.

JEBUSITE—Trader; who treads under foot, or contemns everything in the sense of polluting and profaning.

AMORITE—Commander; bitter; a rebel; babbler or prater.

GIBGASITE—Who arrives from pilgrimage of dispute; clay; clod; black mud.

HIVITE—Wickedness; lively; serpents.

ARKITE—Spiritualist.

SINITE—One full of enmity; clayey, or muddy man.

ZEMARITE—Worshipper of Nimrod; hero worshipper; to be cut off or extinguished.

ARVADITE—Wandering about, following after like the Ethiopian.

HAMATHITE—One angry, hot, obstructive, or obstinate; poisonous like a scorpion.

SHEM.

The genealogy of Shem is introduced by the statement that he was the father of all the children of Eber, of which peculiarity we have already seen the reason. Shem's two eldest sons seem to have joined the apostates. That Asshur did so we have seen, and that Elam did the same is indicated by his name.

ELAM—A secret or mystery. A young man; a virgin; an age; most high.

ASSHUR—One who prospers, strong, happy; a step; blackness, darkness.

ARPHAXAD—One that heals, one that releases.

LUD—Begetting; birth.

ARAM—Highness, magnificence; self-exaltation; one that deceives; their curse.

From these names and other facts we gather that only one of Shem's sons remained decidedly on the Lord's side; on him, therefore, as a prepared vessel, were the spiritual blessings and and privileges bestowed, and also continued in his line.

The chosen son of Arphaxad, the healer, was—

SALAH—Mission; sending; branches, darts; that spoils or is spoiled; a rock.

And of Salah—

EER—A passage; or one that passes; anger, wrath, or fury.

Unto Eber were born two sons, Peleg—*division*—because in his days the earth was divided; and Joktan, but no reason being given for him being so named, we have to find it out for ourselves.

JOKTAN—Small, disgust, weariness, dispute, contention.

This name reveals to us contention and discord in the godly family of Eber, the occasion of it probably being that the narrow-minded, grumbling Joktan, and others of the same mind, were dissatisfied with the new arrangements of the division of the land. We learn, from the names of his sons, that he drew out, fell away, to the court of death, the worship of the moon, &c.; while almost every other form of idolatrous worship is indicated by the remaining names of his family.

ALMODAD—God measures, or measure of God; moved or agitated as by an earthquake.

SHELEPH—Drawing out, or who draws out.

HAZARMAVEITH—Court, entry, or dwelling of death.

JERAH—The moon; scent or smell; yellow.

HADORAM—Their beauty, power, or praise; a cry lifted up; crashing.

UZAL—Rolled away, or departed; what is spun.

DIKLAH—Purified by washing; palm tree.

ORAL—Inconvenience of old age; stripped.

ABIMAEK—A father come from God.

SHERA—Captivity; conversion; recalling from captivity.

OHIB—Ashes, or abounding with ashes.

HAVILAH—That suffers pain, brings forth, speaks or declares to her.

JORAB—The father of him that weeps or cries, or speaks out of a hollow place.

The dwelling of Joktan's idolatrous descendants is pointed out as being from Mesha to Sephar, a mount of the East. It is a most significant fact that the celebrated Mecca was anciently called Mesha, and that Sephar means *book*, Sepharvaim meaning the two books or scribes; and that the Sepharvaim, or Sepharvites, who were transplanted to the country of the ten tribes, anciently ruled by kings of their own, had been subdued by the Assyrians. They were a most idolatrous people—worshipped the sun and moon, burnt their children in the fire, and in the end held by the two books or scribes, in that they had a priest to teach them the way of the Lord, and yet held to their own priests and the worship of their own god—2 Kings xvii. 24-33. It may be noted that the moon is still the symbol of that idolatrous kingdom which occupies the ancient Mesha. And while there must have been much *weeping* and *crying* among the victims of the ancient form of

worship, it is a curious fact that Mohammed, the father or founder of the present system, spoke out of a *hollow place* or *cave*, and that his book, the Koran, is a mingling of the Bible and his own blasphemous tenets; which two books, the Bible and the Koran, are now side by side doing their distinctive work of life and death throughout the vast empire.

That the names of the descendants of Joktan contain in them a prophetic element may be also seen from Ezekiel vii. 23-27. The land of the Jews was to be possessed by the worst of the heathen. This began to be fulfilled when the Sepharvaim were transplanted into their country. This is now being repeated in that the followers of him who *spoke out of the hollow place* possess it, while there yet remains the fulfilment which will exhaust the prediction, when the anti-typical King of Assyria, the fierce king still due, will come up like a whirlwind with the last and worst of the heathens who have ever defiled God's earth, to fill, with his outspread wings (armies), "the breadth of thy land, O Immanuel" (Isaiah v. 26-30; viii. 7-22) that is, the whole earth.

In closing this chapter on genealogical prophecy, it only remains to ask the practical question—What is the value of its evidence, confirmatory or otherwise, as to the point in hand? Directly, it does nothing in settling the question in regard to time. But, as one says, "There is a Divine chronology of events as well as of time," and it is the history of these, then lying all in the future, which was foreshadowed in these genealogies. And now, at our advanced position in the ages, we can look over the 4000 and odd years since these names were given, and see what an immensity of meaning has been condensed into them. Prophecy has been compared to a mould into which just so much has to be put, and no more. When the exact quantum which it is fitted to hold has been put in, then it is fulfilled. So, of these genealogical prophecies, they show what was to be wrought out in the history of these three lines of Noah's descendants ere the mystery be finished. Thus, when chronologic prophecy comes forward with its direct testimony that the time is at hand, genealogical prophecy lends its indirect, yet valuable, testimony that all things are ready, or nearly so, for the coming of Earth's rightful King.

CHAPTER VIII.

BABEL.

IN the events connected with the building of Babel we are shown a new development of evil, and supplied also with a fresh illustration of the principles already noted—viz., that at the commencement of a new era, marked off by special characteristics of good or evil, there is given at its first stage, in a short series of events affecting one generation, a miniature picture or exact representation of a long series of events, covering a long period, and affecting many generations—the relation between them being that of type and antitype. It is in connection with this fact that the events at Babel are not only interesting, but also of real importance in the present inquiry.

Another thing may now be noted—viz., that these periods thus foreshadowed by personal types end in the same manner—that is by an individual “heading up” the fully-developed principles which the first had inaugurated, and given a rehearsal of in type. The antediluvian period began with a murderous Cain, and ended with a murderous and revengeful Lamech, while the whole earth was filled with violence. The next period began with a Ham refusing to serve God, and ended with a Pharaoh proudly asking, “Who is the Lord that I should serve Him?” while the whole world (excepting the captives in Egypt), was sunk in the most debasing idolatry. So now, in this new and tremendous epoch in human history, we have man not only refusing to serve God, or turning aside from Him to serve one of their own choosing, but, in the person of Nimrod, actually attempting to take the place of God. In which awful position he stands alone—the one perfect type of “the man of sin,” who will close up the epoch of the world’s rebellion commenced at Babel;—of the one who will “head up” the world’s apostacy, as Nimrod began it, by sitting in the temple of God, showing himself that he is God (2 Thess. ii. 4); requiring also, on pain of death, world-wide worship for himself or his image (Rev. xiii. 14-18).

“Revolutions are always made,” says one, “before they break out.” In the last chapter this revolution was seen making. It began in the parental irreverence of Ham and his sons. This form of wickedness prepared the way for another—the casting

off all fear of God, or regard for His favour. In this condition men were ready for Satan’s purpose, and the man then appeared who brought matters to a point. Then they sinned after the similitude of Adam’s transgression, *i.e.*, they wilfully and knowingly turned away from God. But they went a step further, in refusing His way of salvation through a Redeemer, and accepted the offers of the adversary to be as gods, having present dominion and enjoyment, in perfect independence of the true and living One.

How know we that such was the case? Very simply, but very clearly. The expression, “children of men,” is in Hebrew, “SONS OF THE MAN, *i.e.*, ADAM,” which means that they were of the same spirit—had sinned after his fashion, *i.e.*, were not deceived men, but wilful transgressors, who deliberately gave up a heavenly inheritance for an earthly one. The movement, thus culminating in apostacy, had long been going on in Ham’s family under the mask of outward profession or formal worship of God. Perhaps the cloak was worn the better to secure opportunity of tempting Noah, and of drawing him permanently to their side. But the utter failure of their project, with the humiliating position assigned to them by the curse, seems to have had the same effect on their spirits that the acceptance of Abel’s sacrifice, and rejection of his own, had on Cain. And so we see the family of Ham, instead of accepting the position of servants, rising up, under the leadership of Nimrod, to seize the dominion, and take the place of mighty ones, who would lord it over all others.* Satan does not object to the principle of coercion by armed force, or any other mode by which men can be brought under his power. Thus we get at the true origin of all earthly domination. The *kingdoms* of this world, with all their power and glory, are thus primarily of Satan, and so, in a sense, belong to him (Luke iv. 6); although God, in the exercise of His sovereign power, interposes, and disposes of these kingdoms to whom He will, using them for the good of man, for his correction and discipline.

In the previous chapter we found the then future history of the world embodied in the names of the three separate lines of Noah’s family: Japheth’s ending in Dodanim—*i.e.*, the calling of the Gentiles; one branch of Ham’s divided line ending in Caphtorim—a company of escaped people, in possession of palms, by passing through the great tribulation; while the other line, that of Canaan, ended in Lasha and Dan—*i.e.*, judgment, the literal burning up of these primitive sinners standing

* This is corroborated by the fact that traces of the Cushite line of Noah’s descendants are to be found in the portions of all the others, while it is certain that Canaan seized upon and possessed the land of Palestine—the portion expressly reserved for, or assigned to, part of the line of Shem.

a lasting type of the terrible doom of those who will in the last days be found sinning after their similitude (Rev. xviii.) Then that of Shem was traced down to Peleg (*division*). Joktan's, who turned aside after death, was then followed up to Jobab (*the father of weeping*) showing the end of all who take up their abode at Sephar and Meshah—Idolatry and Mohammedanism. Then, while it is stated that it was of men thus fully started *en route* to such final issues that the earth was overspread, it is to be noted that a part of Shem's line was held in reserve—viz., that of Peleg by Reu, among whom, therefore, we find a remnant not classed with the others. "It is pretended," says Brown, "that the family of Shem did not concur in erecting this structure" (Babel). "There was, however, a portion of the sons and descendants of Noah that did keep themselves from the wickedness of the rest," says Dean Bagot. As to which of these opinions is correct, Deut. xxxii. 8, 9, does much to decide. There we read:—

"When the Most High divided to the nations their inheritance.

"When He separated the SONS OF ADAM.

"He set the bounds of the people—according to the number of the CHILDREN OF ISRAEL.

"For the Lord's portion is his people—Jacob is the lot (or cord) of his inheritance."

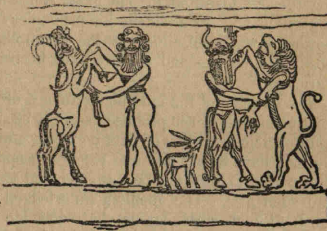
From this passage we learn that the division of the earth, which Peleg's name commemorated, was a very important affair indeed, that each nation was assigned its special inheritance, and let go the way it had chosen; while from these SONS OF ADAM were separated a people to be specially the Lord's, and who would occupy the portion of the earth which He had reserved to Himself when the rest of it was given up to these rebellious ones; and that the bounds of these nations were all arranged in reference to this central land of Canaan, which the children of Israel were to occupy.

"But Israel had no existence at this time, nor his children?" No; but Israel sprang from the special line of Eber by Peleg, who were left out of the category of the nations, or "sons of Adam," by whom the earth was overspread. From the fact that the term "children of Israel" is used antithetically to that of "sons of Adam," we gather that it has some very special import. The name Israel was bestowed on the ancestor of the nation, so named after a very mysterious occurrence. His previous name Jacob, which signifies *supplanter, underminer*, had foreshadowed his history. Most desirous to possess the special blessings and privileges which belonged by birth-right to Esau, he took methods to obtain them, which proved him to be as morally unfit to possess them as Esau was by his indifference. For a while after Jacob had gained his point all

went well. But a time came when the consequences of his conduct brought him not only to extremity, but face to face with God (Gen. xxxii. 24). We know little of what passed on that night of "Jacob's trouble," but as morning broke he was very near to God; so near that he was saying, "I will not let Thee go unless Thou bless me." "What is thy name?" was the significant response. "Jacob," was the prompt reply of the now thoroughly humbled man. Then, with this full confession of moral turpitude which that one word implied, the life and death struggle ended (Hosea, xii. 2-4) in the bestowal of a new name, "Israel,"* which indicated at once a change of nature, as well as of position. He was no longer Jacob, the sly, cunning man, but had undergone a transformation of soul, by which he was fitted to be a worker together with God in the carrying out of His purposes.

It is a singular fact that the record of an analogous episode in the history of the leader of the "Sons of Adam" is given in one of the ancient sculptures from Babylon. On one of them is symbolised the manner in which Nimrod, the first of the "Mighty Ones," came into a condition for becoming Satan's tool, or worker together with him, in bringing mankind into a

state of organised vassalage. In the accompanying figure Nimrod is represented as undergoing a curious transformation. First he is seen wrestling with a bull, having overcome which, an amalgamation of nature takes place,



as shown by his assumption of its horns and hoofs. Thus equipped, he turns to encounter a lion. There is deep meaning wrapped up under this symbolism. A horn is the oriental emblem for power or might. The same word which signified a bull, signified also a ruler or prince. Hence a horned bull was the hieroglyph for "The Mighty Prince," and here lies the point of the symbolism. As Jacob by wrestling with God laid hold on His strength, and by faith became partaker of the Divine nature, so is Nimrod represented as laying hold on the

* i.e., Prince or Prevailer with God—righteous or justified one. This being the first described case of conversion, or justification by faith, in the Scriptures, Jacob stands the type of all the spiritual seed born into all the God's Kingdom.

Mighty Prince—i.e., Satan—and undergoing a transformation into the same image, thus showing the union of nature which had taken place. The expression on Nimrod's face seems intended to convey the idea that he finds his conquest both easy and pleasant. The new style of feet assumed is also significant. No spring in them as in the human foot, indicating that such wilful deliberate departure from God as that symbolism represents is final (Heb. x. 26-31). Thus were the dealings of the Angel of the Covenant with Jacob parodied and counterfeited by the prince of darkness with Nimrod.* It has to be observed, however, that this was no copy; it was a forestalment in advance of the mode in which God would bring the progenitor of His chosen people into close and special relationship with Himself. And this brings us at once to the principle which underlies the Babel movement. No sooner had God indicated His purpose of gathering together in one all things by a Redeemer, by taking the first step towards that end in parcelling out the earth and choosing Canaan for the centre of His future operations, than Satan, as if in haste to forestal this plan, attempted by means of Nimrod, his special tool, to gather together all mankind in one great unity under himself, to be controlled and governed by his principles; the symbol of the power by which he aimed at the accomplishment of this purpose being horns and a cloven-foot†—brute-force in all its varieties.

The division of the land being an act of special preparation for the coming of the promised seed, it became the signal for a counter-demonstration of Satanic power and cunning. Though we may have a very dim and vague conception of the events of that period, it must not be supposed that the men of those days had such also. The openly acknowledged principle on which the Lord deals with man is, that what He says and does He wishes to be fully known and understood by the people whom His words and works concern (Amos iii. 7; Isaiah xlv. 18, 19). And, from the fact that this is the principle on which He acts, we may rest assured that the Divine purpose in dividing the earth among the people, in reserving a portion of it for Himself,

* The very ancient historian Sanchuniathon expressly terms Chronos or Nimrod Israel, as if he too had got his change of name to mark the close relationship into which he had entered with the God of this world—"Elion, the Most High, i.e., what the apostates worshipped as the Most High, Satan, under the symbol of the sun. Whiston corrects this, and says it should be "El," a synonym for "Mighty One." But the Countess of Cathness shows that this was no mistake, and points out that the name should be read from right to left, thus—name of the Queen of Heaven—in reality the profligate Queen of Babylon, who, with her husband Nimrod, were Satan's special tools in inaugurating the mystery of iniquity at Babel. That the name thus given to Chronos or Nimrod is correctly explained, there can be little doubt, as Lady Cathness seems thoroughly conversant with all the deadly secrets of the old Babylonian system, now having such a fearful revival in spiritualism.

† The symbol of the power by which the true Deliverer's kingdom in due time was set up being a cloven tongue of fire, i.e., spiritual force, pure and purifying.

and in separating from the general mass a people to dwell in that land, was made known to the men of that age, because it specially concerned them. And historic facts have since fully explained to us the meaning of the statement, "that the bounds of the people were made according to the number of the children of Israel," to be, that the land of Palestine was to be the radiating centre of beneficent influence for the whole earth. In preparation for the ultimate assumption of the sovereignty of the world, this Land of Promise would be first possessed by a righteous people, whose king would, in a very special manner, be the representative of the King who would reign in righteousness when the mystery was finished (Isaiah xxxii. 1); and then by the historical race of Israel, descended from Shem by Peleg. This central land, so possessed, was to have its capital city and temple, whence the voice of the Lord would be heard, and His laws go forth.

"Bab-el"—the gate of God—was just a counter-move on the part of Satan to prevent the accomplishment of God's purpose, anticipate it, and secure for himself, by a combination of human and diabolic agency, the sovereignty of the world. That in some sense the world had been given up to the Babel-builders, and which perhaps they knew, is made known (Job ix. 24). And Eliphaz refers to it as a well-known fact, which wise men had told their fathers, and had not hid, that unto men drinking up iniquity like water the earth had been given; while there were others who had not their portion in the earth, but were strangers and pilgrims in it (Job xv. 16-19). In Psalm cxv. 16, it is still more distinctly stated that the earth is given to the children of men—Sons of Adam. In later times we find Satan boldly asserting to Jesus that all the kingdoms of the world, with their power and glory, were delivered unto him (Luke iv. 5-7). This statement was not disputed, and we have the additional fact that three several times Jesus called him "the prince of this world" (John xii. 31, xiv. 30, xvi. 11). There was thus, as we learn from the Scriptures, a real giving up of the world to the domination of Satan, and to the men, who, refusing to be ruled by the principles of its rightful Lord, had entered into covenant with the usurper of His place and plan.

This division of the land was then the first step of open preparation for the world's Redeemer. From the chosen line of Noah's descendants a special branch was now selected, to whom a particular portion of the earth was assigned, while in reference to that land as a centre the bounds of all the other nations were arranged (Ezek. v. 5). Submission to this arrangement, as appears from results, proved as thorough a test of spiritual condition as did the offerings of Cain and Abel. Their answer to God's plan was Babel, by which they virtually said, "We

will not take the second place; we shall have a centre of unity of our own, and make a name for ourselves." This was deliberate rebellion and wilful transgression. But instead of destroying them as at the flood, God, by means which they could not resist, scattered them abroad. In Acts xvii. 26, 27, St Paul tells the Athenians that the God who had made the world, and all the nations of men that dwelt upon its face, had also "determined the times before appointed, and the bounds of their habitation," in order that they should seek the Lord, feel after Him, and find Him. They had turned away from God, and broken the everlasting covenant (Gen. ix. 12, 16). God was not far from them, but by their own conduct, and in thought and feeling, they themselves had put Him far from them (Rom. i. 28).

Paul thus states the whole case clearly. They had set God aside, accepted another in His place, and so were allowed to have their own way, but only so long and so far as would show to all ages the folly and bitter results of such a course. But his purpose was to bring them to feel it, and so prepare them to receive the mercy He was waiting to bestow, as soon as they were in a fit condition for it. Another very important truth is here made known by St Paul—viz., that it was when the division of the land was made, "the bounds of the nations set," that the "appointed times," or prophetic periods, were also set. All the historic periods, up to the time that the lost dominion would be restored, were set down at the division of the nations, and would doubtless be made known with just sufficient clearness to suit the circumstances of the parties then concerned.* Regarding the amount of their knowledge, we are merely told that they had enough (Rom. i. 19-21), and shown the use they made of it; and thus their conduct is made a medium of handing down instruction to us on whom the "ends of the appointed times" have come.

This statement about the appointed times gives us still deeper insight into the events of Babel. To them it was made known in some way that God's purpose was in "the dispensation of the fulness of times to gather together in one all things in Christ." Still, the men who opposed this Divine purpose, and attempted to make an opposite unity, could not by themselves have known enough to take such effective measures to thwart

* That there was a very extensive knowledge of these "appointed times" given is evident from the many references to them in various parts of Scripture (Job xiv. 1). The apostate Jews comforted themselves with the thought that these times which Ezekiel prophesied of were far off (Ezek. xii. 27). The devils knew about them, and when Jesus began His ministry, asked if He was come to torment them before the time (Matt. xiii. 29). Peter knew that there were times of restitution appointed, and that Jesus would remain in heaven until then (Acts iii. 21). Then Satan is represented as coming down in a great rage, just about the end, because he knew that his time was now short (Rev. xii. 12).

the Divine purpose. A plan so comprehensive, as the history of the ages has shown that Babel included, needed an intelligence and power beyond man's to invent and carry out. But this was at once forthcoming through their connection with the mighty ones who were caused to dwell at the east of Eden. It was these beings who were the invisible leaders of this movement at Babel—which was Satan's throw, as it were, for the actual and open dominion of the world (Ezek. xxviii., &c.).

The question may be asked—Where, or in what manner, were these "appointed times" fixed? In the mind of God it might be answered, only there is this difficulty, that the omniscience of God forbids the thought that this was the point at which those appointed times were for the first time arranged in His mind. The true explanation seems to be, that at the point when the division of the nations took place, circumstances had occurred which made this the suitable time for that which lay in the mind of God being made known to man in some tangible manner; and so a most curious and interesting fact in connection with "the appointed times" is, that just about the time of the building of Babel a pillar was raised to the Lord in the land of Egypt (Isaiah xix.), in which these appointed times were written. That it was about the same period we know, because this pillar or pyramid tells the date of its own erection, viz., 2170 B.C., which, according to the chronology already examined, would be in the 187th year of Peleg, in whose days the earth was divided—he living 52 years after it was finished. This fact almost seems to indicate that Babel was a rival erection. It is to be noted that the tower must have been commenced before the city, as *it was completed*, it being expressly stated that it was the city they left off to build which implies that the *tower* was finished at the scattering of the people.

It is not necessary to enter here upon any description of what one writer terms this "centre of all mystery, the great, sacred, scientific Pyramid, in, but not of Egypt." But as another says, "There is enough of certainty about its prophetic utterances concerning events in the near future to make the heart of every faithful child of God rejoice." We shall adduce two of these, as they especially concern our present inquiry. One shows that on the scale of an inch for a year it points out 1881-2 as a date of no common interest for the human family.*

* It is curious to find such a spiritualist as the Countess of Cathness writing thus:—"We are living in the time of MAKING KNOWS, and we are also nearing the last days of the great year 1881, from which so much was expected, and which, to my apprehension, has so far grandly and clearly fulfilled its reputation. . . . before the expiration of the 'half time' marked by the measurement of the grand gallery of the Great Pyramid as 1881-2. . . . I am expecting a manifestation both of the sons and the daughters of God, in whom the new life has already commenced, or, in other words, in whom the Divine Word has already 'become flesh.' It may, and

then so likely as he to be the Melchi-zedick or righteous King who came out to meet Abraham after his gallant fight, received tithes of him as his superior (as we see him in reality to be), and blessed him in the name of the Most High God, whose priest he was? * If so, then we know that Salem (*the city of peace, reward*) was their dwelling-place, and we see in him God's typical King reigning on His holy hill of Zion in the midst of a mixed people gathered out of the other lines with part of his own descendants, all bound to him by heart-choice, their virtual King and head. In accordance with the principle already noted, that at the commencement of important eras in man's history a typical picture is presented on both sides of what will be wrought out in historic fact as it runs its course, then to be literally and exhaustively fulfilled at its close, we find that at the time when Molk Gheber, the world's first "Mighty King"—i.e., Nimrod—was gathering men to himself, and building his tower and city, there was also another people, a company of strangers, building another tower, in its configuration a picture of the Church of God, in which also all "the appointed times" and changes for it and for the world at large were written, who at the close of their work were led out by the Lord from the Land of Egypt to Canaan, and triumphantly set on the hill of Zion, in Salem—the City of Peace. In the leader of this company, therefore, we have a most vivid type of the Lord Jesus exercising to his people the offices of prophet, priest, and king—building up his Church in a mystery; then, when the work was finished, triumphantly taking possession of the Holy Hill of Zion with his faithful people, notwithstanding all opposition. As Shem stands out as the one unique † type of the King set on the holy hill of Zion, so does Nimrod of the one who shall ascend out of the bottomless pit and go into perdition (Rev. xvii. 8), whose system of moral corruption and idolatry (that introduced into the world at this point by him) came to be likened even by the Lord Himself to a golden cup out of which the nations had drunk and were mad (Jer. li. 7), at which time (595, B.C.) this was true without exception, Israel having drunk as deeply as any of them. Just as in comparative anatomy the lowest animals are found to give in miniature the corresponding structure of the highest of their class, so Babel was a kind of rehearsal in

* It is thought that Philiton, or Philitis, the shepherd-prince mentioned in Herodotus' ancient history as having presided over the building of the Great Pyramid, is one and the same with the High Priest so graphically described in *Revelations*.—*Christian Herald*.

† Another singular fact connected with Shem shows that he was a highly typical character—viz., that he lived to see ten generations. These were Arphaxad, Salah, Eber, Ren, Serug, Nahor, Terah, Abraham, and Isaac, who was fifty years of age when Shem died. Now, ten is the perfect number for things connected with man. Shem also lived exactly 600 years, which multiplied by 10 gives 6000—viz., 600 × 10 = 6000. Thus, in a symbolic sense, Shem had neither beginning of days nor end of life.

type of Babylon. Babylon was again used as the type of that portentous apostasy represented as a scarlet-coloured beast full of names of blasphemy, on which is seated a woman decked with gold, precious stones, and pearls, with a golden cup in her hand full of abominations and filthiness, and on her forehead written MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. Now it is of this beast, upholding a corrupt Church drunken with the blood of the Saints, doing great wonders, bringing fire down from heaven, and deceiving people by the miracles which he had power to do, that Nimrod is the historical prefiguration—his conduct and that of the Babel-builders unitedly typifying the whole of this terrible figure.*

What data have we for all this? is the next question. In the first place we learn from the names of the patriarchs down from Peleg to Abram, that they did not separate from the apostates, and that they at last sank into a level with them—facts confirmed by Scripture and history. Next, the names as well as the ages of the earlier patriarchs come in to tell their expressive story.

SHEM—The appointed one, or representative of the Deity; with the farther signification of, to desolate, to lay waste; to blot out.

ARPHAXAD—The healer; one that releases or heals.

SAHAL—Mission, sending, separate; a rock.

EBER—One that passes, a passage; anger, wrath, fury. The region beyond, or on the other side.

Now, according to the signification of these names, we see that these four men had some special mission assigned them, of which Shem was the leader or head; that it was a mingled work of mercy and judgment, desolating and healing; that in some way it was connected with a rock; that it involved a journey or passage from one place to another; and that it would raise up, on the part of some, furious, angry, wrathful feeling.

Some ancient historical fragments seem to confirm this. One from Manetho speaks thus:—

"There was a king of ours named Timans. Under him, I know not how, there came, after a mysterious manner, men out of the Eastern parts; they were bold enough to make an expedition into our country, and with ease subdued it by force, yet without our hazarding a battle with them. When they had got those who governed us under their power, they burned down our cities and demolished the temples of our gods.† At length, they made one of them-

* Here, as in all the important prophecies, there is a three-fold rendering—first, a typical one; next, one historical; and then, in the end, one literal and exhaustive. Thus: Shem—David—Christ. On the other side Nimrod—Nebuchadnezzar—Antichrist.

† It is given as a fact, and specially emphasised, that during the building of the Great Pyramid, the government of Egypt was strangely and oppressively adverse to the established idolatry of the nation. Chopsu stands charged on all sides as, at that particular time, very "arrogant towards the gods," having shut up the temples, interdicted the customary worship, cast out the images to be defiled on the highways, and compelled even the priests to labour in

selves king, whose name was Salatus. This whole nation was called Hycos, i.e., shepherd-kings, for the first syllable, *Hyc*, according to the sacred dialect, denotes a king, as *Sos* does shepherd. . . . Thummissi made an attempt to take them by force, and by siege of 480,000 men to lie round about them; but, upon his despair of taking the place, they came to a composition to leave Egypt, and go without molestation whithersoever they would. After which, with their whole families and effects, and not fewer than 240,000, they took their journey from Egypt, through the wilderness for Syria. They built a city in that country now called Judea, large enough to contain this great number, and called it Jerusalem."

In writing of the Great Pyramid, T. W. Greenwell says:—

"The theory advanced is that no less a personage than Melchisedec was the architect."

The Rev. J. H. Broome says:—

"Whoever was the architect of this monument, he was careful that there should not be a trace of idolatry about it. Probably it was some descendant of Shem, if not Shem himself. . . . Whoever the architect was, he has left records therein of that great catastrophe the flood, which swept the whole human race from the earth, save only the eight persons of which Noah's family was composed."

The Rev. J. T. Mallory further says:—

"These *monuments* of history seem to afford good reason for concluding that the Great Pyramid was really originated and superintended by men foreign to Egypt—men of God; or, as Josephus states, the children of Seth. In that case, the knowledge displayed in its construction may be easily accounted for, as we may readily conclude that with this chosen race, this godly line, was intrusted the wisdom necessary for the accomplishment of so great a work. If God's Holy Spirit rested upon chosen men for the building of His tabernacle in the wilderness, that same Spirit may have enlightened the architect of this grand old prophecy in stone. The prophetic and actual meanings of the Pyramid have a sublime consonance with the Hebrew Scriptures. Built undeniably by an inspired agent in a.c. 2170—150 years before the time of Abraham, and 670 before that of Moses—the chain of Divine communication to Adam, Noah, Philites (Shem), Abraham, Moses, and Solomon, appears lucidly expressed to the student of the Bible, and the manifold interpretations of and coincidences with Divine truth, dispensations and prophecies, found in this pillar in the border thereof, 'which shall be a sign and witness unto the Lord of Hosts in the midst of Egypt,' will repay and enrich the soul of the devout believer in revelation with light and truth, even as that which filled the soul of the Patmos seer with apocalyptic effulgence."

the quarries. Hence the indignant hierophant, whom Herodotus consulted, said—"The Egyptians so detest the memory of these kings, that they do not much like to mention their names."—*Dr Seis.*

"It further appears from ancient fragments that during the building of the Great Pyramid there was a noted stranger abiding in Egypt, and keeping himself about the spot where the building was going on. The priest consulted by Herodotus describes him as a shepherd, to whom rather than to Cheops the Egyptians attribute this edifice. The precise words recorded by Herodotus are—'They commonly call the pyramids after Philition, a shepherd, who at that time fed his flocks about the place' (Boswell's 'Herodotus,' vol. II, p. 176). Here is a most remarkable and significant item of information—an unknown but conspicuous stranger, possessed of flocks and herds, abides about the locality of the Great Pyramid for all the years it was in building, and is so related to the work that all Egypt, for more than 1700 years, considered him its real originator and builder, Cheops merely furnishing the site, the workmen, and the materials. Nor was he some great professional architect, whom Cheops heard of, and sent for to build him a sepulchre. The account says he was a shepherd—a keeper of flocks; and hence of an order whose business lay in the line of keeping sheep, but not in the line of building pyramids to the order of foreign kings."—*Dr Seis.*

In regard to this pillar to the Lord, in which all the appointed times were written, we shall hear further testimony as to the time, and in what way it is to bear its witness for Him.

"God chose to set up His testimony, that it was 'He who made the heavens, the earth, the sea, and all that in them is' (Exodus xx. 11), and wrote it with His own finger on a table of stone, to be placed in an ark. . . . Many ages before this grievous defection of the chosen race, may it not have pleased Jehovah to place a testimony sealed up in a vast monument of stone like the Pyramid, until the time when He declared it should be made known as 'a witness' for Himself against the gainsayers and infidel philosophers of the present day, and for the strengthening of the faith of the humble believer in God's Word."—*Rev. J. H. Broome.*

"That the Pyramid is to be 'a witness unto the Lord of Hosts' according to Isaiah xix., apparently implies that a time would come when its *witnessing* testimony in the earth would be needed. In other words, a time would come when not only God's Holy Word would be set at naught, but men would even deny the very existence of God Himself. A time of rank infidelity would set in, and men would land science and the so-called wisdom of men, and demand tests of the most rigid character, ere they would accept any proposition whatever. Under these circumstances the Pyramid speaks as a witness, in language they may understand and seem most to admire—that of scientific truth; but coupled with this is testimony for God. The infidel is thus met, as it were, upon his own ground and defeated. The Christian, too, is strengthened by this additional testimony. The fact of its revelation being made now, also confirms the conviction that we are living in the last days—a truth that has been ascertained and proclaimed from numerous other stand-points in harmony with the Word of God."—*PROF. P. SMYTH.*

"Six hundred years had this Pyramid been built before Moses began to write the Pentateuch. And what if passages should be found scattered through the Scriptures which will not intelligibly interpret without it? What if all the great doctrines of revelation, and all the great characteristics of the ages, and all the mightiest facts in human history and God's administrations, should be found imbedded in its rocky symbolisms?"

"What if we should find it prophesied of as a grand memorial of Jehovah, meant to be uncovered and read in these last evil times, in confutation of the degrading philosophies and vain conceits which men untought of God would have us accept in place of the word of Revelation? What if we should hear from out its dark and long-hidden chambers and avenues, just where we are in the great calendar of time, what scenes are next to be expected in the affairs of our world, and what unexampled changes presently await us?"

"What if it should turn out to be a clear and manifest prophecy of man's constant native deterioration, of his redemption by miracle, and of his destiny for ever, all written out beforehand in 'the grandeur of immortal stone?' What if it should prove itself an earlier and independent duplicate of God's volume of inspiration?"

"What majesty and consequence would it then assume in the eyes of all right-thinking men! To what a crushing test would our modern scientists then be brought with their theories of creation without a God, and their doctrines of salvation without a Saviour!"

"Nor is it an extravagant anticipation to expect even thus much from this wonderful pillar. Once admit, as I believe it will yet have to be admitted, that superhuman intelligence is in it, and there is then every reason to count on finding the whole story. God never deals in fragments without making them symbols of the whole."

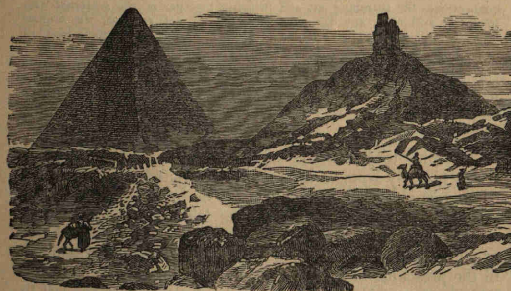
"And I shall be much mistaken if it does not turn out, without forcing of facts or dealing in fancies, that in these rocks and their emplacements are treasured up from hour antiquity the whole plan of God in grace and miracle as well as in the universe of nature. This is increasingly the result as we enter

and survey this field and thus penetrate further into this glorious mountain of glorious thoughts. Meanwhile the mighty structure stands immortal in its greatness, lifting its brow the nearest to heaven of all earthly works, and asserting in every feature something more than human. With all of man's workmanship that went before it in utter ruin, it stands only the more readable from the damages of time, the grand and indestructible monument of the true primeval man. "Upon its pedestal of rock, battered by the buffetings of forty centuries, it stands, upspringing like a tongue of fire kindled of God to light the course of time down to its final goal and consummation."—Dr. SEISS.

"This raises the question, What connection is there between the Bible and the Pyramid? If it is from God there must be some trace of it in His Word. In reply we are free to say, that if it be expected that a text can be produced declaring that God has built a pyramid in Egypt, we shall fail to produce it. In fact, the very object for which the building was erected would rather demand that its secret should be kept until the time arrived for its revelation. According to Isaiah (xix. 19, 20), it was to be for 'a sign and a witness to the Lord of Hosts in the Land of Egypt.' Not only so, but the context shows that the time alluded to is the period known as the last days—a time when Egypt should cry unto the Lord because of the oppressors, and in response He should send them a Saviour, a great One, and should deliver them; thus clearly pointing to the coming of the Lord Jesus Himself—the Great Saviour—as a deliverer from oppression. The oppressors of that time will no doubt be those ministers of Antichrist who shall cause Egypt and other countries to groan beneath the weight of the burdens imposed upon them. And being, as the Scriptures declare, a blaspheming infidel, who shall deny both Father and Son, and institute the worship of himself instead of the God of Heaven, we can readily see the importance of a 'sign' and a 'witness' at that time for the Lord of Hosts, one which will testify to the truth of His Word, and the great prophetic outlines given by His prophets. As we are even now nearing the time of the development of that Man of Sin, so we see this Witness in Egypt begin to utter its testimony, but as time advances it will reveal with almost blinding brightness its message to the world. Jeremiah, in his time, evidently alludes to the signs and wonders contained in the Great Pyramid, of which he had knowledge. In speaking of the Lord of Hosts, he says, 'Which hath set signs and wonders in the land of Egypt, even unto this day.' Now, whilst it is true that the Lord brought Israel out of Egypt with signs and wonders, as He testifies in a subsequent verse of the same chapter, yet these are not what is meant in the passage quoted (xxxii. 20), but are in addition. Commentators have puzzled their brains to find in Egypt some tangible sign or wonder that would answer the requirements of the text. The language is that the Lord has set signs and wonders in Egypt, which existed even in Jeremiah's day, and the original word translated 'set' implies something placed, erected, set up, or built. The Great Pyramid is now beginning to prove itself to be that thing, and there is every evidence going to show that it was 'the Lord's doing.' In confirmation of this we may cite the fact that an exact agreement exists between the measurements of the coffer in the King's Chamber, and those of the Ark of the Covenant as made by Moses under the direction of God. The same may be said as to the measurements and capacity of the King's Chamber itself (the lower course of stone) and the measurements and capacity of the great Molten Sea in Solomon's Temple. Acknowledging that those of the Tabernacle and Temple were made after patterns and directions supplied by God, and finding an exact agreement in size with those of the Pyramid, which were far more ancient, and denying the possibility of mere coincidence or accident, we can only conclude that the same Divine mind originated them all. The patriarch Job was questioned by the Almighty concerning his knowledge respecting the earth, the Lord referring to its creation under the figure of a building. And what kind of a building is alluded to in the illustration? Clearly a pyramid, as a casual glance at the text will testify. First, there is the preparation of the foundations (or rock on which the Great Pyramid is built); second, the laying of its measures (a feature which is strongly characteristic of the Pyramid, as it is full of measures)—'Who hath stretched the line upon it?' an expression more applicable, masonically

and architecturally, to the inclined surface of the Pyramid, than to the vertical walls of a house: 'Whereupon are the sockets thereof made to sink?'—the four sockets sunk in the rock at the four corners of the Pyramid; 'Or who hath laid the corner-stone thereof?' which cannot apply to the four corners already named, but must apply to that topmost corner, and emphatically called the corner-stone. This was the crowning work of the grand structure, hence is named last, as if to confirm the view. The 'morning stars' are then represented as singing together, and the 'sons of God'—the descendants of Seth, who built it—as shouting for joy (Job. xxxviii.). Thus we see that there are distinct allusions in the Bible to the Pyramid.

"The question, 'Why was it built?' has been freely discussed of late years by men of science as well as from a Biblical standpoint. For thousands of years not a clue seemed to have been discovered leading to a correct solution of the problem, until the publication of Mr John Taylor's book in 1859, 'The Great Pyramid—why was it Built?' It is now acknowledged that the object for which it was erected was to treasure up in its stone pages a record of Divine wisdom, relating to meteorological, astronomical, chronological, and other important truths. Further, that this storehouse of knowledge was kept purposely sealed until the times we are living in, for the reason that it was to be a 'witness' unto the Lord of Hosts."—*Prophetic News*.



The above illustration will serve to put these two great buildings, of which this chapter treats, in striking contrast before the mind of the reader. It offers to the eye a most effective testimony to the truth of what the Lord spoke more than 2000 years ago, regarding Babel or Babylon when in the very zenith of its power, the tower being still intact, on its summit the temple of Bel, which was the heart and centre of a perfect despotism, spiritual and secular, of which Nebuchadnezzar was the head. "Behold I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain." Such is the very condition in which "Birs Nimroud," the tower of Babel, is to-day—a mountain of burnt rubbish, as the illustration shows; while the Pyramid stands intact, bearing its silent testimony to the Lord, and to the

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wisdom of building upon a rock. Thus both witness for the Lord, even by their exterior appearance, and a singular thing is that within the present century both have begun to open up their bosoms, as it were, and give out the secret things hidden there for so many years. In the eloquent words of Dr Seiss:—

"We live in an age of wonders—an age which answers well to the ancient prophecy of a time bordering on the end, when men would become great travellers and explorers, and as a consequence the stock of human knowledge be remarkably increased (Daniel xii. 2).

"And especially in recoveries from the long-forgotten past, in the reconstruction of history before the historic periods, and in the bringing to light of the wisdom and science of primeval ages, our times have been extraordinarily rich and fruitful. The last quarter of a century has been a very resurrection time in this regard.

"Ages of which we had only the dimmest hints have been marvellously recalled from their oblivion. With the ability to decipher hieroglyphics and cuneiform inscriptions, old worlds have newly opened to our contemplation. By the mastery of languages, the tracing of them to their primal sources and connections, the searching out and bringing together of the scattered fragments of antiquity, and the exhumation of ancient remains, the original migrations of the race have become traceable, and much of their long-lost history has been reclaimed.

"Even the whole way back through prehistoric ages to Nimrod and Noah is being laid open and lighted up by modern explorations. And why should it amaze us that from the land of Egypt there should be a bursting forth of unsuspected light to mingle some superior beams with the general illumination."

According to one of the subtle laws of oriental parallelism, which not only arranges lines and paragraphs, but also the order of the histories and prophecies of the Scripture, the last in the series of the types is the first to be taken up in the series of the antitypes—as *e.g.*, the last prophecy in the Old Testament which foretells the coming of Elijah is the first to be fulfilled, in the preaching of the Baptist; and the first prediction in the Old Testament, the victory of the woman's seed, is the last to be exhausted in the New Testament, in the final triumph of the Lamb, and in the casting of death and hell into the lake of fire. In keeping with these laws we have here the first two Kings of Earth, on the respective sides of light and darkness, presenting in type a literal rendering of the *role* of the two Kings whose reign will close up earth's history. After finishing the building of the typical stone or pillar, there was the furious passage. Then the victorious and righteous King* came up

* "He is called Philition, or Philista. This would seem to imply that he was one of a peculiar and special religious brotherhood, or that he was a Philistian—one who came from or located in Philistia. There were several classes of Philistines, different in religion and race. The Philistines of Jewish times are of unsavoury odour. But it was not so with certain earlier Philistines, whom the Scriptures mention with honour as a people specially favoured of Jehovah. When Israel was on the way to Canaan, in order to revive their drooping confidence, God told them of a much earlier people whom He had in like manner conducted up from Egypt. He calls them "the Caphtorims which came out of Caphtor" (Deut. ii. 23). This Caphtor was the very region of Egypt in which the Great Pyramid stands, and these Caphtorims from Caphtor God elsewhere calls "the Philistines," whom He "brought up from Caphtor" (Amos ix. 7).

from the wilderness with his mixed company brought up from Caphtor and Kir*—a limited proportion of the chosen line, with a mingling of Assyrians and Egyptians, who having come out from the Apostates formed the loving brotherhood under the government of the righteous King. Thus we have a literal rendering of the "genealogical" prophecy, and a typical picture of the reign of Earth's rightful and righteous King—who, when He comes to gather the people into one, shall say—"Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Isaiah xix. 21-25). Thus we see that there was a part of the people who did escape the snare of that hour or time of temptation in the world's early history, a mixed company outside the Abrahamic line, who with their beloved "Head" were made a special type of Him who will yet reign on Zion's hill over a willing people, drawn to Himself by the bands of a man, *i.e.*, the cords of love.

We next turn to examine the typical picture on the opposite side. It is not said that Nimrod had anything to do with the transactions at Babel, nor was it necessary. It had before been distinctly stated that "the beginning of his kingdom was Babel." Now we are shown the beginning of Babel. If the kingdom of God began in a mystery to be afterwards unfolded, so did Satan's; and the account of its setting up being so circumstantially given shows that it is a matter which concerns us, and ought therefore to be considered. The first facts stated in the Babel narrative are, that the whole earth was of one language and one speech; that they journeyed eastward (margin); and that at length they settled down on the plain of Shinar. "One language and one speech" seems mere tautology. That it is not so is faintly indicated by the marginal reading, "one lip and one words;" and that a great unity of mind, heart, purpose and feeling, obtained among the people, is made manifest by the express statement, "the people is one, and they have all one speech." Then, as if to show how much there was hid up in these statements, we find throughout Pagan mythology constant references to a golden age, to "Saturnian times," &c.; while again we are told of an age of contention, discord, and baseness (the Kalee Yoog of the Hindoos), at the commence-

So that not only from Herodotus and his informant, but from the Bible itself, we learn of Philistines once in the neighbourhood of the Great Pyramid, who were the objects of the Divine favour, and whom God brought up from thence, as he long afterwards brought up the children of Israel.—*Dr Seiss.*

Kir, as Hupilo shows, signifies "the encompassing wall," or "a city walled round." He also traces its connection with the various names given to Nimrod; as Melek-ereza, or king of the earth, and Melek-kari, or king of the walled city. So in the statement that the Lord brought up a people out of Kir, we are shown that in the time that the scattering took place a remnant was brought up out of the walled city, and formed part of this mixed company that joined themselves to Shem, drawn by the power of the Spirit (as other fragments distinctly tell us) through His preaching, and driven by the terror of the events which took place at the dispersion.

ment of which "the deity celebrated by a thousand names and worshipped under various forms appeared."—*Asiatic Researches*. So we are shown distinctly that men with one consent turned away from God, and yet just at that point "the appointed times" were, by the command of God, written upon the rock, as to when the people, on this account scattered, and given up to their own way, would be gathered and have a pure language turned to them, and would, in consequence, call upon the name of the Lord, and serve Him with one consent (Zeph. iii. 9). On looking at a map of Asia, we note that it is almost due south from Ararat, where the ark rested, whence, therefore, their journey necessarily began. In Shinar being so slightly to the east, we seem to have a warrant for understanding the statement more in a symbolic than in a literal sense.* There had been a steady progress among a large portion of Noah's family toward the east, as signifying apostacy; and as Cain finally settled down in the land of Nod (*shaking*), so this new race of rebels settled down in the plain of Shinar—i.e., the land of *shaking out*.

Of the immensity of meaning and prophetic significance which Divine wisdom can condense into one word, we have another instance in Shinar. Besides *shaking out*, it further means *ruler's sleep*, *spoil of the tooth*, *change of the city*, *land of the regenerator*. In these significations there is not only embodied an epitome of the (then) future history of the stupenous mystery of iniquity set up at Babel, but also of its special manifestations, as can now be seen by comparing them with the facts of its past and present history.

The peculiar form of expression, "A man said to his neighbour" (margin), seems, in the light of other scriptures, to indicate the beginning of a special movement (Numbers xiv. 4), and that it is the leaders who thus speak one to another.† The

* That the word may rightly be used in this metaphorical sense may be seen from the meanings of the word rendered East. "Before," "in front of," "the past opposite," "in the manner of," "against," "origin," "going out before, as taking the lead," "To go out against, to resist." "The opening or means by which filth is carried away." In this sense it is used in Mark vii. 19; 2 Kings x. 27. It is used also, in a figurative sense, for what is vain and pernicious (Hosea xii. 1; Ezekiel xxvii. 30). One other passage shows, in a very special manner, the sense put upon the East—viz., Isaiah li. 6. "Therefore thou hast forsaken thy people because they are full of the East," i.e., of the superstitions and sorceries brought from Babelonia or the East (Gesenius). What a world of light would these meanings and usages (if space permitted to follow them up) throw upon the position of Cain, Nimrod, and on many other instances where it is used in a sense beyond that of a strictly literal one.

† See, for instance, Isa. vi. 3; Dan. vii. 15, xii. 5, 6; and Ps. lxxxiii, which last passage typifies the last confederation of the wicked, which shall be then made like a wheel. And, just as this passage in Genesis shows the first confederation summarily broken up, it thereby affords us an example of the manner in which the Lord will deal with the last, when "the kings of the earth will take counsel together against the Lord, and against His anointed, to cast away their cords, and break their bands," which means that they, like the Babel builders, will break the everlasting covenant with God, by refusing to be governed by His laws, which is represented in Hosea xii. as Ephraim (i.e., fulness of nations) feeding on wind, following after the east wind, making a covenant with the Assyrian, i.e., the one of whom Nimrod is the type, and which, in Isaiah xxviii. 15, is called "a covenant with death." What that means is explained (Pro. vii. 36) where Christ, in the name of Wisdom, says—"All they that hate Me love death." While the

first proposal was to make brick. There were no quarries out of which to hew stone, but they were not to be outdone; there was plenty of clay, and that they burned into a substitute. A very striking contrast obtained between these two unique buildings. The tower was of brick, the result of human labour, its foundation was in the dust; while the pyramid was, as its name imports, built of hewn stone, in the producing of which man had no hand, he had merely to prepare and use it. May it not, therefore, be to these two typical buildings that Jesus refers when He gave His impressive lesson as to who were the wise, and who the foolish builders (Matt. vii. 24-27)?

The Babel-builders did not begin operations until ample preparation had been made.* That completed, their next proposal was, "Let us build a city." Cain had no sooner gone out of the Lord's presence than he is represented as commencing to do the same thing. This was not only a manifestation of the same spirit, but a step in advance. A city, with all which that implied, was not enough; they must have a tower; not an ordinary one either, but one whose top would reach to heaven—literally, "and its top in heaven." "Mere hyperbole," say most commentators; necessarily it must be so. But what was their design in building this very high tower, and why was such an expression used regarding it, and why has the spirit of God seen good to preserve this expression of their object? If it has any special importance, and if it be for our interest to know it, we may expect that in some other part of Scripture that information will be given. In reality, we find that it has been given, and is, moreover, of such importance, that unless we come fully to understand the nature of this episode at Babel, we lose the force and point of many other parts of Scripture. If we turn to Isaiah, chaps. xiii. xiv., we get the burden of Babylon up to the time when the Assyrian would be finally broken. The part of this burden with which we are interested is found in chapter xiv., where, at the 12th verse, we read:—

"How art thou fallen from heaven, O Lucifer (day-star, or light bringer), son of the morning!
How art thou cast down to the ground that did weaken the nation!
For thou hast said in thine heart,
'I will ascend into heaven, I will exalt my throne above the stars of God:
'I will sit also upon the mount of the congregation, in the sides of the north:
'I will ascend above the heights of the clouds; I will be like the Most High.'"

But that was a prediction regarding Belshazzar, king of

last terrible form of evil, which will tread down the earth, will be under the leadership of the being called Death (Rev. vi. 8).

* There is a fragment of ancient history which tells that for three years they prepared their material before they began to build, and that they had built for twenty-two years when the confusion of tongues took place.—Babw.

Babylon, it may be objected. It was, but the whole career of Babylon was enacted over in type at Babel, and every particular regarding the end of Belshazzar had a primary fulfilment in the career and end of Nimrod. This appears from the fragmentary accounts of that period, still extant, which are confirmed by many Scripture references; and seems also distinctly pointed out in the various significations of the word Shinar. "But," say others, "this passage refers to the fall of Satan." In all probability (or rather certainty) it does, and just there we get at the true source of the Babel movement. And a very awful one it was, and confirms what we said above, viz., that man did not of himself know enough of God's plans to invent and carry out such a vast and efficient scheme to thwart, at least forestall and counterfeit them, as was inaugurated at Babel. The very language used by the Lord seems to show it to have been some very deep-laid scheme, the unlimited development of which was only prevented by prompt and miraculous interference—"THIS they begin to do." The very word used to the serpent in Eden—Because thou hast done THIS. The evil work indicated in the first case was done by Satan alone, man being his victim. In the second a new phase of operation is indicated in that man and Satan are seen working together in open and determined opposition to God, and henceforth continue to do so until the mystery of iniquity here indicated be fully consummated. We turn now to look at the various meanings of the word Shinar. The very literal fulfilment of the first (shaking out) we shall consider under the following heading:

THE SHAKING OUT.

While the building went on, it is stated that the Lord came down to see their works, *i.e.*, the city and tower. There was no immediate interference with them, as is evident from verse 7, where another visit is proposed for the express purpose of doing so. In the previous verse the Divine estimation regarding the whole scheme is expressly stated, and a mighty one indeed it must have been to call forth such language from the Creator of the universe, that, but for direct and miraculous interference, "Now nothing that these sons of Adam imagined to do, would have been restrained from them." The mere building of a city and tower does not seem such a serious thing. The evil lay in the purpose and depth of the design, of which the building was but the commencement; and which, after the scheme had been unfolded sufficiently to be used as the typical representation of its end, was by visible appearance, and direct interposition of the Lord, overthrown. That such appearance was made in terrible majesty is confirmed by the

extraordinary accounts to be met with in Pagan mythology,* regarding the events which took place at the rebellion of the giants against heaven; such as the heaping of mountain upon mountain, the earth being split open; in danger of being set on fire, &c., all of which point to some extraordinary physical phenomena as the original of such exaggerations; especially as they always appear in connection with and as consequences of the rebellion of the giants†—*i.e.*, Nimrod and his apostate followers and instigators.

Whether this was so or not, the account in Genesis, on a cursory examination, seems neither to affirm nor deny. On close scrutiny, however, we see that very summary dealing with the rebels is indicated. The proposal to go down and confound their language to prevent them carrying their point is stated in the 7th verse. Then in the 8th comes the succinct statement, "So the Lord scattered them abroad, &c." While again in the 9th verse it is said—

"Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."

words which imply that there were two stages of this divine interposition; first, the confounding of the language, and then the scattering of the people; and that resistance had been made to the first and gentler movement, which brought the summary and decisive one. Thus we see that very much might be contained in the particle *so*; certainly it does give the idea of very effective dealing, and with the mind, resting on this double statement, and realising the gravity of the occasion, with the curious coincidence of ancient tradition and history testifying to the fact, there seems little room left to doubt that the typical picture was complete in every line. Just as on the opposite side, the typical king of righteousness is seen seated on the holy hill of Zion in the City of Peace, so is the wicked "world-king" seen to perish by some signal destruction from the presence of the Lord and the glory of His power at this scattering of the nations.

But we are not left to mere conjecture on this very important point. There are two passages in which a distinct account is given of what took place at that epoch; while there are several

* The Druid mythology gives the same account, the bards affirming that a dreadful tempest of fire split the earth asunder, and was succeeded by the bursting of the lake Llion, when the waters of the abyss rushed forth over the world.—DAVIES' DAVIDS.

† The ancient writer Eusebius, as quoted by Eusebius (*Preparatio Evangelica*), states that the builders of the tower of Babel were those giants. And Epiphanius records (lib. ii., vol. i., p. 7) that Nimrod was a ringleader among these giants, and that "conspiracy, sedition, and tyranny were carried on under him."—HISTOR.

others* in which additional information is given. And a singular thing is, that between them and the accounts of the ancients there is coincidence so striking that much of what has been considered as mere mythological fiction now appears to have very much in it of literal fact. The first of these passages occurs in 2 Sam. xxii. :—

"The Lord is my rock and fortress,
And my deliverer; the God of my rock; in Him will I trust. . . .
My high tower and my refuge, my Saviour; thou savest me from violence.
When the waves of death compassed me, the floods of ungodly men made me afraid.
The cords of hell compassed me about; the snares of death prevented me.
In my distress I called upon the Lord, and cried to my God;
And He did hear my voice out of His temple, and my cry did enter into His ears.
Then the earth shook and trembled; the foundations of heaven moved and shook.
Because He was wrath.
There went up a smoke by His nostrils, and fire out of His mouth devoured:
Coals were kindled by it.

* The Book of Job is of especial value in casting light on these early transactions. That he lived about these primitive times is clear from the constant reference made to the flood, to the confusion of tongues, and to the curses of these calamities. Just as we refer to the Reformation, French Revolution, &c., as well-known and comparatively recent facts in the world's history. So did Job and his friends to these, and so frequently that, in conjunction with the fragmentary remains of ancient history, we need have little difficulty in getting a tolerably clear idea of the events of Babel, e.g., in chapter xxiv. Elihu charges Job with going in company with workers of iniquity, and walking with wicked men; not that he had really done so, but virtually in that the sum of his impatient speeches amounted to what they said openly—viz., that it profited a man nothing to delight himself in God. But what is more to the point, he then tells us how God dealt with the mighty. In a moment the king and princes die. At midnight they are troubled, and pass away. . . . the mighty are taken away without hand, broken to pieces, and others set in their stead. Then God, knowing their works, overruled them in the night—so crushed (margin) them. Another class is pointed out as being stricken in the open sight of others, because they turned back from God, and would not consider any of His ways, but had caused the cry of the afflicted to come up before Him, which cry He had heard. Therefore this direct interference and summary dealing with them. So again, in chapter xii. Job refers in verse 14 to the events of Babel; 16th, to the flood; 20th, to the confusion of speech; 22d, to the discovery of deep things done in darkness. Eliphaz, in chapter i., refers to the wicked who had perished by the blast of the Lord, and been consumed by the breath of His nostrils; and compares them to fierce lions whose teeth had been broken, and who, like stout lions' whelps, had been scattered abroad. In chapter v. he again refers to the marvellous things which God had done. He had disappointed the devices of the crafty, hindered them from perceiving their enterprise, caused the counsel of the froward to be carried headlong, made them meet with darkness in the daytime, and grope in the moonday as in the night; but, by so doing, had saved the poor from the sword, from the hand of the mighty, and caused iniquity to stop its mouth. From these references we therefore gather that many things occurred in connection with the events of Babel not recorded in Genesis. That they judged Job very hardly, and very unjustly, does not invalidate their testimony in regard to these historic facts (and, to them, recent ones) connected with their position in the early part of "the appointed times." In chapter xv. there is further reference to the darkness, sudden destruction, &c.; especially famine is pointed out as occurring, in which they wander about seeking for bread; and in chapter xviii., famine, terrors, and fiery destructions are again mentioned. Job further, in chapter xv., refers to the short triumph of the wicked, though his excellency had mounted up to heaven, and his head reached to the clouds. Sudden distress overtakes him; he is made to flee away like a dream, like a vision in the night, and that just when he was to consummate some purpose. Then God cast the fury of His wrath upon him, and made it rain upon him; while he was eating, a glittering sword pierced him, terrors were upon him, darkness in his secret place, and a fire, kindled by God Himself, a calamity brought upon him by Divine power, shall consume him (verse 11 margin). In chapter xxx. the wicked are represented as solitary for want and famine, and fleeing into the wilderness; while their children were now, in the days of Job's trouble, rising up against him in the ways of their destruction. And lastly, in chap. xxvii., Job, in self-justification, refers to something which he would teach them by the hand of the Lord, something which they had all seen—viz., that the portion of the wicked was sudden destruction. . . . terrors took hold on him as waters, a tempest stoleth him away in the night; the east wind carried him away, and as a storm hurled him out of his place. This last reference, therefore, shows that there were no mere figures of speech. And suppose it to be admitted that they were, the question would arise—Whence such imagery? There must have been some analogous events, from which each alike drew arguments for defence and contention. The real use of it all to us can only be seen in the light of certain fragments of ancient history, some of which we shall have occasion to look at. Meantime, however, it is to be observed how exactly these references and the accounts in Genesis tally.

He bowed the heavens also, and came down; and darkness was under His feet. And He rode upon a cherub, and did fly; and He was seen upon the wings of the wind.

He made darkness pavilions round about Him, dark waters and thick clouds of the sky.

Through the brightness that was before Him, were coals of fire kindled. The Lord thundered from heaven, and the Most High uttered His voice. And He sent out arrows, and scattered them; lightning, and discomfited them. The channels of the sea appeared, the foundations of the world were discovered. At the rebuking of the Lord, at the blast of the breath of His anger.

He sent from above, He took me; He drew me out of many waters: He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.

Thou hast lifted me on high above them that rose up against me:

Thou hast delivered me from the violent man.

Therefore will I give thanks to thee, O Lord, among the heathen.

And I will sing praises unto Thy name.

He is the tower of salvation for His King."

The next passage (Hab. iii.) begins with the prophet's, "O Lord I have heard Thy report, and was afraid." What his fear was may be gathered from the prayer which follows—"O Lord preserve (margin) thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." He seems to have got such a view of the long successful course that evil would have to run, as to be in terror lest the Lord's work would be utterly submerged, therefore his cry to preserve by reviving it. Having offered this supplication, he begins to tell about the commencement of this evil, then links on his delineation to its close, as if to say—Such was its terrible beginning, and so fiercely was the Lord's wrath manifested against it then; yet that was only a type of the end, which will be so terrible that the foreseeing of it made me tremble, and pray that I might rest in the day of trouble. When he cometh up he will cut them in pieces with his troops. Compare Matt. xxv. 51; Luke xii. 46.

"God came from Teman* (the south), and the Holy One from Mount Paran.

His glory covered the heavens.

And his brightness was as the light.

He had horns coming out of His hand.

And there was the hiding of His power.

Before Him went the pestilence, and burning coals went forth at His feet.

HE STOOD AND MEASURED THE EARTH; HE beheld, and DROVE ASUNDER THE nations.

* This is a remarkable statement taken in connection with the Hebrew meaning and usages of the words—South, North, East, and West. South is that which lies to the right; North to the left; East in front or before; West at the back or behind. It will at once be perceived how profound a significance each of these terms may possess when used in a metaphorical sense. Understanding them in this sense, much light is thrown on what was said by Isaiah regarding Lucifer, viz.,—"I will sit upon the sides of the North; I will be like God." That was stepping to the left with a vengeance. It was power, high position, &c., at which the fallen ones, human and diabolic, aimed. "In the original transgression in heaven, in Eden, at Babel, and all along the line since then. As the very reverse of all this, God comes from the South, humbling Himself (vs. cxlii.) to lift up the needy out of the dust of the earth. Such is His estimation of the great things of earth, given not only in word but in wondrous fact, when as manifest in the flesh He sojourned in our midst.

And the everlasting mountains were scattered—the perpetual hills did bow. I saw the tents of Cushan in affliction (under vanity or affliction, margin). . . Thou didst cleave the rivers of the earth, The mountains saw Thee and trembled; the overflowing of the water passed by. The sun and the moon stood still in their habitation.

At the light of thine arrows they went—at the shining of thy glittering spears.

Thou didst march through the land in indignation; Thou didst thresh the heathen in anger.

Thou wentest forth for the salvation of thy people—for salvation with thine anointed.

Thou woundest the head out of the house of the wicked,
By discovering the foundations to the neck.
Thou piercest with his own spear the chief of his captains.
They came out as a whirlwind to scatter me;
Their rejoicing was to devour the poor secretly."

In these two passages we have not merely sublime poetry, but also a literal description of the terrible physical phenomena which took place when the Lord appeared in awful majesty to scatter through all the earth these rebellious sons of Adam. From them we also learn that these events took place suddenly, and at the very time when the wicked were on the point of doing some terrible injury to God's people. Just then the "HEAD of the house of the wicked was wounded, and the chief of his captains pierced with his own spear," &c. That these primary and typical events which then took place are linked on as it were to those which will occur at the end, at the final appearance of the King of Glory, will be made evident by comparing these two passages with Isaiah, chapters xxx. to xxxiv., which deal with the antitypical events that will take place at the close, when the Lord shall deal finally with the rebellious nations, and with equally rebellious Israel; when the Assyrian shall be beaten down into the terrible Tophet ordained of old and prepared for the King, which the breath of the Lord like a stream of brimstone doth kindle (Matt. xxv. 41; 2 Thess. ii. 8-12). Chapter xxxii. begins an account of the King who shall rule in righteousness, and which ends in chapter xxxv. The previous one being a parenthetical address to the nations of the earth announcing their coming doom. To the careful reader the links between these latter-day events and those which foreshadowed them are both numerous and evident. We notice just one (chap. xxxiii. 3).

"At the noise of the tumult the people fled;
At the lifting up of thyself the nations were scattered."

The next seven verses describe the state to which the rebellious nations shall come, then follows the statement which links the primary events that took place at that scattering to those which will occur at the end.

"Now (at that time) will I rise, saith the Lord;
Now will I be exalted; now will I uplift myself.
And the people shall be as the burnings of lime,
As thorns cut up shall they be burned in the fire."

Thus do the events of Babel and the prophecies of Isaiah cast light upon each other.

Apart, however, from these direct statements, it might well be inferred that men so hopelessly given up to evil as Nimrod and his associates would not be easily diverted from their purpose, nor lightly prevented from carrying it out; so not only do we find the statements of Scripture coinciding with this natural inference, but ancient traditions and history actually tell us that such was the case. Hyginus (who wrote some eighteen centuries ago) says:—

"For many ages men lived under the government of Jove without cities and without laws, and all speaking one language; but after that, Mercury (or Hermes) interpreted the speeches of men. The same individual distributed the nations. Then discord began."

If men spoke all one language there was no need for an interpreter. So it must have been after the confusion of tongues that Hermes began his work. It also appears that they had attempted to distribute the nations after their own fashion—i.e., in a manner different from the divine appointment. Here, then, is distinct testimony that there were two stages in the rebellion at Babel. For it is during the reign of Phoroneus (the deliverer or emancipator) that this, Hyginus says, took place. But who was Hermes? Hermes, or Mercury, was the great original prophet of idolatry, and was recognised by the Pagans as the author of their religious rites, and the interpreter of the gods. Gesenius identifies him with the Babylonian Nebo, as the prophetic god.*

Another corroborative fact is that on a stone in a cave near the ancient city of Gya, in the East Indies, there still exists an inscription, in original Sanscrit, part of which says:—"The Deity, who is the Lord, the possessor of all, appeared in this ocean of natural beings at the beginning of the Kalee Yoog—i.e., the age of discord and contention."—Dr A. Clarke. This also shows that there had been the attempt made to withstand

* Hielop supplies some valuable information on this point, viz. :—"The composition of Her-mes is, first from Her, which in Chaldee is synonymous with Ham or Khem, 'the burnt one.' As Her, also like Ham, signified 'the hot or burning one,' the name formed a foundation for covertly identifying Ham with 'the sun,' so deifying the patriarch, after whose name the land of Egypt was called, in connection with the sun. Khem or Ham, in his own name, was openly worshipped in later ages; but this would have been too daring at first. By means of 'Her,' the synonym, the way was prepared for this. 'Her' is the name of Horus, who was identified, with the sun. Then, secondly, 'Mes' is from Mesh, to draw forth. In Egyptian we have 'Mes,' in the sense of 'To bring forth.' This derivation will be found to explain the meaning of the names of the Egyptian kings, as Re-mes and Thothmes, the son of Ra, or the sun, and son of Thoth. In the same way, Her-mes is the 'son of Her, or Ham, the burnt one—that is, Osau."

the Lord, and overcome the difficulty of the change of language; conduct which doubtless called for the condign treatment of the rebels described in the two passages above, and referred to by Job and his friends.

It is further probable that the change of language took place at some critical time—perhaps when the building was completed, and arrangements being made for the grand inaugural display. Distinct reference is made to the hubbub created at the confusion of tongues in Isaiah xxxiii. 19, where, among the blessings connected with the coming kingdom, there is the promise—

"Thou shalt not see a fierce people:
A people of deeper speech than thou canst perceive;
Of a ridiculous tongue [margin] that thou canst not understand."

THE SPOIL OF THE TOOTH.

The astounding miracle of the confusion of tongues, with the extraordinary scenes which necessarily must have accompanied it, would thoroughly arouse all who were not hopelessly reprobate, and such open marks of the Divine displeasure must have shown them the real character of the work in which they had been engaged, and induce them to leave the ranks of the apostates. Accordingly, we find testimony to that very effect—viz., that many did turn to the Lord "by the preaching of Shem."—*Hishop*.

From these considerations, it is evident that the events of Babel covered a period of time, and did not occupy a mere point, or take place all at once, as is generally supposed. The confounding of the language first took place; then, to use the very words of Hygenus, "the age of discord and contention began." Shem and his faithful ones opened their mission; multitudes flocked to him. We now come to a point when one of the significations of the word *Shinar*—viz., spoil of the tooth—will become very apparent. It has been shown conclusively by the author of "The Two Babylons" that the Grecian Hercules, who is represented as setting out to reform the world with his club—i.e., by sheer physical force—was the veritable Nimrod. But there was another Hercules, who, by the power of Elohim (the true God), fought against and overcame the giants; and one of the names of this primitive Hercules in Egypt was "Sem."

"As Shem was 'Khon,' i.e., priest of the Most High God, he is thus shown as putting down enormities and redressing wrongs, not by his club, like the Hercules of the Greeks, but by the power of persuasion, his eloquence, and tears. Multitudes were represented as following him, drawn by fine chains of gold and amber inserted into their ears, and which proceeded from his mouth. . . . Egyptians say of their god Osiris, that his great enemy overcame him, not by open violence, but by having entered into a conspiracy with the leading men in Egypt, and so got Osiris into his power, put him to death, then cut his dead body into pieces, sending a piece to each city throughout the country; his

fault having been that he tried to get the righteous king to worship the seven stars and the twelve signs of the zodiac,* and for this was put to a terrible death. . . . Adonis, who is the same with Osiris (Nimrod), is said to have met with a violent death by the tusks of a wild boar. The tusk of a wild boar is the Oriental symbol of spiritual power, as the bull's horns were the symbol of physical power. A horn or tusk in the mouth signifies power in the mouth; so when Adonis is said to be slain by the tusks of a boar, it implies that it was not by physical force, but by spiritual, that Shem prevailed."

There is a great difference between the two symbols—the tusks of a boar and the golden chains issuing from the mouth, and drawing willing crowds by the ears; but both illustrate the same idea—the might of that persuasive power that enabled Shem for a time to stem the tide of evil then rushing upon the world.

"While Nimrod was personally and literally slain by the sword, it was through the sword of the Spirit that Shem overcame the system of fire-worship, and so bowed the hearts of men as to cause it for a time to be extinguished. In like manner did the dragon of fire in the Roman Empire receive a deadly wound from a sword, and that the sword of the Spirit, which is the Word of God. There is thus far an exact analogy between the type and antitype."—*HISLOR*.

As was natural, the man who, thus aided by miraculous power, and filled with the Holy Spirit, was the means of checkmating the combined system of irreligion and despotism set up by Nimrod, became an object of intense abhorrence to all who sympathised with Nimrod, and, like the one he typified, was branded with the hateful name of Typho, or "The Evil One" (John viii. 48). Thus we come to see what significance was hid up in the meaning "spoil of the tooth," which, however, is not confined to these early transactions. All along the line it is by the spoil of the tooth that Christ's representatives win every real victory. It was so at Pentecost. It has been by the breath of His mouth, by His Word and Spirit, all down the centuries since then, that any true advantage has been achieved over Antichrist in its pagan, papal, or infidel forms.

There is yet another bit of information, too important to be passed over, because of the additional light it casts on the subject. It has been ascertained that the Egyptian god Osiris, the Chaldean Tammuz, the Greek Bacchus, the Indian Vishnu, &c., are all identical with Nimrod. Now, it is distinctly stated that Nimrod made war upon the faithful among the sons of Noah, i.e., Shem and the company gathered round him. And, through the stony records from the plain of Shinar, we further learn "that the war was for the purpose of putting down the heretics;" and, doubtless, the attempt above mentioned to get this righteous king to worship the seven stars and the twelve signs

* It is remarkable to find Spiritualists bringing forward this very symbolism now, as see "Medium and Daybreak," Jan. 8, 1882.

of the zodiac was offered with the alternative of life or death, —life by compliance, death otherwise. Here we see the force of the expression in 2 Sam. xxii. and Ps. xviii. Then it was, when the floods of ungodly men made him afraid, that in his distress Shem cried to God, and that cry brought the terrible response which ended the kingdom and power of Nimrod.

Then it was through the mighty power of God's Spirit that victory by some sudden and summary means was declared for the saints, and with it the power of Nimrod came to an end for a time, and also the worship of the sun and of the fiery serpent associated with it; the typical casting down of the great red dragon or fiery serpent from heaven to earth. Then it would be that "all the gods of the classic Pantheon were fain to flee, and hide themselves from the wrath of their adversaries." * Then it was that in India, Indry, the king of the gods; Surya, the god of the sun; Agni, the god of fire, and all the rabble rout of the Hindoo Olympus were driven from heaven, wandered over the earth,† hid themselves in forests,‡ disconsolate and ready to perish of hunger. Then it was that Phæthon, while driving the chariot of the sun, when on the point of setting the world on fire, was smitten by the Supreme God and cast headlong to the earth, while his sisters, the daughters of the sun (i.e., idolatrous like himself), lamented him as the women wept for Tammuz. Then it was that Vulcan, or Molk-Gheber, the classic god of fire, was ignominiously hurled down from heaven, as he himself relates in Homer, when, speaking of the King of Heaven, which in this instance must mean God Most High, he says—

"I felt his matchless might,
Hurled headlong downwards from the ethereal height;
Tossed all the day in rapid circles round,
Nor, till the sun descended, touched the ground;
Breathless I fell, in giddy motion lost."

"These words show the tremendous fall of Molk-Gheber or Nimrod, 'the Mighty King,' when suddenly cast down from the height of his power, and deprived at once of his kingdom and his life. Now to this overthrow there is very manifest allusion in the prophetic apostrophe of Isaiah to 'the King,'

'How art thou fallen from heaven, O Lucifer, son of the morning.'

He pretended to be a representative of Nimrod or Phæthon, and in these words the prophet informs him, that as surely as the gods in whom he gloried had been cast down from their high estate, so would he."—HISLOP.

In the classic story, Phæthon is said to have perished by lightning, and Æsculapius (another name of Nimrod) is also said to have been smitten with lightning for raising the dead.

* Ovid's *Metamorphoses*.

† Kennedy's *Hindoo Mythology*, p. 36.

‡ Coleman, p. 85.

Zoroaster is represented as perishing voluntarily by fire for the benefit of his people; while, again, Belus is said to have commanded another of the gods to strike off his head, that from the blood mingling with the dust a new race might spring, the first having, in some way, been a failure.

As Epiphanius, from the evidence open to him in his day, maintains that it was Nimrod who established the sciences of magic, &c., it would probably be when in the actual commission of daring transgression, such as the last case indicates, that the blow fell which in some striking manner hurled him out of his place* (Job xxvii. 21). Thus we see a little of the amount of hidden meaning embodied in the significations, "Shaking out," and "Spoil of the tooth."

THE DEATH OF NIMROD, and the awful circumstances connected with it, gave a great shock to the devotees of pleasure. Idolatry was put down for a time so completely as to become a crime punishable by the judges (Job xxxi. 26-28), and then it seems to have been that Shem and his rescued company, in whose behalf the deliverance had been wrought, were led out to do their special work, while the hand of the Lord was upon the idolaters, as shown by the already quoted remarks of Dr Seiss and Manetho. But, as the latter also states, they after a time recovered themselves, and attempted to surround and overpower the righteous men, but without being able to do so. This episode took place in Egypt, but a similar movement took place in Babylon, in which the wife of Nimrod was the prime mover. The system of moral pollution and idolatry so successfully introduced by Nimrod, though checked for a time by his death, was soon restored again through his re-appearance, as deified and incarnate, in a son, supernaturally born, for the purpose of revenging himself upon his enemies.

In writing such things they would appear as mere fables but for the knowledge we have of the tremendous effect which the belief of these very things has produced upon the world. Nimrod was the link uniting it to Satan. He formed, or was himself, the orifice through which the flood of idolatry and demon worship burst forth upon the world, and overspread it to its utmost limits. And the great reason for entering, or trying to enter, somewhat into detail of the religious history of the

* Synecchus says:—"But Nimrod would still obstinately stay when most of the other tower-builders were dispersed, and reside upon the spot; nor could he be withdrawn from the tower, still having the command of no contemptible body of men. Upon this, we are informed that the tower, being burst upon by violent winds, gave way, and, by the just judgment of God, crushed him to pieces."—"Chronographia," vol. i. p. 77. So Josephus also speaks of the tower, or the tomb of the idolaters, being overthrown by storms of wind, and that the priests who escaped point, and should be thus rendered—"Man notable in iniquity shall not grow prosperously out of the dust: nor shall those remarkable in wickedness flourish out of the ground. But if man as one born to it, be obstinate in gross impiety, the flaming thunderbolts of divine vengeance fly aloft to destroy him."—BROWN.

ancient Babylonian apostacy is, because that here we are at the fountainhead of the last form of abomination which will defile the earth and close up its history; and because, in accordance with the law which obtains in all the great movements of the spiritual forces of light and darkness there is always given at the first stage a rehearsal in type, on a personal scale, of all that will follow in the historical working out of the principles so inaugurated. Then, as already seen, these principles, when fully wrought out to their legitimate issues, culminate in an individual, who heads them up and works them out exhaustively. We consequently have, in the first events connected with the career of one individual and one generation, the type as it were of the career of the last and final exponent of these principles as fully developed, and as forming the antitype of the first. Because, therefore, of this typical relation between the commencement and close of great movements, we ought, if we are in the last times, to find now some new movement, bearing as close a resemblance to these early Babel movements as a picture to its original; and if we do so, then we have proof positive that we are about the winding-up, and we may have also, if we choose, a distinct understanding of the real character of a movement which will be found to correspond in a marked degree with these early events.

SATAN AS GOD.

In the worship of Satan, as Achad, the only One, under the visible symbols of the Serpent and the Sun, there was associated that of a man (so closely allied to the beasts that he was represented as half a one) as head of the secular power, while over the ecclesiastical department there was the false prophet—"the interpreter of the gods." All this was perfectly open and visible; no mystery whatever about it. The people were pleased with Nimrod, and accepted him as their king; equally so with Cush, and learned of him as prophet, and of the spirit with whom these two were in unison, men showed how completely they accepted the yoke by the mighty tower which they raised as an House of Habitation for him—Babel—the gate of God, *i.e.*, the place in which he would sit as God and rule the world.

Thus we have the complete model of Satan's plan. In these events we see him as the Serpent or Dragon giving his power to the beast, who again, in conjunction with the false prophet, sets up an image to which homage or death is demanded from every man. Here we have presented to us, in clear bold outline, the picture from which Revelation has withdrawn the veil and shown to us with the filling in of its dread antitypical realities complete. (Chap. xiii.)

Was Satan's bold bare-faced attempt at reigning visibly over the world premature? In one sense it was not. The world even then was ready to receive him, but God, in His mercy and love towards His fallen creatures, could not permit it to be carried out then, as no one would have been permitted to live on the earth who did not worship its god.

Over these historical types the curtain falls at the death of Nimrod and the dispersion of the people, although, as already noted, the mythological legends and traditions of many countries come in to tell us about what has been called the "rabble rout" of the gods; how the people fled as fast as they could from the scenes of Babel to their new homes with their gods upon their shoulders.* Scanty and even distorted as these fragmentary accounts are, one truth is at least preserved by them—*viz.*, that in the general mass no change took place in their position towards God. They only yielded to Him, and His will, so far as they had no power to resist. This is shown by their taking such pains to carry with them the representatives of "the spirit with whom they liked to be in union."

With men in this condition the earth was overspread, so the way was prepared for the next development of Satanic power and cunning. According to traditional accounts, the miraculous power displayed at the time of the dispersion was the means of leading a considerable number to turn to the Lord, and join Shem and his godly ones, who now occupied the place of power. In such circumstances, no open attempt could be made to restore the idolatrous worship so summarily put down. It could only be engaged in secretly. A striking analogy again obtains between the circumstances of these early Babylonians who persisted in cleaving to their false Messiah, and those of the faithful followers of the true One, in later times, in that both had to resort to caves and secret places to hold intercourse with the One they loved. "Where two or three are met together in My name, there am I in the midst of them," was the promise made to the Church by Jesus before leaving it, and while spiritually and really every faithful worshipper finds it fulfilled in his heart's deep experience to this day, yet it may be that those who for His sake were hunted like wild beasts, and driven to take shelter in the caves and dens of the earth, knew more of its fullness than we do, listening at ease to the voice of our favourite teachers.

* A fact which ought not to be overlooked is, that in this flight of the people with their gods upon their shoulders from Babel we have the real origin of the pilgrimages which still hold such a prominent place in the Romish Church. After a brief period idolatry was restored, and these pilgrimages began to commemorate the event, and the people marched in procession with their images, *etc.*, as in their flight. "We have evidence," says Hilop, "that these processions trace their origin to the disastrous event in the history of Nimrod which has already occupied our attention." For this evidence see his "Two Babylons."

In this, as in everything else, we see Satan going before the Lord. In these secret meeting-places a system of worship commenced, which opened up afresh the intercourse between men and Satan. Through these early Chaldean mysteries now inaugurated, like an orifice opened up direct from the bottomless pit, there rolled a flood of abomination and DEMON-WORSHIP which in comparatively short time overspread the whole earth. Now men could begin to say, "Lo, here he is in the secret place!" Who? Why, the hidden god whom they worshipped, and who now appeared to them personally, *i.e.*, Nimrod, the Mighty One, now deified, *i.e.*, completely amalgamated with Satan, whose earthly representative he had been. And under the sanction of an oath, under the seal of a secrecy so rigid that it was death to divulge what took place in these secret meeting-places, men were led back to the idolatry which had been publicly suppressed, with new features added, more blasphemous than before. This explains why Babylon, in the last phase of her existence, is represented with the name written upon her forehead,—“MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH,” and as holding a cup in her hand full of all abomination and filthiness. Literally also, those who in these mysteries were admitted to the “SIGHT OF THE GODS” had to drink of mysterious beverages composed of wine, &c. Then, when duly prepared, “strange and amazing objects presented themselves. Sometimes the place they were in seemed to shake around them; sometimes it appeared bright and resplendent with light and radiant fire, and then again covered with black darkness; thunder and flashes of lightning on all sides; frightful noises and bellowings; sometimes terrible apparitions astonished the trembling spectators.”* “Then at last the great God, the central object of their worship, under the different names of Osiris, Tammuz, Nimrod, or Adonis, is revealed to them.” “A great mass of light appears at a great distance, which, while unfolding itself, is transformed into a visage evidently divine and supernatural, of an aspect severe, but with a touch of sweetness. Following the teachings of a mysterious religion, the Alexandrians honour it as Osiris or Adonis.”† It is customary to explain these extraordinary appearances as the effects of priestcraft, magic, &c.; and, but for several passages of Scripture, the explanation might be accepted, *e.g.*, 2 Cor. xi. 2, 3, 12-14. Paul, speaking of his anxiety to preserve the church pure, and his fear lest the serpent that beguiled Eve through his subtlety, should corrupt them through the false apostles and deceitful

* Wilkinson's "Manners and Customs of the Egyptians."—Vol. v., p. 326.
† Damascius *apud* Photium "Bibliotheca."—Cod. 245, p. 343.

workers, who transformed themselves into the apostles of Christ, adds, “and no marvel, for Satan himself is transformed into an angel of light.”

Regarding these appearances, Hislop says, “there can hardly be a doubt that the magical art here employed was none other than that now made use of in the modern phantasmagoria. Such or similar means were used in the very earliest periods for presenting to the view of the living, in the secret mysteries, those who were dead. We have statements in ancient history referring to the very time of Semiramis which imply that magical rites were practised for this very purpose. Now, in the hands of crafty and designing men, this was a powerful means of imposing upon those who, averse to the holy, spiritual religion of the Living God, still hankered after the system that was put down. It was easy for those who controlled the mysteries, having discovered secrets which were then unknown to the mass of mankind, and which they carefully preserved in their own exclusive keeping, to give them what might seem ocular demonstration that Tammuz, who had been slain, and for whom such lamentation had been made, was still alive and encompassed with divine and heavenly glory. From the lips of one so gloriously revealed, or what was practically the same, from some unseen priest, what could be too wonderful or too incredible to be believed!”

There is no need, however, to explain away these appearances as the mere effect of magical imposition. Much of that, doubtless, existed, but that there was more—real demon-intercourse—there is proof from both Scripture and history. This reappearance of Nimrod was the first rill, as it were, of the terrible flood which “will overflow and go over Judah,” and “fill the breadth of thy land, O Emmanuel” (Isaiah viii. 7, 19-22; Joel ii.; and Rev. xvi. 13-21). From these passages it will be observed that this terrible influx of the stream of death from the spirit-world is at the last stage of the world's history. What was then done in secret, admission to which intercourse was only obtained by passing through an ordeal so severe that many did not survive it, has now become a common thing, and world-wide in its operation, without let or restriction to any who will acquaint themselves with the dreadful secret. In this we have one of the surest proofs that the end is just at hand. That such a movement has been going on throughout the world, for the last thirty-three years, is a fact of which few can well be ignorant. In our own country even, such footing has it gained, that in one periodical it is boasted that there is scarcely a village, and not a single town or city, that has not those in it who hold intercourse with the spirit-world. And a Scotch minister, writing under the *nom de plume* of “OURANOI,” says:—“It is as natural and ordinary a fact to talk to the inhabitants of the unseen, as it is to men and women around us.” In the same paper in which he so speaks is the following “Account of a Modern Seance,” held on 8th June, at Littleborough:—

“The gas was lighted, but directly after we commenced it was put out. After waiting about twenty minutes, the darkness was relieved by a bright

illumination in the cabinet, lasting several minutes, gradually fading away, to quickly reappear not more than twelve inches from my feet. So close was it that I could easily have placed my foot upon it. As it increased in brilliancy I could distinctly see what appeared to be an ascending column of drapery. Upward it rose, until the full stature of manhood was obtained, then, throwing the drapery from the face, the well-known form of Dr Scott was presented to view. The 'Dr' gave all a kindly greeting. Going to Mrs Langley, senior, he magnetised her forehead for a cancer she had. Having presented himself to all, that they might have a clear view of him, he went to the spot whence he arose, and rapidly dematerialised—visible to all present.

... We were now greeted with an unusual sight—the materialisation of a form in a fair seance light. The light was so good that we could distinctly see each one present. The first thing visible was some drapery, about eighteen inches high, issuing from the cabinet. It then began, 'mid breathless silence, to slowly build itself upwards. When fully materialised, the drapery covering the face was thrown over the head, and again before us was 'Dr Scott. He seemed to complete the body, then suddenly rose up fully formed, throwing back the drapery from the face, and walking briskly round the room. He again went to Mrs Langley, senior, magnetising her forehead, also handing some water for her to drink, holding the jug while she partook thereof. Then going to a lady next my wife, he placed his hand into hers, and DEMATERIALISED FOUR FINGERS DOWN TO THE SECOND JOINT, as I very clearly saw. Then going to Mrs Taylor, he rubbed his hand, what there was of it, over her head, and lo! there it was fully formed. We were now greeted with the 'proof palpable'—Dr Scott's and Medium coming out of the cabinet together. Each and every one saw them by the faint light, the 'Dr' and medium speaking nearly at one time. After these had retired to the cabinet, came 'Madame Vinc's' perfume to delight and refresh us. This terminated the astounding and convincing evidence of spirit-communion."

This is no solitary instance. Some ten years ago it was computed by the late William Howett that there were some 20,000,000 who, more or less, held intercourse with the dead. And since then spiritualism has spread with such terrible rapidity among Mohammedans, Pagans, and especially in Christendom, as to be compared to a HURRICANE OF FIRE. Nor is it in the lower strata of the people that it chiefly prevails: it would seem as if the preparation were even now going on among "the high ones that are on high, and among the kings of the earth," for the dread punishment that will soon overtake them (Isaiah xxiv. 21, 22).

SATAN'S MESSIAH.

We have still one other thing to note regarding this mysterious system of iniquity set up in Chaldea, viz., its growth or development. The first notable instance of this is found in the account of a child of supernatural birth, who is represented as the son of Nimrod, and at the same time as Nimrod himself re-incarnated. The truth, or otherwise, of this statement is not to us a matter of moment, but the fact that this statement was believed is so. That human and Satanic cunning was displayed in connection with it is also beyond doubt. On the morning of this birth (the 25th of December), a voice was heard proclaim-

ing, "THE LORD OF ALL THE EARTH IS BORN."* And thus, with remarkable clearness, another feature of "the mystery of iniquity" was unfolded in that virgin mother and supernaturally-born child; an incarnation of his father come back for the express purpose of revenging himself on his enemies, and restoring openly the system that had been put down.

Thus the worship of Satan again came to be openly re-established through this wonderful child on whom all the names of Christ were blasphemously bestowed, all His attributes attributed, and by whom all His prerogatives were usurped or counterfeited. He was known and worshipped throughout the world, by a name signifying at once the "SEED OF THE WOMAN" and "THE SEED OF FIRE;" by another signifying the "ETERNAL BOY OR SON;" as the "BRANCH," "SAVIOUR." The symbols of the cross, crosier, &c., were all appropriated in his worship until in every particular in connection with the work, person, and offices of Christ the counterfeit had preceded the true, with its version of each item materialised, carnalised, and degraded.

QUEEN OF HEAVEN.

By-and-by came a still further development, in the worship of the mother being associated with that of the divine child, which she was represented as holding in her arms.† Like her son and husband she was worshipped as the MOTHER OF GOD, QUEEN OF HEAVEN, MYLITTA (Mediatrice), &c., until at last the climax was reached, and she was worshipped as the HABITATION OF GOD, ONE IN WHOM THE HOLY SPIRIT WAS INCARNATE. Holy Spirit must here be understood in a sense exactly the reverse of that in which it is understood by a Christian; her worship consisting of elements so utterly, abominable, as prevents them from being even named. Thus we have the beautiful but abandoned Babylonian Queen preceding with her spurious "seed" that of the pure and lowly maiden, whose soul did "magnify the Lord, and whose spirit did rejoice in God her Saviour."

Such, in meagre outline, are a few of the deadly elements which filled the golden cup of Babylon, and of which the nations drank until they were mad. "But why give them?" it may be asked, "and for what reason are they given such prominence in a book whose object is to ascertain what grounds there are for

* Wilkinson's "Egyptians."

† All over the world the mother and child appear in some form or other, and are found on the early Egyptian monuments treading on and crushing the heads of serpents, which shows that this worship must have its roots in the primal ages of the world. Here again, as in other things, was a counterfeit fulfilment of the promise that the Seed of the woman should bruise the serpent's head.

expecting the Lord's coming to be at hand?" There is a good reason for bringing them forward, and a purpose also to serve with them. As before observed, the Chaldean mysteries were a foreshadowing of a still further development of the mysterious system of iniquity which had its origin in the events at Babel. A prophecy, however comprehensive, has its measure which will at length be filled up; so, if we find that this one has almost been duplicated, it will add a material item to the evidence which goes to establish the point we wish to ascertain.

THE CHRISTS OF PAGANISM: THEIR ORIGIN.

There is, however, another reason, and one of no little importance. These facts above given are known, and have long been known and used by men of corrupt minds, to entrap the unwary, and used, also, as a powerful instrument to undermine the foundations of our faith. They exult in pointing out the fact that our Christian system is only *one of many* that had its virgin-mother, divine child, victim-man, &c.; that the symbols of the cross, sacramental cup, &c., are not peculiar to the Christian economy. And so they have succeeded in overthrowing the faith of some; perhaps it should be rather written *many*. Is this statement considered chimerical? Here is proof that there is only too much of stern reality in it. In a weekly paper which began with an edition of 25,000, and which has greatly increased in circulation, there appeared, so lately as December 1879, an article, from which we cut the following extracts:—

"The crucial question arises here as to the literal historical existence and actuality of the *persons* of the Bible, and especially of the leading character in the Christian writings and system.

"Was Buddha, in Asia, an actual embodiment of the Divine Being in mortal human form and shape? Were Osiris in Egypt, Krishna in India, actual historical persons, with human mothers, but God for a father? What say Christians to these questions? Do they not give an emphatic denial to these questions, and claim that their 'Jesus of Nazareth' was the only Son of God who ever assumed human form? and yet the evidence is quite as strong and precisely of the same character in the one case as in the other. . . . In what is now known as the ancient Greek Eleusinian mysteries we find the originals of the ritual and ceremonial of the Christian Churches, as well as the ritual of Freemasonry. If they were Pagan and idolatrous, then Christianity and Christian worship is idolatrous too; for the latter is but a variation of the former: the *names* are changed to disguise the reality, but the objects revered and worshipped are precisely the same. It is the past brought forward, but dressed in a new garb. Change the modern Jesus and Mary to their originals—Bacchus and Ceres in Greece—Osiris and Isis in Egypt, and to Krishna and his mother in India, and we have one and the same original. What the original is I shall presently show. Would not the devout celebrant of that most solemn Christian mystery known as the Lord's Supper (which is the most sacred of all Christian ordinances, and which is maintained for the very purpose of keeping the tradition of Christ's Second Coming in remembrance)—I say, would not such an one be startled to discover that that which he had thought to be Christian and Christian only, was the continuation of a pagan ceremonial—a relic of Paganism which is superstitiously and assiduously pro-

claimed by the Christian Church to be idolatry and superstition? and yet, such is the fact. Long before Christianity, as such, was known, this very ceremony was observed with all due solemnity and reverence by the initiates and participants in the old Eleusinian mysteries. It was one of, if not the chief act in those ceremonies. In that ceremony was celebrated the union of Ceres and Bacchus; Ceres being the personation of the goddess who presided over the seasons for sowing the cereals (hence the word cereal from Ceres), the harvest, and thus the producer of bread; while Bacchus was the nominal personated god of the vintage, and thus the producer of wine. Here, then, is the original of the Sacrament of the Lord's Supper, in which the bread and the wine are the chief elements to this day.

"Another proof of the Pagan origin of the Christian symbol of the cross, on which it is believed that Jesus Christ was literally and historically murdered 1850 years ago (and to doubt which, until later times, was considered a crime, for heresy, in the churches' diction, is the unpardonable sin), is found antedating Christianity itself. Even the very word 'Jesus' is a plagiarism from the older system.

"Everyone who visits or worships in a Roman Catholic church or Protestant church sees emblazoned on the altar-cloth the letters I. H. S. These are supposed to be the initials of the Latin words—Jesus Hominum Salvator, or Jesus the Saviour of the men. But the Pagan altars of Bacchus had the Greek letters—*Iota, Eta, Sigma*, inscribed thereon, which letters signify Yes, or Saviour. In the legend of Constantine's vision of the cross it is said that he saw inscribed the words—*In hoc signo vinces*, which means, 'By this sign thou shalt overcome.' By adding the initial of the last word, *e*, we have the actual word 'Jes^en,' which is the Latin way of putting the older Greek word Iesous, which simply means a Saviour, as Christ means anointed. And so I could go on enumerating examples, but these are sufficient to show that what one system (the Christian) claims to be a special revelation and manifestation, upon which, as a system, it is based, was known and practised by the other, which was before it, under different verbiage."

In a recent review by the *Scotsman*, we find the following remarks:—

"The extraordinary likeness between the legendary stories of Buddha's birth and life, and the history of Jesus, awakens much speculation. Buddha was also born on 25th December. The inquiry into the customs, rites, and symbols of the faith in Nepal, Ceylon, China, and elsewhere, is full of interest and information; while the statements as to the similarity in emblems and monuments found in Asia, America, and Europe, in Mexico and in the Catacombs, though much exaggerated, are not a little remarkable."

That these things are so, the Christian cannot deny, even though he wished. So, if no truly Scriptural way of accounting for these facts existed, the enemy might well exult in the possession of such vantage-ground. But an explanation is given, and to it the events of Babel lead up, one little phrase giving us the clue. "Nimrod was a mighty hunter *before** the Lord." As Abraham was selected from the chosen line to be the head of the Lord's prospective people, so does Nimrod seem to have been selected as the special instrument of Satan for accomplishing his designs. And, as already noted, not only is he, in the wisdom of God, permitted a time in which to show what is

* The literal meaning of "*before*" is to the face of, our common expression "to one's face," conveying the idea of defiance. Such was his literal position.

in him, by working out his principles to their final issues, and for the elaboration of his crafty devices, but he is also permitted to *go first*. This in the end will make the futility of his devices the more signal and manifest, while it will be recognised as a fact settled for ever, that evil, from its very nature, can never have the supremacy.

In the mysterious system of idolatry concocted at Babel, and spreading over all the earth like so many spokes from the centre or hub of a wheel, we see the powers of darkness, the ministration of death, whose symbol was the cherubim, who by the fulness of knowledge which they possessed, went *before the Lord*, usurping and counterfeiting in every particular God's plan for redeeming and governing man. The first attempt at setting up an organised form of universal government was frustrated for a time; but a most important fact to be noticed in connection with the corrupt system of worship at the same time introduced, is the one now under consideration, viz., that every item of its faith and practice was a forestalment, a counterfeit in advance of a like item to be unfolded in the working out of God's plan. The forms of the machinery, so to speak, with which the two spiritual forces were to work on *human nature* were identical, the opposite characters of the forces being seen in the results produced. By the one, the nature of man would be run down into complete and everlasting ruin; by the other, it would be *set free* from the terrible bondage into which it had been brought by its own act, restored to its true dignity by being raised up into the power of an "*endless life*."

"It is easy to point out these things now when they are so long past," it may be said. To this it may be replied, that it was previously pointed out by direct statement and by a remarkable vision, that such counterfeits and forestalments of God's plan would take place. In the next chapter this will be shown, so meantime it need only be observed that in Ezekiel's vision of the cherubim, in the early part of it when only the living creatures were visible, the very significant statement regarding them was made, that "whithersoever the Spirit was to go they went." And now we have reached the point in the world's history when the meaning of the announcement, that the cherubim were to precede the Spirit, begins to unfold itself, and the depth of Satan's design in so doing, to become manifest. Then what was said of the living creatures themselves as going before the Spirit, was afterwards repeated when the further development of wheels took place in which their spirit was. However much, therefore, people may be inclined to attribute the rise of these mysteries to priestcraft, &c., a deeper origin is thus pointed out, viz., the principalities and powers, the rulers of

the darkness of this world, wicked spirits in high places (Eph. vi. 12).

In this way we can account not only for the marvellous unity in all the idolatrous systems of the world, but also for the fact that they in names, ritual, &c., so closely resembled, and so long preceded, the setting up of the true. And further, in these things we have a strong argument for the divinity of the Scriptures. That the facts recorded in the early chapters of Genesis were real transactions, is proved by the distinct and undeniable memorials of them preserved in these systems found in nations too far apart to admit of the idea of collusion. And what eye but that of Omniscience could have foreseen and foretold that a system such as that of the Papacy should gather up and systematise all the idolatry, superstition, cruelty, and immorality of Babel, introduce it into the bosom of the Church, and by means of it seat itself on the throne of the Caesars, and there, as the high priest of the queen of heaven, and God upon earth, rule the nations with a rod of iron for many years? Human foresight could not have done this, neither could human wisdom have condensed such an immensity of meaning into the few words which we have so long passed over, scarcely realising that they meant anything at all—"Whithersoever the Spirit was to go, they went."

THE COUNTERFEITING.

There is one point still of considerable importance. In the despotisms introduced by Nimrod, the Kingdom of the Father has been aped and forestalled. In the Church of Rome, as well as in the other Pagan systems already referred to, the Economy of the Son has been aped and forestalled; but there was in the model set before us in the corrupt system of Babel, a clear indication given that the peculiar domain and Work of the Spirit would also be invaded and preceded by some mock counterfeit, in that she who so unjustly bore the title of "the Virgin Mother," also came to be looked upon as the Habitation for God, as the one in whom the Holy Spirit was incarnate.

It was not until after her death, or rather her assumption, that she came to be worshipped; as, according to Babylonian mythology, she was carried by her son, body and soul, right up to heaven. One curious thing is that this took place in August, the month in which, as the Church of Rome would have us believe, the real Virgin-mother was in like manner assumed, or taken up—so closely has the one form of error been engrafted into the other. The Dove was the chosen symbol of this deified queen. This was to identify her with the Spirit, the wings and tail of a dove being the third member of the idolatrous Assyrian family. But Spirit did

not mean what we understand by that term—it was the Pantheistic idea of the *air*, pervaded and dwelt in by the sun. So the Roman Juno (*dove*) is in the Orphic Hymns invoked as the goddess of the air, reigning in it, inspiring cooling gales, nourishing and producing all things, in which God dwelt. She was also worshipped as *Semeton*—the Habitation, as *Semele*—the Image, &c., &c. Ancient writers tell us that she was the greatest and most worshipped of all the deities. And what wonder, when, instead of the fierce fires of Nimrod and his scarcely less exacting son, this divine mother of gods and men, in whom all dwelt and lived, assured her worshippers of salvation through the indulgence of every unholy passion, and every depraved and sensual appetite. This was the crown of the whole system of error, the masterpiece of Satan. In this third development of the mystery, his plan was seen complete. Here was the Babylonian, or rather Satanic, counterfeit of the woman clothed with the sun. To show that this was exactly the position given to her, the inscription was engraven on one of her temples in Egypt—"I am all that has been, or that is, or that shall be. No mortal has removed my veil. The fruit which I have brought forth is the sun;" the counterfeit "Man-Child," who was to sit on the throne of God. The mystery of iniquity contained here in germ, lay in this, that she was represented as at once the *wife* and *mother* of the sun—one of the many names of her son being Kamut, or husband of the mother.

As this was the sum or completion of the mystery of Babel—if we, indeed, are in the last days—we ought, on the principle already noted,* to find some special movement analogous to this, and which will exhibit these same features in a perfected condition. That such special movement is now taking place, there will be no question after reading the following. In a work called "The Thinker," J. A. Davis says of Ann Lee (one of the early apostles of spiritualism):—

"She unfolded a principle, an idea, which no man, not even Jesus, had announced, or perhaps even surmised. That principle, in brief, is this:—*God is dual*—'He and she'—*Father and Mother!* Hindoo teachers obtained a golden glimpse of this impersonal truth. Forming and destroying principles, male and female energies and laws, were perceived and taught by the early inhabitants. But not one person, from God Brahma to President Buchanan, has done what

* It has already been remarked that every great prophecy has three fulfillments, one typical, another historical, and a third, which may be called the spiritual, inasmuch as it is the idea symbolised by the first brought out into the condition of actual completion; the historical fulfillment being the link between the early typical events and the modern events and principles which form the antitype. So in these early Babylonian events we had the type of this last form of error; in the position assigned in the Church of Rome to the Virgin Mary, and in the place accorded in almost all Pagan systems to a Virgin Mother, &c., we have the historical fulfillment of it, and in the paragraph given above readers will see that the third and final fulfillment of this dread error has been initiated.

Ann Lee did for this world-revolutionising Idea. She centrifugated it in a thousand forms of expression. It took wings in her spirit. Better than the Virgin Mary's saintly position in the ethical temple, is the simple announcement that *God is as much woman as man.*"

This new idea or revelation of the nature of God has, they say, shaken the world, by which we suppose they mean the world of thought. And it is matter of fact that this very idea has proved the wedge by which it has been opened up to receive into itself the counterpart or full development of the early type of the deified queen of Babylon, as the divine mother, habitation, temple, or dwelling-place of God; incarnation of the Holy Spirit; and worshipped also as Mylitta, or the mediatrix. It is but comparatively a few years since the wedge, so to speak, was inserted. The progress this idea has made, and what it means, will be seen by the following extracts from what has been written on the subject within the last few months. These extracts are culled from representative writers of the three classes who, of all others, have the foremost claim to be teachers or leaders in the world of thought—viz., nobles, clergymen, and scientists. To take the last first, one of them says:—

"Seeing, then, that a knowledge of God is of such paramount importance to purity of life, I again ask, What is God? to which I answer, that God is Nature in its primary and highest condition, and Nature in its highest and secondary condition,—primate and ultimate, the Divine Father and the Divine Mother, each the inverse complement of the other. . . . the wisdom principle of Father God becomes the spirit of Mother God; and the spirit or love principle, being the inner of Father God, becomes the outer principle of Mother God. . . . This contains a principle of far-reaching importance. The principle of wisdom . . . becomes the external . . . as a *medium* for giving form and quality to the Divine energy. . . . Thus the principle of *mediation* is the function of the *female principle*, and the word *medium* synonymous with the word *mother*. . . . The male principle extending nature matter-wards, and the female principle extending nature spirit-wards. The first is the principle of death, the second is the principle of life, and the sum of the whole is God: the Divine Father and the Divine Mother."—JAMES M'DOWALL.

In August 1881, he again says:—

"God, the great positive Soul of the Universe (for spirit is universal soul), impregnates all conditions of existence through the higher to the lower—is, in truth, the central idea of every individual soul, successively conceived through spheres of angelic fathers and mothers, on lower and lower planes of spiritual existence. Hence, man's spirit is, virtually, the spheres of these angelic beings through whom he becomes an individual soul; extending upward, in geometrical ratio, from our earthly parents to God, the Father of all. I mean by this, that man's spirit consists of individual souls existing on a higher spiritual plane than his own individual soul; and that the spirit of these again, consists of souls existing on a still higher spiritual plane, and this continued right upward (spiritually) to God, the Universal Soul. God the one extreme, our earthly parents the other, with all the intervening spheres of angelic beings, as the intermediate terms of this great geometrical series. The lesser always within the greater, and the greater always in and through the less, this great angelic host of immortal Gods and Goddesses is our Divine Mother, and our Mediator with God; God the Father, containing within His Being, the germ of every

possible existence, the lower blending with the higher, and all with God, who is the source of energy and the central life or idea of the whole as one, and of each individual soul as a part. God is one infinite sphere of love, will, and wisdom; our Divine Mother is sphere within sphere, the less within the greater, and the greater in and through the less, and all within God, who, by the law of mediation, attraction, or love, is the central idea of the whole, as a whole—and of the parts, as parts—the whole making one great Being of many souls, actuated by the one spirit, God."

Next, the Countess of Caithness, referring to the article from which these extracts were taken, says:—

"He has helped me to see the wonders that surround us on every side; as in SPACE we live and move and have our being. . . . This Divine Mother, which Mr M'Dowall has so beautifully described in one of the most eloquent passages I have ever read. We are living in the time of MAKING KNOWN. I am, therefore, as Christmas time approaches, anxiously looking forward to the orthodox period of the advent of the Divine '*Sun-God*,' for a further manifestation of heavenly light. And since we have learnt to know our Divine Mother—even the '*Second Principle*,' in whom Mr M'Dowall has so beautifully shown us, we live and move and have our being, and know also that the second coming is of FEMININE IMPORT. . . . I am expecting a manifestation both of the Sons and the Daughters of God, in whom the new life has already commenced—in whom the Divine Word has *already become flesh*."

She further goes on to say that, on the basis of John xvi., the expectation is justified of an incarnation of Divine Wisdom:—

"Not so much in an individual as in *humanity* or the SONS of ADAM, whenever they are *ripe*, to become the Sons of God." This ripened, or FORTH GENERATION is already conceived, and will soon overlap the third, now in its evening-time of existence, "and come forth into the manifestation we are now expecting."

"This NEW DISPENSATION will come out of all the past ones, each having been drawn out of its predecessor, and like the last tube of a telescope, will adjust the spiritual focus, and give true, clear, vast, and distinct perceptions of the Lord God's Divine operations." This maturity of humanity "is to be now completed in a new natural being of TWO-IN-ONENESS; for God made man in His own image, 'male and female,' and the new dispensation is to be of bridal import. Man has hitherto reigned alone; but 'the man is not without the woman in the Lord,' as the Lord Himself, or *Divine good*, is not without *Divine wisdom* (the Eusoph and the Sophia). This new dispensation, or Fourth Generation, is now declared open to all who are ready to enter into the joy of their Lord."

She then goes on to show that the duty of those who see the light of the New Day, is to announce the fact of this Coming Light; and so zealous is she herself that she says in another paper, that she had "not written a letter, note, or in any way used the date 1881 without underlining the pregnant numbers," i.e., as meaning that this was the *last* year of the earthly, materialistic, or third generation, in the sense that the next year would begin a new cycle or the Spiritual Dispensation, to mark which, 1882 is to be called the "year of our Lady." If we ask what this means, she farther explains that "the advent of the feminine or wisdom principle into animal humanity will in due time bring about the birth of the divine humanity.

"The truly vital, heavenly, and Divine doctrine of Immaculate Conception being a deep truth which only a few are beginning to realise at the present time, for the Son of Man cannot become the Son of God until He has been born again, which cannot come to pass without a Virgin Mother, for the Divine seed must first be conceived in the virgin ground existing in the holy of holies, or *sanctum sanctorum* of all God's children; for not only is the Blessed Virgin immaculate, but she is also Divine, being of God, *from God*, and *in God*, and therefore, as we have seen above, she is inseparably WITH God. I may call her the Second Principle; in fact, the Bride from Heaven."

In the same paper she tells us that "this is a very *deep subject*." And so it is, the deepest, and darkest, which earth has yet seen or known, as could be stated in one or two sentences, but would scarcely be believed till the mind comes to it gradually; but the real drift and aim of the movement is to induce such a state of unholy intercourse as obtained before the flood, and was the immediate cause of that terrible judgment. That this is really so, another extract from the pen of a clergyman will make only too evident:—

"The origin of evil is the separation of the *first* and *second* principles, the male and female element. Marriages on earth are mostly marriages of passion and of convenience. They are of the flesh and not of the spirit. However, in the New Kingdom, called the resurrection, they neither marry nor are given in marriage, for they are as the angels of God, two-in-one and one in twain; and we say, what God hath so joined together, no man can put asunder. As woman came out of man at first, and of his very nature, taken out of his side, so the angels of God are of the same type and of the same nature, two-in-one, the female issuing out of the side of the male, and the male issuing out of the side of the female; each at will making himself or herself objective or subjective."

"The medium, Jeremiah, says, (Jer. xxxi. 22): 'Behold the Lord hath created a new thing in the earth, for a woman shall compass a man;' a prophecy of the coming man, two-in-one and one in twain, the representative type of all who shall follow Jesus in the regeneration, a departure from the animal which goes under the name of the Beast (Rev. xiii. 18). There must be a cessation of the old generative principle altogether, before there can be a regeneration after the order and pattern of the kingdom of God. We must gather up the spilled drops of the sea of life, from whence all humanity have had their existence, and conserve the life for higher formations, as shall please Him, who has the forming power in His own hands, to construct a people for Himself, who shall neither sin nor die.

"That can only be accomplished by the involution of a spiritual nature from the Lord, Himself assuming humanity, here and now, amongst a select few, who welcome Him in their whole frame, body and soul consecrated to Him, that He may form within them the 'missing link,' which is their counterpartial life, brought back to them, that they may be re-created in His image, two-in-one, as at first: not only in a transitory form—as it is seen in mediums of the present day, who can have during their trance-sleep many spirits come out of them, or through them, as the door of exit, and this only for a short time—but when each one who has been re-created, regenerated, shall receive his counterpart, to be with him and in him, as the control is in a medium, and is able at times to make itself objective, or in other words, materialise itself, so that others may see it and converse with it. So in the new era that is about to dawn, all who are fit for this glorious marriage of earth and sky, shall experience what it is to go in and out, and find pasture; that is, shall be able at will to make themselves subjective or objective at will, or in other words, be able to materialise or dematerialise at pleasure. But, mind, there is only one way to this fold. The Christ, the spiritual innermost, says: I am the door, if any man enter by ME—that is, by a spiritual life—he shall go in and out, and find pasture. Jesus was only a type of what we are to experience in the future,

"The Seed of the Woman, we are told, shall bruise the serpent's head; but it is the seed of the subjective woman in man, who is woman-man and man-woman, two-in-one, as God is two-in-one. As it is said: 'As one whom his mother comforteth, so I will comfort you; and ye shall be comforted, saith the Lord' (Isaiah lxvi. 13). What else can God be?—If He be not both Father and Mother of the human race, then tell me who is? God married unto matter, by His generative Spirit produces all life:

'All are parts of one stupendous whole,
Whose body Nature is, and God the soul.'

"So we say, as the control is in the subjective, while in the medium, that control has at times power to become objective or materialise. It is said, 'coming events cast their shadows before'; so this manifestation has been the forerunner of the revelation to be made of the counterpart two-in-one.

"To talk about spirits issuing out of a person materialised with flesh and bone, as large every way in bulk as the medium, is only to put ourselves in a position to call forth the contempt of the worldly voice, who know nothing at all about the matter. But to the enlightened Spiritualists, who are spiritual, they will hail the coming era and the coming divine man, two-in-one, with more than joy."

From these extracts the drift of the movement may be clearly seen. It is the Satanic counterfeit of Rev. xiv. 1-5, and again in advance of the true; the complete or final stage of that movement begun so long before at Babel. After the long season of growth and preparation by the powers of darkness, "these first-fruits" of the human race are ready for, yea, eager to receive Satan and his minions, in the most material sense, into their entire nature, in complete, perfect, and permanent union. Can anything be more awful? And yet such is the real nature of what is now taking place in such Spiritualists as are ripe for it. Perhaps it may be thought this idea of the incarnation of the spirits of darkness in human beings, under the guise of angels of light, as their divine counterpart, is only like the ravings of a few *outré* Spiritualists. Would that it were so! But there is proof positive that such is not the case. The movement is far more widely spread, and in better circles than could easily be credited. Within the last few months a volume has been published by a well-known Edinburgh divine, advocating exactly the same doctrine, though in much more subtle guise. In it he tells us that—

"The progress of our race is strictly a progress of God. . . . Great is the mystery of godliness, God manifest in the ages of human development, and finally manifest in their harmonic perfectness. . . . let us not hesitate to receive in full the strong consolation that God our Father, Heaven our Mother, and the whole human race, our brothers and sisters, will own us for ever, will serve, educate, and bless us for ever. . . . No religion has been hitherto a complete satisfaction to our nature, nor was it meant to be; therefore, there has been no universal religion. God has held it in reserve for the crown of the ages. . . . Everything which men mean by spirituality is too thin and abstract to represent God's idea."

He further tells us that this new era has *begun*—that we are *in it*:—

"The skies are pouring down their glory and virtue, and the earth is opening to receive them, and together they are bringing forth salvation. By skies understand Divine glory, and by the earth the souls of men. What is poured down is neither rain nor sunlight, but a new vitality upon the kingdom of humanity in the heavens. . . . Millions of our fathers and mothers have perfected their human grain under the glory-skies of eternity, and they are sowing it with their children's souls. A multitude, whom no man can number, are as one to impregnate us with their potencies that we at length may know the Divine human life and its delights. . . . Instead of mental religiousness, and the solemnity of ceremonial, the Divinely vitalised forms of new man and new woman are being built for the inhabitation of God. . . . The closed gate of our Paradisaical human life at length opens. . . . LET WOMAN CONSENT TO BE THE PATHWAY OF CHRIST'S COMING. . . . Can woman have a higher office than that of being the GATE OF GOD TO MAN?"

These things are too awful for further comment. As Jesus foresaw that such doctrines would be taught by lip and pen of those appointed to feed His Church, as well as by the devotees of such a blasphemous system as we are referring to, is it any wonder that He so anxiously warned us regarding the last form of error, which, to use His own words, "would deceive, if that were possible, the very elect" (Matt. xxiv. 24).

We may now see how much hidden meaning is wrapped up in the word *Shinar*, as rendered "ruler's sleep." Put down at Babel, when the wickedness of men was such, that they would have preferred his rule to that of God, Satan was kept under restraint; and now, when the world is again weary of the Divine yoke, the time seems at hand when he will for a short time be permitted to carry out his purpose. Then all who in heart or openly are his, will have a full experience of what his administration is.

REGENERATION BY FIRE.

There is yet another rendering of the word *Shinar* which is worth a little consideration. According to Hislop, it is derived from *Shené*, "to repeat," and *naar*, "childhood." The land of *Shinar*, according to this view, is just the land of the "Regenerator." This was exactly the position taken up by Nimrod. The death of the body was a fact that could not be ignored, but eternal life for the soul was held out as attainable through the action of fire on its case. When this lie was believed, all fear of God was done away with, and men could afford to set Him at defiance and sin without fear of consequences. Passing through the fire was considered a spiritual regeneration. In reality it was Satan's counterfeit of the work of the Spirit, whereby man is born into the kingdom of God. By this fiery baptism man's birth into the kingdom of Satan, and union with him, was completed and perfected. For thus emancipating men from the fear of God, and enabling them to indulge in sin, and gratify every principle of a depraved nature without fear of future

judgment, Nimrod was hailed as Phoroneus,* *i.e.*, Emancipator or Deliverer. He promised them liberty, but in a double sense they became slaves. Men were not allowed to do as they liked. They refused God's way of regeneration, or new birth, into His kingdom, and accepted as a boon the mode introduced by Nimrod, Satan's tool; and in this Satanic mode of regeneration, as in everything else, there was a *going before* with a counterfeit of what, in due time, was revealed as a part of God's plan in dealing with man; while the victims themselves soon came to learn, by bitter experience, that "the way of transgressors is hard."

The doctrine of baptismal regeneration is essentially Babylonian in its origin. In the Chaldean mysteries, *before* any instruction could be received, it was required, first of all that the person to be initiated submit to baptism in token of blind and implicit obedience. But while this baptismal regeneration had its origin in the plain of Shinar, it does not appear that Nimrod taught it personally. Not until after he began to appear in the secret place after the institution of the mysteries did it come into prominence. FIRE was the purifying element in the primitive apostasy.

"Fire was worshipped as the *enlightener* and the *purifier*, and Nimrod is singled out by the voice of antiquity as *commencing* it. The sun, as the great source of light and heat, was worshipped under the name of Baal. . . . Men have spoken as if the worship of the sun and of the heavenly bodies was a very excusable thing, into which men might innocently fall. Such is not the case. According to the primitive language of mankind, the sun was called *Shemesh*—*i.e.*, 'the servant;' the name being doubtless divinely given to keep the world in mind that the orb of day, however glorious, was only the appointed minister of the bounty of the Great Unseen Creator to His creatures upon earth. Men knew this, and yet, with full knowledge of it, they put the servant in the place of the Master; and called the sun *Baal*—*i.e.*, the LORD—and worshipped Him accordingly (Rom. i. 21). The worship of the sun and of the host of heaven was then a sin against light—presumptuous and heaven-daring. Here, as the sun in the heavens was the great object of worship, so fire was worshipped as its earthly representative; and, as already stated, along with the sun as the great fire-god, and in due time, identified with him, the serpent was worshipped. The original reason for this identification seems to have been, that as the sun was the great enlightener of the *physical* world, so the serpent was held to have been the great enlightener of the *spiritual*, by giving mankind the knowledge of good and evil. This, of course, implies tremendous depravity on the part of the ringleaders of such a system, considering the period when it began. The serpent, as being of a fiery nature, and as also having the quality of RENEWING its youth every year, was plausibly represented as a meet emblem of the sun, the great Regenerator, who every year

* From Pausanias, Hyginus, Lutatius, and Placidus, we learn that the era of Phoroneus is exactly that of Nimrod. He lived at the time when men used *one* speech, when the confusion of tongues began, and when mankind were scattered abroad. He was the *first* that gathered men into communities, the *first* of mortals that reigned, and the *first* that offered idolatrous sacrifices. One of the meanings of Phoroneus is "to set free," and which is the sense in which his own adherents would adopt and use it; the word had the further meaning of *apostatize*. This tells its own story, and shows that men were weary of the yoke of God, when the man who delivered them from it was looked upon as a great benefactor, while in reality he was the first to abridge their liberties.

regenerated and renewed the face of nature, and who was worshipped as the REGENERATOR of the *souls* of men. Thus was the sun, the great fire-god, identified with the serpent. But he had also a human representative—*viz.*, Nimrod. The title given to Nimrod as the first of the Babylonian kings, by Berosus, indicates this—*Alorus*, "God of fire." As Nimrod, the God of fire, was Molch-Gheber, or the Mighty King, in that he was the first called Moloch, or king, and the first who began to be mighty in the earth, we see how passing through the fire to Moloch originated."—Hnszor.

There is still clearer evidence that the passing through the fire was a part of the worship inaugurated by him, and it seems also certain that the terrible practice of offering human sacrifices originated with Nimrod. An ancient fragment says:—

"Chronus (*i.e.*, Nimrod) offered up his only son as a burnt-offering* to his father, Uranus, when there was a famine and pestilence.' Another fragment says:—'Chronus, whom the Phœnicians name *Ieruel*, was, after his death, consecrated into the star Saturn, when he was king, had . . . an only begotten son, whom, on that account, they called *Jead*, he, in dread of the very great dangers that lay upon the country, adorned his son with royal apparel, built an altar, and offered him in sacrifice.'

A fundamental tenet of this terrible fire-worship was, that whoever approached to fire received a *light* from Divinity, and that through Divine fire all stains produced by generation would be washed away. *Therefore* children were made to pass through the fire to Moloch, to purge them from original sin.† Burning the body to ashes on special occasions was supposed to secure the double effect of perfectly purifying the victim, and of procuring for those offering it the effective favour of the Deity; merely passing through the fire procured the same blessing, but in an inferior degree. In its more *spiritual* aspects this fire was one of the most potent elements in the idolatrous worship of Babylon. In the subterranean fire into which souls were said to be plunged, who had not availed themselves of its purgative power on earth, we have the true origin

* It is possible that this victim was the famed Zoroaster, which name in Chaldee signifies "the Seed of Fire," from *Zero*, "seed," and *ashta*, "fire" or "the woman." While the voice of antiquity is clear and distinct that the first and great Zoroaster (the head of the fire-worshippers) was the original head of the Magi, not a priest only, but a warrior king in Babylon, and who, when he died, is represented as charging his countrymen to preserve his *ashes*; he is also represented as dying voluntarily for the benefit of men, and assuring them, that if they preserved his remains in ashes, the empire would never depart from them. The Chaldean Magi were therefore careful to preserve the sacred fire with a quantity of ashes on their altars, and without this fire no sacrifice could be offered—another instance of the forestalment of the Divine plan in connection with the Levitical sacrifices, that the fire was ever to be burning on the altar (Levit. vi. 12).

† Eusebius says that the Phœnicians sacrificed every year their only begotten children to Chronus. Sanxoniathon's Phœnician history is full of these sacrifices; and besides the yearly ones mentioned by Eusebius, the Phœnicians, when in great danger from war, famine, &c., were in the habit of sacrificing one of the dearest of their people, whom they chose by public suffrage for that purpose. Diodorus Siculus says, that on one occasion when sore pressed by the Sicilians the Carthaginians chose 200 of their noblest children and publicly sacrificed them to this god. There is reason to believe that the same practice obtained in our own land in the time of the Druids. The Dumali sacrificed a child every year. The Egyptian kings sacrificed black men at the sepulchre of Osiris. Manetho relates that they burnt Typhoean men alive, and scattered their ashes like chaff that is winnowed, in the belief that wherever a particle of it would come, evil would be averted.

of these PURGATORIAL FIRES which still hold such a prominent place in THE SYSTEM OF ROME.

Considering the horrors of such a mode of worship, we can see how the devotees would be ready to hail the new developments of the mother and son; particularly of the former, in that she was represented as the mediatrix. Pagans called this fiery god the First Principle. The son or light was called the Second Principle, while the mother or spirit was the Third or the out-birth of the First and Second. "This doctrine of three principles of the Divine Essence I wish to emphasise," says the Countess of Caithness, "by a quaint old rhyme in which I have found them ingeniously summed up as follows:—

- "Three, and but three Principles comprehend
Eternal things, and those that have an end.
- (1) The FIRST, such darkness as doth light desire,
Which, till it gains, is a fierce anguish-fire.
 - (2) The SECOND, a meek, yielding, loving light,
Majestic, potent, sacred, sweet and bright.
 - (3) The THIRD, resulting as from fire and light,
Brings good from evil, day from pitchy night;
Impregates fully with redundant bliss
Each great or little thing that blessed is:
Did in six days the whole creation hatch,
Still swaddles, feeds, and over it doth watch."

Such is a professedly Christian summing up of the three principles, fire, light, and air, with which Nimrod, son, and wife were identified. To them the promise was literally fulfilled, "ye shall be as gods," for as such they were worshipped. Such was the doctrine of devils as taught from the centre of Babel. Such are also the doctrines taught in the Church of Rome under another name, as well as by modern Spiritualism; but we would never expect such things to be taught in our Christian Protestant Church. And yet what else can be made of the teaching of a book entitled, "Morgenrothe," recently published by a well-known Edinburgh divine, extracts from which we purposed to give, but find that our space will not admit of doing so, and to which therefore we can only refer our readers.

Had it been possible to give farther extracts from the writings of Spiritualists, readers would have seen for themselves the almost exact correspondence between their teachings and those of that book, although the latter comes to us in a much more subtle form, and therefore is the more dangerous. Regarding all such teaching, we have the sure word of guidance (Isaiah viii. 20), which see. Thus from Spiritualists, open and covert, the primitive doctrines of Babel are coming out in full force. Through the mysterious ethereal or electric fire we are to have a

regeneration of the soul, body, and dwelling-place of man. Now what is all this but another remarkable instance of the counterfeit coming before the true. It is, in short, Satan's version of a millennium for the earth—his carnal rendering of the blessed period described Isaiah xi. And in it we find his masterpiece of seduction. Yet it is for just such a condition of things that the world longs and waits. For a heaven without the presence of Christ humanity is ready, and nothing could be more fitted to test the real character and spiritual condition of Christendom than the present state of things. Only a very few comparatively are found who are prepared to accept nothing less than the appearing of the One who long ago promised to *come again* and take His people to Himself, to be with Him where HE IS and see His glory—up to that heavenly city where He will dwell for ever in the midst of the faithful ones, who refuse to be satisfied with anything short of Himself. They expect some day to get a sudden call; in a moment, in the twinkling of an eye, they expect to find themselves in the presence of the Lord. And meantime, as they watch and wait, they are trimming their lamps and girding up the loins of their mind, and seeking to be like men waiting for the coming of the Lord. And in that fact, as well as the opposite one that multitudes are now crying, "The new era is commenced, the ethereal fire has indeed begun its operations, and millions of spiritual creatures are waiting to make themselves manifest, and to so bring heaven and earth together and unite them as one," we have indeed proof positive that the world's dread crisis is near at hand.

"CHANGE OF THE CITY."

From the building of Babel on the plain of Shinar, and the collateral building of Salem (the city of peace) on Mount Zion, the world has had two religious centres, from which respectively the God of heaven and the god of earth have given forth their voices. That is, the laws, ordinances, and spiritual forces peculiar to each have thence gone forth over all the earth, affording thereby a continuous revelation of the character and purpose of each in the results produced on those coming under them respectively. For forty centuries this has been going on, during which time Zion or Salem has in a sense remained unmoved. Though given up, it is only temporarily. The house has been left desolate, but only for a time (Matt. xxiii. 37-39). With Babylon it has been very different. With it, as a religious centre, there has been a real and literal change of the city. With these changes it is matter of no little importance for our present inquiry that we should be acquainted.

Up to the close of the Assyrian dynasty under Belshazzar, Babylon had been the chief seat of idolatrous worship. But when the Chaldean priesthood were expelled from Babylon by Cyrus and others of the Medo-Persian kings, they fled to Asia Minor, and fixed their central college at Pergamos. The kings of Pergamos, in whose domains the Chaldean Magi had thus found a refuge, were then, by them, and by the general voice of Paganism that sympathised with them, put into the vacant place which Belshazzar and his predecessors had occupied, and were hailed as the representatives of the Babylonian god. Not only was this done by the people, but by the oracles; that of Apollo, in its utterances, terming Attalus, king of Pergamos, *Tauroleron*, or "bull-horned," which title given by the Delphian oracle shows that Attalus had been set up, and recognised as the head of the Magi. Thus the vacant seat of Belshazzar was filled, and the broken chain of the Chaldean succession renewed. There, in consequence, for many centuries "*Satan had his seat*" or throne (Rev. ii. 13); and there, under the favour and protection of the deified kings of Pergamos, his worship, in the form of a serpent, and under the name of *Æsculapius*, was carried on with frantic orgies and excesses, which were elsewhere kept under some measure of restraint.

But another change of the city was imminent. The last king of Pergamos, Attalus III., left by will his kingdom to the Romans, B.C. 133, which thus merged in that of Rome. For some time no one laid claim to all the dignity inherent in the old title of the kings of Pergamos. But when Julius Cæsar, already Pontifex Maximus, became also the supreme civil ruler of the Romans, then, as head of the Roman State, and head of the Roman religion, all the powers and functions of the true legitimate, Babylonian pontiff, were vested in him, and being in a position to assert these powers, he laid claim to the divine dignity of Attalus. Then, as representative of the "bull-horned," as pontiff, and sovereign, he became *Divus Julius*, or deified Julius—in plain terms, *Julius the God*. Then, on certain occasions, in the exercise of his high pontifical office, he would appear in all the pomp of the Babylonian costume, as Belshazzar himself might have done, in robes of scarlet, with the crosier of Nimrod in his hand, the mitre of Dagon on his head, and bearing the keys of Janus and Cybele. Thus the Roman emperors became the legitimate successors of Nimrod, and the direct representatives of Satan, as they were of the false Babylonian Messiah. Thus the city was changed from Pergamos to Rome. But a still more curious circumstance is related by Lactantius—viz., "To Rome, the *Demoniarques*, or Prince of the Devils, in his own proper shape, without disguise, was brought; for those who were sent on that business brought back with them a

dragon of amazing size."* The occasion on which this was done was during a deadly pestilence, when the Romans, having consulted an oracle as to how they would be relieved, were told to send for the Epidaurian snake, worshipped under the name *Æsculapius*. The people of Epidaurus having demurred to part with their god, he, under the form of a large serpent, of his own accord entered the ship sent to convey him to Rome, and, having safely arrived in the Tiber, was solemnly inaugurated as the guardian god of the Romans. From which time the worship of the Epidaurian serpent, that represented the sun-divinity incarnate, or the serpent of fire, became almost universal. In almost every house the sacred serpent (which was of a harmless sort) was found; while the imperial standard itself—the standard of the emperor of Rome, as Pontifex Maximus, head of the great system of fire-worship and serpent-worship—was a serpent elevated on a lofty pole, and coloured red, so as to exhibit it as a recognised symbol of fire-worship.

But another change took place. Some 600 and odd years after this, the whole system of pagan worship was put down by vote of the Senate, A.D. 388, and Rome became nominally Christian. When the Roman fire-worship was suppressed, the office of Pontifex Maximus, the head of Paganism, was abolished. But within a few years after the pagan title of Pontifex had been abolished, it was revived by the very emperor who did so, and was bestowed, with all the pagan associations clustering around it, upon the Bishop of Rome. And soon after Damasius, the Roman bishop, had received his pontifical power, he set himself zealously to bring Paganism into the Church. "In exact proportion as Paganism disappeared from without the Church, in the very same proportion it appeared within it. Pagan dresses for the priests, pagan festivals for the people, pagan doctrines and ideas of all kinds, are everywhere in vogue."—*Grieseler*. And this has gone on advancing, step by step, as circumstances would permit, until what was once the worship of Christ has become the worship of the old Babylonian divinity, with all the rites, pomps, and ceremonies of ancient Babylon, the Pope being the only legitimate representative of the original Saturn at this day in existence. The system first concocted in Babylon, and thence conveyed to the ends of the earth, has been modified and diluted in different ages and countries. In Papal Rome only is it now found nearly pure and entire. Thus was the city or centre of idolatrous worship indeed changed again, not in a literal sense, but yet in one awfully real and true, from Pagan to Christian Rome. One more change, however, seems now imminent. Those which

* Lactantius, *De Origine Erroris*, p. 82.

took place in Rome were carried on under cover. The wounds which Jesus, through these latter changes, received, were in the house of his friends—given by those acting for Him, in His name and professedly in His interest. Now the old enemy is appearing without any disguise. The ancient demon-worship instituted by Nimrod has already, in the form of spiritualism, attained such proportions that in the United States every fourth person is claimed as an adherent; while in England their papers claim every tenth person as either a secret or open adherent. Nor are these found among the slums and dark corners of our country, where it might be supposed there was a lack of knowledge, but among the very foremost of England's sons and daughters—leading men in the scientific world, and even in the Christian Church!

THE CHURCH AND SPIRITUALISM.

Twenty years ago the Rev. Dr M. Davies began to investigate the phenomena of spiritualism. After that length of time he came out with the public testimony that he was fully convinced of its diabolical origin, and gave very satisfactory and convincing reasons for so saying. Yet he is not only again found associated with them, but has been actually taking the lead in a movement for obtaining recognition by, and corporation with, the English Church, of a body of spiritualists. Then, at the Church Congress, held at Newcastle-on-Tyne, 1881, we find the following gentlemen speaking thus on the subject of spiritualism:—

"At the mere name of Spiritualism some will at once cry out, 'Frivolous! others 'Imposture!' and others 'Sorcery and devilry!' Let me protest in the outset against all hasty, sweeping condemnations. . . . For aught we know, these puzzling phenomena may be a new problem set by Almighty God, to be solved by the rules and with the aids which He has already given to His faithful children; a trial of the reasonableness of their faith. We must not rush to the conclusion that all Spiritualism is pure deception."—The Rev. Dr THORNTON.

"There is nothing inconsistent in the claims of Modern Spiritualism and Christianity. One is the expression and the development of the other. . . . The Church should not stand aloof, and denounce Spiritualism as a fraud. It will prove the Church's best friend. . . . The sooner the Church brings itself to recognise this truth, the better able will it be to struggle with its outward foes. . . . Modern Spiritualism has appeared as a Divine necessity of the times."—MR JOHN FOWLER.

"We have to deal with no mere commonplace infatuation, which can be brushed aside with indifference or contempt, but rather with a movement which is firmly established and the influence of which is every day extending. . . . I would, with much deference, suggest that we must shake ourselves free from the conventional unwisdom of the ecclesiastical pooh-pooh! which is our modern substitute for the 'anathematism' of less tolerant days. . . . A work by Mr J. S. Farmer, called 'Spiritualism as a New Basis of Belief,' which, without necessarily endorsing I recommend to the perusal of my brethren."—Rev. CANON WILBERFORCE.

"As a previous speaker had said, he did not believe in attributing the phenomena to a Satanic agency. It was most deplorable that the Church

should say with a sneer that every new light and every new discovery should be set down to the high priests and emissaries of the devil. They must not pooh-pooh Spiritualism. They must not say that it was an imposture, all nonsense, and that no sensible man could spend his time in attending seances. . . . The Church might fairly hold herself in suspense in the matter, ready to welcome what truth there might be in the phenomena, assured they could not do harm."—MR W. R. BROWNE.

"And the Spiritualists are rejoicing in the fact, 'that' to use their own words, 'the Church of England, in her greatest and most representative assembly, has recognised her duty as a teacher, in respect of Spiritualism as a present fact,' and hope 'that their example may be followed by their brethren of Nonconformist Churches, and that the leaven may in the end 'leaven the whole lump.'"
—Spiritualism at the Church Congress.

These are facts of the utmost significance and importance in regard to our present inquiry, in that it is part of the proof, that we are now about the winding-up period of the present dispensation. We have seen how the Church became identified with Babylon. As a historic fact we know that the Church of Rome has been brought down and made desolate by the ten kingdoms over whom she once ruled, and that her Head, the Pope, complains bitterly of his now powerless condition. But it is Babylon still, though shorn of its temporal power. And to whom was this temporal power transferred? To the protesting churches; and they, too, have drunk of the wine of Babylon, and that of its last and most deadly decoctions. Not of the doctrines of Rome merely, but of the doctrines of devils and seducing spirits (1 Tim. iv. 1). When the Church begins to imbibe this deadly draught, then we know, both from the passage in Timothy, and Rev. xviii., that the end is at hand, in the final overthrow of Babylon the Great: all the ramifications of the mystery of iniquity, which had its commencement at Babel, and which is now, in Spiritualism, leading up to a perfect development. Should any one ask, What is Spiritualism? It may be simply answered, the *ripening* of all the plans of Satan begun at Babel. Or, to give an answer from America (in which country it shows itself without disguise), "it is the doctrine of direct intercourse with the devil, through seducing spirits, by persons called mediums; yet claims to be direct intercourse with the dead (the same as necromancy)."

Is not this a little too strong in regard to a body seeking admission into the Christian Church, and calling themselves Christian Spiritualists? That it is not, could be abundantly proved from their own statements, could space be afforded here. But as it cannot,* and proof, therefore, must be put into nutshell proportions, it shall be of decisive character. In the organ of one of the Spiritualist bodies in London (the one with which Dr M. Davies was connected), published until lately under the

* See the next chapter, however, for more abundant proof.

title of *Spiritual Notes*, there is a list given of honorary or corresponding members, from all or most quarters of the world. This list includes names from imperial, noble, and other titled classes. Among the middle classes, it includes ministers, doctors, professors, &c. Among these names is that of a female writer, and leader among Spiritualists. At a meeting in Lyceum Hall, Boston, on a Sunday, she commenced a meeting with the following prayer:—

"O Lucifer, thou Son of the Morning, who fell from thy high estate, and whom mortals are prone to call the embodiment of evil, WE LIFT UP OUR VOICE UNTO THEE. We know thou cannot harm us unless by the will of the Almighty, of whom thou art a part and portion, and in whose economy thou playest thy part; and we cannot presume to sit in judgment over Deity. From the depths of thine infamy stream forth divine truths. Why should we turn from thee? Does not the same inspiration rule us all? WE KNOW THOU ART YET TO COME UP IN HIS EXPANDED ORATION PURIFIED BY THE INFLUENCE OF GOD'S LOVE, for His love is not perfected while one of His children writhes in misery. So, O LUCIFER, DO VEE COME UP AND STAND BEFORE THE THRONE OF THE ANCIENT OF DAYS, HAND IN HAND WITH THEE. As thou hast been the Star of the Morning, thou wilt again become an angel of light. O Satan, we will subdue thee with our love, and thou wilt yet kneel humbly with us at the throne of God."
—*Cincinnati Gazette*.

Lest readers should think this prayer quite unique in its way, we give an extract from another prayer offered by Professor W. Chaney, in San José, California, before commencing a debate with a Christian gentleman:—

"O Lucifer, bearer of light! O Beelzebub, Lord of Scorpions! O Belial, Lord of the Opposite! O Baal Peor, Lord of the Opening! O Hades, God of Orcus! O Devil, Prince of Demons in the Christian Hell! O thou Monarch of the Bottomless Pit! . . . Bless thy servant in his labours before thee. Fill his mouth with words of wisdom, . . . that this audience may realise that thou art a prayer-hearing and a prayer-answering Devil."—*World's Crisis*.

These prayers of Miss Lizzie Dotan and Professor W. Chaney will be sufficient to show that the idolatry or demon-worship begun at Babel, is being repeated in its worst possible form; not being offered now to a symbolic serpent, but to the being whom the symbol represented, that old serpent the Devil, with whom originated moral evil, and who is the true author of all the world's sin and woe. When in the end of an age marked beyond all others by light and blessing, we see such darkness stealing over the minds of the people, and the one form of wickedness which the Lord expressly declares that He will not tolerate, becoming so popular—not only in the two great Protestant countries, England and the United States, but over all the world, there is but one conclusion to which we can arrive—viz., that JUDGMENT scenes are just at hand.

CHAPTER IX.

PROPHECY BY VISION.

IN giving forth prophetic truth (*i.e.* making known His purposes to men in advance), there are two ways in which God acts. These, as He has been pleased to tell us (Isaiah xxviii. 10, 13), are "line upon line," *i.e.*, by repetition, and "here a little, and there a little," by progressive revelation. The reason for His acting according to the first is very obvious. Surrounded, as we are, with objects of sense, the mind is kept in a great degree under the influence of external things. Amidst the whirl of life the attention is therefore apt to be engrossed by considerations of an inferior and local character. While this has been true in all ages, it is especially so *now*, at the winding-up period, when the whole mundane system is rushing on with terrible and ever-increasing momentum. We are not, however, left at the mercy of circumstances. Provision is made in our nature for enabling us to resist these influences, in that we have the power of fixing our mind on any truth or fact, until we feel its power to move and influence us.

It is on this power in our nature that the principle of repetition is peculiarly fitted to act. And while we have in God's very extensive use of it a proof of His goodness, and His earnest desire for our salvation, it ought to be remembered, that to keep us from so fixing our minds on the truths of revelation as would influence us for our good, is the special point towards which Satanic energy and cunning are unceasingly directed. The things of the world, present good, in some form suited to individual character and circumstances, is the soporific or opiate whereby "the strong man holds his goods in peace." To disturb this false peace, and arouse men to *consider* and *think*, is the object sought to be obtained by *repeating*, and *repeating* in so many ways, the all-important truths regarding the work of the Deliverer, and also of the Destroyer.

In addition to those already given, there is still one mode which has not had our attention—viz., the emblematic discoveries of future events, and of spiritual beings and things, made to the sight, called "VISIONS." Regarding this, the Jews say that prophecy by vision is more excellent than that which comes only by dream, or when a voice is heard talking. But

while, in this more excellent or most impressive of all ways, the whole future history of man is laid open more fully than in any other, it is done on the principle previously named—"here a little, and there a little." This is expressly stated, with the reason for it (Isaiah xxviii. 13). But, while given in this repetitious and fragmentary manner, each prophet and period having their own respective vision or visions, these are yet all spoken of collectively as one great whole, which "in the latter days would be *considered perfectly*" (Jer. xxiii. 20; xxx. 23, 24; Dan. x. 14). Isaiah (xxix. 11, 12) also points out the utterly hopeless condition of the Jews from the fact that "the vision of all" had become to them as the words of a book that was *sealed*, which, when handed to the learned by the prophet to read, was met by the excuse, "I cannot, it is sealed." And when the unlearned were asked to read, their reply was, "I am not learned." But it was further shown that this sin of neglecting and disliking the vision was not to be confined to the Jews. So far from that, he is bidden "go, write it before them,* on a table, and note it in a book, *that it may be for the latter day,*" when because they had repeated the sin of the Jews, "their breaking would come at an instant suddenly" (Isaiah xxx. 1, 8-13). Then again Habakkuk (ii. 2, 3), besides being commanded to "write the vision, and make it plain upon tables," was further told, "THE VISION is for an appointed time, but AT THE END it shall speak, and not lie; though it tarry, wait for it, because it will surely come, it will not tarry."

The vision seems thus of special interest for those who live at the end of the ages, when the powers of evil will unite their forces to form that "continuing whirlwind" of which the prophets speak. It seems specially designed for the benefit of those who will be exposed to the blasts of this, the world's last terrible storm; to give warning in time, so that they may secure a covert from the tempest in the MAN, who will be a hiding-place from the wind, a covert from the tempest, a refuge when "the blast of the terrible ones is as a storm against the wall" (Isaiah xxv. 4; xxxii. 2). It is therefore of the utmost importance, if we would understand the times, and not be caught in the coming storm unawares, that we avoid the sin of the Jews, and, instead of *neglecting*, endeavour to *consider* the vision.

We get the first instalment of it in the last three verses of the third chapter of Genesis, which passage, when closely considered, has a remarkable fullness of meaning. In it we find in germ, the whole character and work of the ministration of Death. In the 23rd verse, we see a sort of consultation held

among the persons of the Trinity as to what would be the best thing to do with man during the time of his earthly existence after the fall. This is implied in the words spoken by the Lord God, addressed to His equals, as shown by the word "us." What He said conveys the idea of strong irony, and perhaps of deep commiseration. "Behold the man *is* become as one of us," or "Behold the man *would* become as one of us." The allusion is to the lie of Satan (Gen. iii. 5), and means, that such was his miserable condition in consequence of the attempt at independent divinity, that the only thing which could render it worse would be its becoming unalterable by his eating of the tree of life; to prevent which perfection of ruin, lest his wily foe again circumvent, and by getting him to eat of this tree perpetuate his present degradation, Adam was sent out of the garden. Probably he was at first gently informed that such must be the case; that he would now have to go and till the ground in order to get support for the material nature by which he was connected to it. But it would appear that this was something which Adam had not contemplated, and that he was very reluctant to go out. This we learn from the next thing stated, "So He *drove* out the man." The word "drove" is used as a verb just eight times in the Bible. This is the first instance, the last being when Jesus cleared the temple (John ii. 15); and in every case it denotes expulsion by force, or prevention by force of the attainment of some object. Three times is the act attributed to God: here in Eden, at the dispersion (Hab. iii. 6), and that already named. It is further to be noted, that as this expulsion took place for the express purpose of *preventing* Adam and the race that sprung from him from eating of the tree of life, the act was a virtual handing of him, *i.e.* his material nature, over to *death*, or to him that had the power of it—the executioner. Who that is, Paul plainly tells us (Heb. ii. 14), and from that time to this, DEATH has been the one great enemy which every man must face and fall before. No wonder though Adam was reluctant to face this foe. He had lost the bliss of communion with God, and now he must part with all the glories of Paradise, and for a while support by toil his material frame, then succumb to some other dread change analogous to what had already passed upon his spiritual nature. Yes, he that *would be a god*, had to go out and "*die as a man*" (Ps. lxxii. 7). Adam seems to have shrunk from these, the inevitable consequences of his sin, to such an extent that it required some display of terrible power and majesty to force him out. May we not here be at the real point of the rebellion against Heaven so much dwelt on by heathen authors? for the passage reads, "So He drove out the man, and caused the cherubim to dwell at the east of the garden, and a devouring fire *ever turning* or

* Namely the rebellious children, who cover with a covering, but not of my Spirit; lying children, that will not hear the law of the Lord, &c.

rolling upon itself."* All this very plainly implies that it was amidst some display of terrible majesty that Adam was *driven out*, and the cherubim *caused to dwell* on the east of Eden. These cherubim had also *work* assigned to them, as well as the bounds of their habitation *fixed*, which was to "keep the way to the tree of life." In them, therefore, we find "the watchers" mentioned in Dan. iv. 13, 17, 23; and as the symbol of their further office as executioners, there was beside them that terrible flaming sword turning about in every direction.

This is the first recorded vision of spiritual beings and objects given to man in his fallen condition, and a very awful one it was; fallen man permitted to gaze upon the symbolism of the fallen spirits who had successfully tempted them out of their safe and happy connection with holy beings, into a degrading connection with themselves—even worse, into the condition of *slaves* to them. Adam and Eve being thus *shown* their new masters, they could tell their descendants all about them for more than 900 years, and thus that information could be widely known. So, at whatever period Genesis was written, there was no need for saying more than that "*the cherubim* were caused to dwell there." All that we can learn about them† from that early record is their name. But this is of very great importance, as that name indicates their nature or character. The word cherubim in Hebrew signifies *fullness of knowledge*, which, taken along with the evidence given afterwards, is sufficient to show who they were. What was the bait by which Eve was lured into the path of disobedience, and by which she in turn successfully tempted her husband? KNOWLEDGE! And so here is a class of spiritual intelligences full of knowledge. Here then, as already stated, Adam and his wife were shown the beings who, "puffed up with knowledge," had aspired to the place of God, and compassed the ruin of the whole human race by drawing into their snare the pair from whom it was to spring. But there was one element of comfort. The cherubim were seen to be under control, or restraint, being *caused to dwell in a certain place*, on the *East* of the garden. To seek to that place was therefore *death* under any circumstances. If, in opposition to, or in despite of them, the attempt was made to enter Eden and get to the tree of life, the flaming sword would

soon settle the struggle. And if deceived into making a covenant with them, in the vain hope of being allowed to pass into the Tree of Life, then what the end of this covenant with DEATH (which was afterwards made) would be, is plainly told by Isaiah (xxviii. 15-22). No, man's only hope *then*, as *now*, of escape from the powers of darkness was through the *new and living way* opened up to their faith through the ONE who would finally bruise the serpent's head, destroy all the works of darkness, and give to every one, who renounced and overcame, to eat of the *tree of life* which is in the midst of the *paradise of God* (Heb. ii. 1-3; Rev. ii. 7).*

THE SMOKING FURNACE AND THE BURNING LAMP.

The next instalment of the vision occurred some 2088 years after. There is something particularly mysterious about the whole transaction, as recorded in Gen. xv. But there is also much valuable instruction, to get at which fully, we must take into account the condition into which the world was sunk. The fact is appalling, yet is none the less a fact, that, with the exception of Shem and his little company, Abraham and such of his relations and dependants as had been drawn out of the general snare, the whole mass of humanity was sunk into idolatry. Under one or other of their complex forms, the cherubim were the objects of the world's devotion. As this is fully considered elsewhere, it is only necessary to say that under such circumstances it is easy to conceive how Abraham would be the object of special and persistent efforts on the part of the rulers of darkness either to turn him aside or make him stumble in some way. One morning *very early*, the WORD† of the Lord came to Abram in a *vision*, and said, "Fear not, Abram, I am thy *shield*, and thy *exceeding great reward*." Abraham seemed to fix his mind on the latter part of this speech. He had a grievance ever present, and so asked, "Lord God what wilt thou give me, seeing I go childless?" To this there came the gracious response, which Abraham believed, and, as Paul tells us, by so doing became "heir of the world" (Rom. iv. 11, 13), and "the father of all them that believe." This had reference to the *reward*. The promise, that the Lord would be a *shield* to him, seems to have

* According to Bishop Home and Rev. J. H. Broome. While in the "Critical and Explanatory Portable Commentary" the passage is rendered, "And he dwelt between the cherubim at the east of the garden of Eden, and a fierce fire or shechinah unfolding itself to preserve the way to the tree of life."

† That it was not holy angels to whom the office of executioners was appointed we might almost gather from analogy. Even in our sin-darkened earth such office is considered one of the most repulsive. How much more so to the holy beings who are represented as *rejoicing* over man's abasement, every additional instance of repentance causing *fresh joy*. And it is a suggestive fact that the public executioner used to be one who had himself been guilty of death, his forfeited life being spared in order to fill the detested office.

* It is a remarkable coincidence, to say the least, to find Spiritualists claiming thus the power to enter Paradise and eat of the tree of life through their newly found power of communicating with the spirit-world.

† Who this "word of the Lord" was is easily seen from Rev. xix. 13, and also from John i. 1-14. And that he appeared on that occasion to Abraham, in the form of a man, is seen from the whole passage, especially verse 5, "and He brought him forth abroad," &c. Jesus Himself confirms this when He said, "Abraham rejoiced to see my day, and was glad" (John viii. 56). And as this was the commencement of active preparations for his incarnation, He now began to appear in the form of that nature which He was to assume. And from this point on to his incarnation, during the intervening space of some 2000 years, He appeared in human form. Even this fact is in itself a most touching comment on the words—"My delights were with the children of men." How fearful the guilt of treating such love with indifference or worse!

passed unheeded. He had not realised his need of *that*. At this we need not wonder. He was in the flush of victory over the confederate forces of the hostile kings; and, by his own noble conduct, was in *assured amity* with the neighbouring princes, and so was unconscious of any danger from which he needed to be shielded. This was a great mistake, which the events of that day corrected. He had overlooked the *spiritual* foes who desired to have him to sift as wheat. In the 7th verse we find that in addition to that of a multitudinous seed on a scale of such vastness as to fill the world, and which his faith at once grasped triumphantly, a comparatively small promise was made, viz., that God would give him the land in which he now was, to inherit it. Instead of taking this by faith like the other, he asked a sign—"Whereby shall I know it?" Here was the sin for which his descendants were afterwards censured (John iv. 48). The reply was, "Take me an heifer of three years old, and a she-goat of three years old, a ram of three years old, a turtle dove, and two young pigeons." As directed he took these animals, divided and laid them out according to the mode in which a covenant was made in those days. By the time all was ready the morning must have been far advanced; still it might be at a comparatively early hour that Abraham took up his position, beside his offerings, to *wait for the sign*. Hour after hour passed away. The sun had risen and poured down its burning rays upon these apparently neglected carcasses—fast passing into such a condition as to attract the fowls, or birds of prey.

Here, in this delay, was a test of Abraham's faith quite unlooked for. But, while the vision tarried and the sign came not, he found enough to do to keep off the fowls, to whom the carcasses were becoming ever more and more attractive. All through that long day he *waited* and watched, and *drove off the fowls of the air*, little realising, perhaps, the force and significance of his actions. Who the fowls represented we may learn from Matt. xiii. 4-19; Mark iv. 4, 15. But for that *patient waiting* and diligent *watching*, they would have done to his offering what they did to the seed sown on the wayside. Then Abraham would have had no sign, and the promise would have been nullified. The day was almost done, but faithful Abraham still stood at his post, and so far his invisible foes were foiled. But, it seems, a fiercer and more subtle attempt to shake his faith and patience was yet to be made. As the sun *was going down*, Abraham, wearied out, fell into a deep sleep: "And, lo, a horror of great darkness fell upon him." Now, why is our attention drawn so markedly to this *horror of great darkness*, which fell upon him, by the word *lo*? It was not natural, for the sun was not quite down. If he had not before understood the

spiritual significance of the persistence of the fowls' attempt to devour the *divided* carcasses, there could now be no misunderstanding the fact that he was surrounded with malignant foes—the powers of darkness, whose object was to come between him and God. It would also appear that some attempt had been made to take advantage of the confusion caused in his mind by the sleep, to deceive Abraham by giving the sign *before* the Lord's time had come, so an artificial or supernatural darkness was created. And it seems as if it would have been successful had the scheme not been summarily prevented by the Lord suddenly interposing, and had not His clear and incisive—"Know of a surety," &c., broken the spell. Just at the time of need the shield was thus interposed, and Abraham was delivered from the devices of his malignant foes.

The Lord's time for giving the sign at length came—*After the sun was down, when it was dark*. "Then a smoking furnace and a burning lamp, or lamp of fire, passed between the pieces," and the promise was confirmed. The meaning of the furnace and the lamp may be learned from Mal. iii. 1-3. The posterity of Abraham were chosen to be the people of the Lord, but they had to undergo a course of preparation, by suffering deep affliction in the land of Egypt. That this smoking furnace was the symbol of that very thing we learn from Deut. iv. 20; Isa. xlviii. 10. Then, that the furnace and the burning lamp, or lamp of fire, symbolizes the united work of Christ and the Holy Spirit, may be seen from passages too numerous to cite. In Mal. iii. 3, the messenger of the Covenant is called a *refiner*. Then, "All that are *written to life* (marginal reading) in Jerusalem are purged by the Spirit of burning and the Spirit of judgment" (Isa. iv.). In Matt. iii, John told his hearers that the One who was coming would baptise them with the Holy Ghost and with fire; and in Rev. i. 15, Jesus is represented "with eyes of fire and feet of brass burning as if in a furnace." In these symbols, therefore, were embodied the whole history of the Lord's dealings with His people, and by them was foreshadowed or revealed what the method was in which He would deal with them down to the end of the ages; not only with the Jews, but with all who are of the seed of faithful Abraham, who believed and was justified *before* the making of the first covenant. How could the work of enlightening the darkness, and purifying the corruption of fallen man, be more fitly symbolised than by a smoking furnace and a burning lamp? Paul understood the nature of the situation when he said, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii. 18).

JACOB'S LADDER.

The next instalment of the vision recorded is that in Gen. xviii. 11-22, which, like the previous parts, serves a distinct purpose, and fills its own special place in the complete picture. By the part first given, the existence and position of evil angels had been made known. The doom of their head had previously been revealed in connection with the earlier events in Eden. But he had a work to do ere it overtook him, and in the cherubim were shown his executive or assistants. When, some 2000 years after, their work and character had been developed, and its terrible effects on human nature demonstrated, then was come the Lord's time to interfere and begin *His* plan of working on the human spirit, to raise it up to life, as the other had dragged it down to death.

The first step was the calling of Abraham out of the very centre of the idolatrous worship of those who were "no gods," the effect of which was soon visible in the noble conduct and character which began to be displayed by him. This result gained, the way was prepared for another step, and the Angel of the Covenant, the Leader of the new movement, appeared to him, and bound Himself by formal agreement ultimately to give him in his seed the whole earth for a possession. And when Abraham's faith had grasped the mighty promise, without looking at or even knowing the difficulties which had to be overcome, and the opposition that would be made to the carrying out of the plan, by the evil powers in present possession, he was brought by a mysterious conflict with them to realise something of this, and of the spiritual dangers by which he was surrounded; as well as the greatness of his privilege in having such a shield as had been promised, ere yet he knew how much it was required. When the spiritual and invisible Leader in the way to life had thus been revealed, then, some 140 years after, another vision gives the first glimpse of the holy beings which formed *His* spiritual executive. Which vision, with its connections, fills up another special part of the great unity. Job, who is with good reason supposed to have lived before the call of Abraham, had asked the question (in regard to the corrupt condition of man), "Who can bring a clean thing out of an unclean?" then answered his own query by saying, "No one." Now God had taken up the point, and the very object of the movement, commenced by the calling of Abraham, was to do this impossible thing, or what Job, who doubtless expressed the general opinion of that age, considered so.

As already sufficiently shown, the general mass of mankind had been degraded by the work of the cherubim and their head to the condition of the beasts that perish (Jude 8 11).

A small beginning had been made to reverse this, with Abraham and Isaac, who had been *lights* in the surrounding darkness. But the character and conduct of Isaac's two sons did not promise fair for its maintenance. Esau, though a straightforward character, had such a keen relish for the enjoyments of the *present life*, as utterly to blunt all sense of value of spiritual privileges or *future* blessings. Jacob, a wily, subtle man, was, on the other hand, quite alive to the importance of the promises and privileges which were Esau's by birthright; but was so utterly mean and low in his moral nature that he did not scruple either to take advantage of his brother, in a moment of weakness and time of need to deprive him of his birthright, or to descend to a mean trick in order to deceive his father and defraud afresh his already injured brother. Then, when we consider the strong expressions used by the Lord regarding this very sin of deceit and over-reaching, we must see that in the Divine estimation Jacob was a very *unclean thing* indeed. Yet out of this mean, cunning, sneaking sort of man, God was to bring a noble character; and out of the race which was to spring from this man, and who, as a people, have showed a marked similarity of character to the early traits of their great ancestor, God is yet to bring a people so noble and pure as to be general blessings (Ezek. xxxiv. 26).

Jacob's sin soon brought its punishment, and we are shown him fleeing as a fugitive from the face of his injured brother. He was overtaken by darkness in some solitary place, and had no alternative but to make his bed on the earth, with a stone for his pillow. This may have been his first night from home, and the miserable change from the comfort of his father's house to the desolateness and discomfort of his present position, had probably awakened some feelings of compunction for his dishonourable conduct—for to some measure of brokenness of heart erring mortals must be brought ere God condescends to look upon them. Wearied out, Jacob fell asleep. In a dream or vision he saw a ladder set up on the earth. Up and up it stretched, until its top had reached to heaven. This was a very striking thing. But the next thing that he saw was still more so. Suddenly there appeared upon it *angels of God* making it a highway, in that they were both ascending and descending upon it. The spectacle was a wonderful thing in itself, and still more so in the manner in which it fitted into Jacob's present circumstances. Desolate he was, and alone; far from home and friends. Here is a new home with friends and helpers of the highest order suddenly revealed to him. But another "Behold" announces a new wonder. Suddenly he saw "*the Lord*" standing above it, and heard Him speak and say,—

"I am the Lord God of Abraham, thy father, and the God of Isaac: the land *whereon thou liest*, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."

Had the vision now passed, it would doubtless have left Jacob mightily awed, moved, and comforted; and had nothing more been said, it is likely that he would have been abundantly satisfied. Yet had it been so, his portion, though in one sense great, would in another have been but a poor one. But there was something better in the next part of the Lord's speech to him:—

"And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee *again into this land*; for I will not leave thee, until I have done *that* which I have spoken to thee of."

At first sight this seems like tautology, but, on looking closely, we see a vast difference between the two lands promised to Jacob, and that difference also clearly pointed out. There could be no mistake about the meaning of the Lord's words when He said, "*The land whereon thou liest*, to thee will I give it, and to thy seed." But something very different is meant when He said, "I will bring thee *again into this land*." What land? Not that on which Jacob lay, but the one in which the Lord was, up above the ladder. The connection between the two lands had been broken, but a new one was now formed, of which the ladder was a figure or symbol. Thus we have made known to us the great truth, that the earth had never been intended to be man's permanent abode. Had he not fallen, it would have been a training-place for the higher. Now, here was the Lord *risen up* for the express purpose of bringing exiled man back to the true paternal home; and these glorious beings going up and down the ladder were His spiritual executive, the ministering spirits sent forth to minister to those who would be heirs of salvation. As noticed elsewhere, the *début* of a new leader is always indicated in Scripture by the phrase "standing up." Here the Lord stood, indicating that the movement was really begun, which would gradually raise man, step by step, as on the rounds of a ladder,* until he was in a condition to dwell in the city into which there shall in no wise enter anything that defileth, worketh abomination, or *maketh a lie*.

Such a condition of moral purity was afterwards beautifully typified by Nathanael, with whom and this vision there is a close connection, as shown by Jesus. Some 2000 years had

passed since the Lord appeared standing *above* the ladder; many and mighty changes had taken place in the world, the greatest of all being His own change of position. He had descended, and now stood at its foot, *on the earth*, not in symbolic figure, *as a man*, but one in literal fact. He had stood there some thirty years alone, but had now begun to gather round Him a little band, not of earth's high and noble ones, but of those in the lowest positions. They were, however, *good men and true*—blunt, simple, upright. Philip, one of them, seeking out his friend Nathanael, said, "We have found Him of whom Moses and the Prophets wrote, Jesus of Nazareth, the Son of Joseph." "Can any good come out of Nazareth?" "Come and see," was the joyfully confident reply. "Behold an Israelite indeed, in whom is no guile," was Jesus' greeting. Now, compare Jacob and Nathanael, and we see the cause of the evident exultation of the Redeemer. He began his preparatory work with a man full of guile. Now, He could say, "Here is a man in whom is none"—a clean thing had been brought out of an unclean. Nathanael thus stands before us, a type of the man who shall ascend unto the hill of God (Ps. xv.). Henceforth,* said Jesus to this typically-prepared man, thou shalt see *heaven open*, and the angels ascending and descending upon the Son of Man.

In summing up this vision, it should be noticed that it had four stages distinctly marked off from each other by the word "behold"—(1) A ladder set up; (2) the angels ascending and descending upon it; (3) the Lord standing above it speaking down to Jacob, and making gracious promises to him, but all in reference to earthly blessings. The fourth stage is introduced by the Lord Himself using the word, "Behold," again, as if calling on Jacob to mark what He was now about to say as of special importance. That it was so we have already seen, in that it was a promise not to leave him until He had made him *meet for*, and had brought him into, that upper and better inheritance for which all the early saints waited in faith (Heb. xi.). To them Jacob came to be added, for the Lord made good His promise to Him individually in the very marked manner which has already been noticed. By the change which was wrought in his inner nature,† Jacob is set before us as a type of what every one must undergo (John iii. 3), who shall be permitted to enter that upper land on which the Lord stood, and which he consequently designated "*THIS LAND*." For it is a notable fact that Jacob's conversion is the *first* we meet with in Scripture; not that he was the first man converted, but he

* A ladder conveys the idea of something expressly prepared for the definite purpose of enabling one to ascend from a lower to a higher position, not by flight, but by the natural use of the members of the body.

* Not *hereafter*, but *henceforth*, according to the Greek. See also Canon Farrar's "Life of Christ."

† Noted in the previous chapter, page 89.

is the first whose conversion is described. Then, as he stands before us, the type of men both requiring and undergoing a change through personal contact with the angel of the covenant (Gen. xxxii. 24-30; Hos. xii. 3-6), and to whom coming by faith we now experience the same change; so Nathanael is set before us by Jesus as the type of those who have the life begun by conversion PERFECTED—*i.e.*, in Scripture terms, "sanctified wholly." It is distinctly pointed out that only such as are thus cleansed or purified shall be permitted to enter the upper land (Rev. xxi. 27). This leads us direct to the very place where we get explained to us the meaning of what Jesus said to this typical Nathanael. "Henceforth ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." "Ye," not Nathanael only, but all who, like him, are *without guile* (*i.e.*, entirely sanctified), shall see heaven open, as described in Rev. xix.; in which passage we find the sequel of the vision, which is that heaven really opens, and He who is called FAITHFUL and TRUE comes forth on a white horse, in triumph, going out, in deed and in truth, *conquering*, and to *conquer*: on His head *many* crowns, and clothed with a vesture *dipped in blood*; whose name is the WORD OF GOD.* It may further be observed, that in the company which followed Him each one is a *Nathanael*, as symbolised by their dress—*fine linen, white and clean*.

The other side of the vision has a sequel too, with various stages of development. By the work of the angel of the covenant, the heavens were opened, and by His spiritual executive, man was raised up to a condition fit to enter in. By the work of the angel of death, heaven was *shut*, and through his spiritual executive (the cherubim), man debased and brought down, step by step, to their own level, and when thus utterly corrupt, are seen in union with Satan. As the dealings of the angel of the covenant began with Jacob, so the angel of death began with Nimrod, and at last the terrible movement *away from God*, openly commenced at Babel, is shown complete, when the mighty angel comes down, lightening the earth with his glory, and crying mightily, with a strong voice—"Babylon the great *is fallen, is fallen*, and is become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird." How this was brought about is further symbolised by the vision of another white horse, that had long been stalking about through the world, and showing by his succession of colours more and more of his real character, until at last it was fully developed in that pale leprous hue which betokened utter corruption. The name of his rider is also given—DEATH,

* The same being who opened the vision by appearing to Abraham.

—the one who will come to the world in his own name, and be accepted of it. And now the results are seen, not only in the utter pollution of his living adherents, but in his terrible following; hell, or hades, having poured out its denizens to follow him, as heaven opened to pour forth its armies of purified spirits to follow their glorious Head. And it may be observed, that here, as in all the symbolism of Scripture, Satan, under whatever form he counterfeits the work of the Lord, is always permitted to go *first*. And now, at the close, the results of his whole work are seen. In the livid mass of the last generation, sin is seen as finished. As a moral disease, it has run its whole course in the great body corporate. Now the last stage is reached, and mortification has commenced, *death is brought forth*, and so the end is very near. This consummation is not reached at once. It is the result of a long day of working, during which, by the restraining power of the Holy Spirit, as exerted through the diligent efforts of His waiting people, the fowls are kept away. But at last all restrictions are removed. He that had so long "letted," is taken out of the way," when (2 Thess. ii. 7, 8) Jesus gathers up His purified ones, the living temples in whom the Spirit dwells. Resisted by the rest, He has no more place among men. The earth is left to its doom, and the fowls are not only *permitted*, but authoritatively commanded, to come and finish the work of destruction (Rev. xix.).

THE PAVED WORK OF SAPPHIRE.

The vision is not yet all considered. We find another "line" or part given at a point some 400 and odd years later on. At the close of Abraham's day of waiting, he was told that after a period of 400 years his posterity should be brought back to Canaan in the fourth generation. Now the time was up, the promise was made good, when one day some three to four millions of people (descendants of the then childless Abraham) had assembled to enter into special covenant-relation with this faithful Promiser.

Gradually this Mighty Being, whose presence was visibly manifested among them in a pillar of cloud by day and of fire by night, had been revealing Himself to them, so as to win them to His loving fear and service. At length Moses was sent to them with the direct inquiry whether, after having seen what he had done for them to bring them to Himself, they would indeed obey His voice and keep His covenant! If so, a blessed position was to be theirs. To Him, to whom all the earth belonged, they would be a *peculiar treasure* above all people. They would be a *kingdom of priests*, and a *holy nation*. "All that the Lord hath spoken we will do," was the unanimous response of the people. Which answer being formally returned

to the Lord, He sent Moses back to prepare them for a further manifestation of the One with whom they were to enter into covenant—they must fully know His character and requirements before doing so. For three days special preparations went on for the great event. On the morning of the fourth day, amidst a display of terrible majesty, Moses brought forth the people to meet with God, and placed them at the nether part of the mount upon which He had descended in fire. No sooner were they put in position than a call came for Moses to go up to God. What confidence in Him Moses displayed in promptly ascending that burning, quaking mount, whose smoke went up like the smoke of a furnace. In the call itself we have another instance of the loving care of the Lord for His people. Lest any of them should expose themselves to the inevitable consequences of coming *too near*, Moses was charged to see that they did not pass the limits appointed. Moses was slow to believe that they would dare to try, but the Lord knew them better, and the strain that was on them so to sin, and ordered him away down *quickly* to prevent many perishing.* Then, amidst a display of power inconceivably great, the Highest “gave His voice”—His law, holy, just, and good; a copy of the eternal Mind, and transcript of the Divine nature; once written in all its perfection of purity on the heart of man. But now the very hearing of it was such a terror to the cowering multitude, that they felt it was death for them to hear more, or to have direct dealings with the Holy One who promulgated it. So they asked that Moses might be their mediator, and it seems they had asked for sacrifices too; so fully did they feel that the way to the Tree of Life by the deeds of the law was closed and barred to them by the now fully developed sword of the cherubim, by the awful glory of the ministration of death.

While the people were thus brought to feel their need of a mediator, it is to be observed that the first command sent to them through the mediator was to make an altar of earth or unhewn stone, and sacrifice thereupon burnt offerings and peace offerings. And that in all places where His name was thus recorded He would come and bless them. Thus the mode by which the union between God and them was to be effected and maintained, was clearly and simply stated. The keeping of the first command to have no other gods, in the literal sense

* In these latter days the fact is so well known as to have passed into a proverb, that when God works Satan works too. Here was a time of special operation on the people of the Lord, and so, as was soon made evident, the enemy was specially at work as well; and to prevent some early attempt to seduce the people into such an act of disobedience as might hinder the covenant being made at all, Moses was called up and instructed to set special guards, and so to put it beyond their power to trespass. It was the same evil power which endeavored to deceive Abraham, and prevent the ratification of God's covenant with him 120 years before, which was now at work to prevent by some subtle temptation its being ratified afresh with his descendants, now grown into a people. This snare being broken, the great events of the day went on.

of making no images of any kind, and of keeping perfectly separate from the idolatrous worship and usages of the nations around them, is here made the pivot on which all their future would turn. And that this was the point on which they would be specially tried was also made very evident, by the manner in which they were hedged in by the set of observances now laid before them through Moses (from the 22d verse of chapter xx. to the 19th verse of chapter xxiii.). To abstain from all idolatry, and to observe these things and do them, were the conditions on which the covenant was to be made, and by a continual adherence to the same, all its blessings to be permanently secured.

These blessings are generally supposed to have been merely of a temporal nature; but on looking closely at them we shall find that, like those made to Abraham and Jacob, they were twofold. They included (1), a *spiritual* position of supremacy which as a people they lost for ever; (2), a *temporal* supremacy which they enjoyed for a time and lost, and which they will again regain. If they obeyed God's voice indeed, and kept His covenant, they were to be a *peculiar treasure* to Him above all people, and were to be made to Him a Kingdom of Priests, and an holy nation (Ex. xix. 5, 6). They did not keep faithful; they forsook God, “provoked Him to jealousy with strange gods, and with their abominations provoked Him to anger, in that they sacrificed to devils which were not God” (Deut. xxxii. 17, margin). Therefore He declared His purpose of “moving them to jealousy with those who were not a people, and of provoking them to anger with a foolish nation.” Paul explains this to mean, in its general sense, the breaking off of the Jews as a nation from being God's people, and the calling in of the Gentiles in their stead. But there is a deeper meaning still. The Gentiles, as a whole, have never become a holy people or unity, nor a Kingdom of Priests. But out of the Gentiles has been gathered, and is still gathering, “a peculiar people (Titus ii. 14; 1 Peter ii. 9, 10), a chosen generation, a royal priesthood, an holy nation,” which in time past had no existence as a people, but “are now the people of God.” These John was shown in a vision, as occupying, and to occupy for ever, the place and position nearest the throne in heaven, which once might have been that of the Jews. This glorious company John not only saw and heard (Rev. v. 8-10), but he claims for himself and his fellow-believers, for his brethren and companions in tribulation, and in the kingdom and patience of Jesus Christ here below, that place as their rightful position, “through Him that loved them, and had washed them from their sins in His own blood.” Into this high position in the Upper Land, of which Canaan was only a type, the Jews would as certainly have entered as they entered into and possessed

the lower or literal land. Nor were they left in ignorance as to the fact that the first step toward it was a rigid and continuous obedience to a set of commands which it was perfectly within their power to render. It also was clearly indicated that they would be especially tried on this point, and that the Lord had expressed Himself as anxious about how they would acquit themselves under the trial (Deut. v. 28, 29). The Lord's message on this important occasion closed up with a warning regarding *an angel*,* who was to be sent before them to *keep them in the way*, and to bring them into the place which he *had prepared*. We know who this angel was, who would have kept them *in the way*, from Rom. viii. 14, where He is shown as doing to the new people what He would then have done for the Jews had they been obedient; and so they were very fully put on their guard to listen to His voice, as otherwise they would suffer a loss which would never be made up to them. Then another helper, called "mine angel," was to go before them, and to lead them into the land promised, but not yet prepared, in that the various nations still possessed it. Under the leadership of the second angel they would enter into and gradually get possession. Who this angel was, and how the promise was made good, may be seen from Josh. v. 13-15. To these precepts and promises there was added yet further warning against tampering with idolatry in any of its forms. And when Moses had told the people all the words of the Lord, and all the judgments, faithfully (Ex. xxiv. 3), their unanimous response was—"All that the Lord hath said we will do." This was enough. He spent the evening in writing the Lord's words, or terms of the covenant, in a book. Then, in the morning, he rose up early, and having built an altar under the hill, and set up twelve pillars,† he set twelve young men to offer on the altar burnt-offerings and peace-offerings. A very solemn transaction then took place. Moses, taking the blood of the offerings, sprinkled one half on the altar, and put the rest in basins; then took the book of the covenant, in which he had written the words of the Lord, and read them in the audience of the people, who responded to this act by saying, "All that the Lord hath said we will do, and be obedient." Moses then took the rest of the blood, sprinkled it on the book and on the people, saying, as he did so, "Behold the blood of the covenant which the Lord hath made with you concerning all these words." This was

* That the first angel was the Spirit, we learn from Neh. ix. 30, where it is plainly said, "Thou gavest Thy good Spirit to instruct them." Then, after their defection, the same Spirit testified against them in the prophets (verse 30).

† The twelve pillars were a notable symbol, addressing itself to the eye, as constituting a memorial of the transactions between Jehovah and His people. In the earliest times this was a common method of perpetuating the remembrance of great events, especially those pertaining to covenants.

the first covenant made, the solemn occasion being ever after referred to in Scripture as the marriage of the Lord with His people.

To these blood-besprinkled ones, brought thus formally into such new and intimate relationship to Him, God was no longer "a consuming fire." On the contrary, Moses and Aaron, with his two sons and seventy of the elders, were invited up to the mount, when the veil was temporarily drawn aside, and these representatives of the people were permitted to gaze upon the King in His beauty. And not only were they permitted to see the God of Israel, but they did eat and drink in His presence (Ex. xxiv. 10-11). Thus, by the blood of the covenant, intercourse between heaven and earth was once more opened up; and happy and intimate relationship established between God and the people, who had become His own. It is to be noticed that no attempt is made to describe the Being who appeared to them, but the idea is given as if He had come to the door of the upper sanctuary to welcome His covenanted people in the persons who represented them; for we are only told of what was "under His feet—a paved-work of sapphire-stone (what that part of the symbolism meant, may be seen by turning to Canticles iii. 10), and like the body of heaven for clearness;" an emblem of the great future which lay before them still undeveloped. Jacob saw the gulf between heaven and earth bridged over so far that angels could pass from the one place to the other to exercise their loving ministry; but on a very circumscribed scale, in that, while a ladder certainly gives the idea of communication opened up, it as distinctly gives the idea of limitation. The idea given by the appearance presented to the elders, and by the position they were permitted to occupy, is very different, and indicates that great advance had been made. Instead of lying on the ground like Jacob, they were not only erect, but raised up to a great height by ascending the mount; while the Lord had descended, and stood, not at the top of a narrow ladder, but on a paved-work or pavement. In this hieroglyph the idea of limited intercourse, as given by that of the ladder, is done away; a pavement is made for giving all facility to it, not temporarily either, as highways are only "paved" when much traffic is expected. But it is to be noticed that the way was only in such an advanced condition on God's side; as yet the communication was not complete. But here is the picture of what will be in the day when the house of the Lord is prepared (margin) upon the top of the mountain (Isa. ii. 2-4; Micah iv. 1). Everything about Him thus indicated the commencement of a new dispensation. That great vacant place had to be filled up by them as a people. How they would use this special exhibition of love to them, and what they would make of the glorious

possibilities thus put before them, had yet to be made manifest.*

It seems a settled principle in the Divine government that all professions of love to God shall be tested so thoroughly as to bring out fully what they are worth. So Israel had to be tested. Intended as a people to fill a very high place, they had to be proved as to their fitness so to do. The testing time came immediately after the time of privilege. Moses was again asked to go up to the mount to get the tables of stone which God had written; Aaron, Hur, and the rest of the elders, who had been in the mount, being left in charge until his return. Then the testing time began. As day after day elapsed without bringing Moses, the strain increased. Would they trust in God, and quietly wait for the return of their leader, or, now that they were without restraint, would they do something to provoke that mysterious angel "in whom God's name was," and who would not pardon their transgression if they did? It was in the absence of Adam that Eve fell. Now here are a people in an analogous position. During the temporary withdrawal of their visible leader, an opportunity was given for the same being to try Israel, unhappily for them with the same results. It seems hardly possible to believe that in little more than a month after hearing that voice—which in its terribleness shook not only the earth, but themselves almost to death—say, "Thou shalt have no other gods before Me;" "Thou shalt not make any graven image," &c.—that after solemnly binding themselves in covenant to the Living God, the people should be found as a body dancing in front of a golden calf, the work of their own hands, and shouting, "These be thy gods, O Israel!" What a triumph for Satan! He had again snapped the new-formed link that bound man and God together, in getting them to commit the very sin by which they lost their place of privilege—the place prepared of God for them.

On their repentance, and at the intercession of Moses, they were permitted to enter into the earthly Canaan, but as a people they had sustained a loss never to be made up. That forfeited place another people would be raised up to fill, which meantime, as Scripture shows, was usurped by the Being who had seduced them into such a flagrant act of transgression. "They had given place to the devil," and "the abomination which would make them desolate" was set up; in that he could now triumphantly point to the fact that they were in heart his subjects, and, in virtue of that, could take the place in the upper

* The full import of that great empty space can only be seen in the light of other parts of the vision. It indicated the great undeveloped future before them, which might either be filled up with fresh displays of His love and mercy, or, in case of unfaithfulness, with displays of another character.

sanctuary as their accuser, in room of that Holy One whom they had resisted, and by their sin driven away. Just as in Eden he, in some way, cheated Adam out of the dominion of the world, and secured it for himself, so he now cheated the Jews out of their high place and entered into it himself. When the lower sanctuary was set up, there was the presence of the cherubim, to represent the consequent defilement of the upper sanctuary, which had taken place when Satan got a place there as the accuser of the Jews (Rev. xii. 10). However much shrouded in mystery this subject may be to us at present, the fact itself is clearly revealed that Adam, by yielding to the tempter, forfeited his place of power and dominion over the visible creation; and that now the sin of the Jews secured for Satan a place, as the accuser, in the invisible heavens. That he now fills the ærial or atmospheric heavens is also a revealed truth (Eph. ii. 2); and that a great cleansing will take place by his being cast down to earth, and from earth to hell, is also the subject of revelation.

THE LYING SPIRITS.

The first visible proof of the defilement that had taken place in the upper sanctuary was given in the vision as seen and described by the prophet Micaiah (1 Kings xxii. 19-22; 2 Chron. xviii. 19-22). To understand fully the symbolism of this new vision, we must take into account the sad change which had taken place in the condition of Israel. Ten of the tribes had long been sunk into a state of confirmed idolatry; but, under the leadership of Ahab, who did evil above all before him, and more to provoke the Lord than all other kings (1 Kings xvi. 30-34), a climax had been reached. Judah was just beginning its course in the same direction, when its godly king Jehoshaphat was found in close covenant-relationship with the wicked Ahab. In keeping with this, we see a corresponding change in the symbolism. The Lord does not in this vision appear standing on a paved work of blue, as if come to the entrance of His dwelling to meet or welcome the people of His choice, but sitting on His throne, which speaks of distance and judgment. Two great companies were standing by Him, one on the right hand, and one on the left; and it seems all were perfectly cognisant of what was going on below. The question was then put, "Who shall deceive (margin) Ahab, that he may go up and fall at Ramoth-Gilead?" This question is worthy of consideration. To whom was it addressed? Not to the holy company on the right hand, but to those on the left (or north), who were there in virtue of their office as executioners and accusers. The matter is made still plainer when we consider

that Ahab had sinned in such a way as to insure his destruction—"having sold himself to do wickedly" (1 Kings xxi. 20-25). Now the time had come when the doom he had brought upon himself must be executed. The question, therefore, to be settled was simply regarding the manner in which he was to die; or, rather, the means by which these invisible forces of evil should be permitted to draw him to the place of execution, where he was to perish; this not being left to the choice of the DESTROYERS. Here we have a truth brought out, which may well make the wicked tremble. In regard to the mode in which Ahab would be drawn to death, the principle of retributive judgment had to come in force—"As a man sows, so shall he reap." Ahab had suborned false witnesses to compass his own ends, by the death of an innocent man (1 Kings xxii. 13), and so he is seen here given over to be the victim of *lying spirits*, who spoke through his prophets, *i.e.*, prophets of Baal, and deceived him with false promises of victory. How justly he fell is further seen from the fact, that even when informed by the true prophet of his danger, he refused the warning, and ill-used the man of God who gave it.

Where was this throne set which Micaiah saw? The question is one of great importance—one of those leading ones, which, if rightly settled, puts a key into our hands that will open, or clear up, the way through many a difficulty. Happily we are not left to conjecture. There is sufficient data in Scripture to settle the point satisfactorily. A saying of a late eminent divine applies aptly as to the mode of procedure by which we will get at its solution:—

"One of the greatest talents in religious discovery is the fadling how to hang up questions, and let them hang . . . move freely about them, see them first on one side and then on another, and by-and-by, when you turn some corner of thought, you will be delighted and astonished to see how quietly and easily they open their secret, and let you in. What seemed insoluble will clear itself in a wondrous revelation."

In a very general sense, heaven is God's throne (Isaiah lxvi. 1; Acts vii. 49, 50). Something more definite in Psalm xi. 4—"The Lord is in His holy temple, the Lord's throne is in heaven." Jer. xvii. 12 is still more definite—"A glorious high throne from the beginning is the place of our sanctuary." What beginning? To attempt explanation of the meaning of "beginning," in its absolute sense, as relating to God's throne, would only be darkening counsel by words without knowledge. But there is a very definite sense in which we may understand what this statement means. The subject of the sanctuary is, for the first time, introduced in the Song of Moses and of the children of Israel after the deliverance from Egypt, their first outburst of praise ending with the declaration—"I will prepare

Him an habitation" (Ex. xv. 2). Further on, in the same song, they ask—

... "Who is like Thee, O Lord, among the *mighty ones*? . . .
Thou in Thy mercy hast led forth the people which Thou hast redeemed.
Thou hast guided them in Thy strength unto Thy holy habitation . . .
Thou shalt bring them in and plant them in the mountain of *Thine inheritance*."

That is, Canaan, the land which the Lord reserved unto Himself, when He divided to the nations the rest of the earth for their inheritance.* But this was not all that the Lord was to do for His people: Moses closes his song by saying, that, besides bringing them into the earthly mountain of His inheritance, He would bring them in and plant them—

"In the place, O Lord, which *Thou hast made for THEE† to dwell in—*
The SANCTUARY, O Lord, which *Thy hands have established*."

To find out what Moses here refers to we need only turn to Heb. viii. 1, 2. There we learn that there was in the heavens a true Tabernacle or Sanctuary, which the Lord had pitched or set up. After which divine model the one made by Israel, and so elaborately prepared and set up by their hands, was fashioned, the sanctuary on earth being simply a shadow—a correct type or model of what had a real existence in the upper heavens, as the result of a course of preparation by God Himself. In this passage (Ex. xv. 17) we find "the beginning," as there for the first time is the word *Sanctuary* used in the Scripture; and from it we see that Moses had a very complete knowledge of the plans and purposes of God. He was aware that the upper sanctuary was ready—that all God's preparations were made, and were now about to be carried out on the visible sphere of earth. Heaven and earth were, in a manner, again to be brought together, the gulf between them bridged, God Himself being the link, in that, while His actual dwelling-place was in the upper sanctuary, there was a true and real sense in which His presence was manifested in the lower one as His earthly dwelling-place. Not since the breach between man and God in Eden had there been any such visible connection, but now the breach was healed, and it is to be noted that the very *first* thing said to Moses when he ascended the mount, just after the covenant had been made, was—"Speak to the children of Israel, that they bring me an offering; of every man

* That the Lord reserved the land of Canaan for His portion at that time, and ever after speaks of it as His land, portion, inheritance, &c., may be seen from the following passages:—Lev. xxv. 2-23; 2 Chron. vii. 19, 20; Isa. xiv. 25; Jer. ii. 7, xvi. 16-18; Ez. xxxvii. 5, xxxviii. 16; Joel i. 6, iii. 2; while the references to the land as His are too numerous for citation.

† Here we find the meaning of the promise made to the Jews on condition of their being faithful and obedient to the voice of the Angel (Ex. xxiii. 20).

that giveth it willingly with his heart shall ye take My offering, and let them make Me a sanctuary that I may dwell among them" (Ex. xxv. 1, 8).

Now we can see the force of Jeremiah's statement, "A glorious high throne from the beginning is the place of our sanctuary;" and also of such references as are found in Ps. cii. 19, and in some other eight or ten places in the Old Testament, where the upper sanctuary is distinctly alluded to. While in the New Testament, besides the very definite one in Heb. viii., already quoted, there are not only twelve references to this upper sanctuary, but it was the centre of action of the revelations made to the apostle John; and, putting all together, we get very definite ideas indeed about it. As the lower sanctuary was not only the centre of worship, but also of government, especially while the Jews remained under a theocracy, so is the upper one. The value of this fact, as ascertained from Scriptural data, will be seen when the remaining parts of the vision come to be considered.

THE SERAPHIM.

Some 140 years after the vision of Micaiah, another was given to Isaiah, the date of which, being expressly stated, shows that it is in some way connected with the events which the vision was symbolically to unfold. In reality, a marked epoch had been reached in Judah's history. To understand it, we must go back to the grievous defection in the wilderness when the people first provoked the Lord to jealousy by taking another god in His place. That sin was pardoned, but as a people they lost some place of special privilege which otherwise would have been theirs. So in Deut. xxxii. 21 we find the Lord saying, "They have moved Me to jealousy with that which is not God; I will move them to jealousy with those which are not a people." On the occasion of another act of disobedience (Num. xiv. 20-23), we find the Lord again yielding to the intercession of Moses; yet saying, "I have pardoned according to thy word, but, truly as I live, all the earth shall be filled with the glory of the Lord"—words which implied that this disobedient, rebellious people would ultimately be cast out of the place of privilege, and another people taken into it. This was a settled fact, but when the change was to take place would depend upon the Jews themselves. Some 900 years had elapsed from that when this vision was given. Israel had long been sunk into a state of confirmed idolatry, and from the time that Jehoshaphat had joined in alliance with idolatrous Ahab, Judah had been steadily drifting into the same position. Urgent warning had been sent by prophets (2 Chron. xxxvi. 15-22; Jer. vii. 13; xxv. 3, 4, &c.) Sharp pun-

ishment had been administered of an individual and also of a national character (2 Chron. xxi. 5-19; xxiv. 23-26; xxv. 22-28). Two kings had begun well, but had perished miserably. Uzziah, a youth of sixteen, succeeded, and of him it is said, "He sought God in the days of Zechariah, who had understanding in the visions of God, and as long as he sought the Lord, was made to prosper" (2 Chron. xxvi. 5, 16). At length he too was drawn into the snare, and, puffed up with pride, made the presumptuous attempt to enter into the temple and burn incense upon the altar—an apparently trivial act, but it was the outcome of the spirit which had first defiled heaven, marred Eden, made its first open opposition to God at Babel, and now was endeavouring to invade the one spot on earth where God had His dwelling-place. It was a sin, therefore, of the most deadly nature, though the man committing it might not have known its full significance. One thing it made evident, viz., that the time had come for the preparation to begin for calling in the new people to fill the place which the Jews had forfeited. But God moves slowly in judgment. It is his "strange work," and He defers it as long as possible. So Uzziah was prevented from carrying his impious act into execution. The priests, faithful to their duty, sought to restrain him. Enraged at their interference, and in defiance thereof, he stretched out his hand to do the deed which would have made Satan victor. Suddenly the earth reeled and shook; the temple was rent, and the light through the fissure falling upon the king's face, showed him struck with leprosy. Smitten thus by the hand of the Lord, the humbled Uzziah hastened to go out of His presence.

Not only was the temple rent, but the mountain before the city split, and a part of it rolled away some four furlongs from the western side, and fell against the mountain at the east of the city, doing much damage to the king's gardens, &c. The truth of this statement of Josephus is confirmed by Scripture, which also shows that the whole circumstance was emblematic of an exactly similar convulsion (though on a more extensive scale), which will take place at the time of the Lord's revelation, when to prevent some analogous act of presumption, He will suddenly appear, and His feet stand on Mount Olivet, which shall cleave in the midst, when, it is expressly said, "the people shall flee as they fled before the earthquake in the days of Uzziah, king of Judah" (Zech. xiv. 1-6).

Events, also, have proved that this earthquake was symbolic. The presumptuous attempt and the typical results took place

* This earthquake is also mentioned by Amos (i. 1, 2), and, as evident from the second verse, was foretold two years before it occurred, while the awful circumstances connected with it were used as a type of the final and more tremendous events which would close up the end of the age or times of the Gentiles then just commencing.

n.c. 765. Coming down the ages, 2520 years, the measurement of the times of the Gentiles, brings us to A.D. 1755. At which date we find another earthquake taking place, which seems to have shaken the entire world (see chapter on Earthquakes). And, what is more singular still, at that time commenced what may be called the earthquake era, which affords one of the most striking items of evidence that we are indeed in the last times. Another thing worth noticing is, that just about the time when this physical convulsion took place there was a corresponding one of a moral nature. Infidelity broke out in France, and since then has spread over the nations of Europe like a plague of leprosy; mesmerism also, which has now developed into modern spiritualism. Thus we see that not without abundant reason have we the year in which this vision was given indicated. And should any one ask why it was not given in the year when this happened, rather than that in which the king died, we seem to get a very instructive reason for that also. The attempt at usurpation took place 765 B.C.; and Uzziah died 758. So that for *seven years* he dwelt in a separate house in his leprous condition. Now this is exactly the symbolic measurement of the times of the Gentiles, during which the Jews are to remain cut off from God as an unclean people, and during which time the new people would be gathered who would fill the place of privilege, and inherit the prepared place which the Jews had forfeited by their idolatry. Led thus by means of the date into these important truths, we shall now be better able to understand the symbolism of the vision.

The first thing observed by Isaiah was the Lord sitting upon a throne, "high and lifted up." His position being the same as in last vision, only that the throne was now "high and lifted up," bespeaking great distance, and also that events of stupendous importance and far-reaching scope were now to be symbolically unfolded. His train filled the temple—an apparently trivial statement, but of great significance, as the next vision to Ezekiel showed. Here therefore it is only necessary to notice that the train has the sense of a company of servants, His ministers (see, for instance, the word so used in 1 Kings x. 2). The position of sitting is deeply significant. It indicates that the Lord's work was now over with Judah, and that they were to be given up as Israel had been (Ps. lxxxi. 11, 12). But while the Lord seated was the central figure of the vision, two other figures are seen standing up, which as clearly indicates the commencement of a new movement. That this is the meaning of the symbolism in regard to the position of the figures appears from Psalms ix. 4, 7; xciii. 2; cxxii. 5; Matt. xix. 28; Judges v. 10; and Prov. xx. 8. That the position of standing indicates the commencement of a course of energetic

action either for or against some person, people, or power, may be seen from passages too numerous to cite. Gesenius notes that the word is often used of a new prince. That it is used figuratively for being set in an office or function, to stand by another to defend him. So David pleads with the Lord to stand up for him (Ps. xxxv. 2; see also Lev. xix. 16; Dan. viii. 22-3, 5; xi. 2, 3, 7, 14, 20, 21; xii. 1). The symbolism of the first verse plainly points out, therefore, that Judah was now to be set aside* as the people of the Lord, while that of the second further indicates that the two new beings who stood were to be the active agents in the series of future events about to be symbolically unfolded. One thing is certain: They are not mere servants† of the throne, for they stand above it, while the train of servants, or ministers of the throne, are below it—filling the place, which at the time of Israel's espousals to the Lord, was like "the body of heaven for clearness."

The position of the seraphim is first stated, as if it were of importance to note it particularly. The Lord sat‡ on the throne, the seraphim stood above it. Thus they were all on a level; the difference in position indicating that by the one who sat, a judicial act was about to be performed, the rectitude of which the other two have stood up to vindicate. Immediately after the position of these two mighty Beings is pointed out, their name is given—"THE SERAPHIM." It is the first time it occurs; but those now so designated had been seen and heard of before, under different circumstances. In that time of love, when God took Israel to be His people, He told them of two angels who would render them special help (Ex. xxiii. 20-23). These two were to be the active agents in carrying out His purpose of blessing, of instructing, guiding, and defending Israel. It will be remembered that He alone appeared standing on a pavement of blue. They were not made visible, but were only introduced by the very general name of "angel." They did not remain strangers to Israel, however. We find one of them visibly appearing to Balaam (Num. xxii. 33-35), and speaking and acting in a way

* The situation is fully explained in the first verse of the fiftieth chapter of Isaiah. A judicial separation was now to take place between the Lord and His people as the result of their own doings. It was for their iniquities and transgressions that they were to be put away. Not finally: there was no bill of divorcement given them, notwithstanding their great provocation. They were indeed to be separated or cut off, and another people taken into their place; but a time would come in their history that they would be reminded of the important fact that "no bill of divorcement had been given," which signifies that they could righteously be taken back by God into their former intimate and loving relationship with Him (Deut. xxiv. 1-4).

† Verses 9, 10, are in Acts xxviii. 25, 26, attributed to the Holy Ghost. In verse 5, Lord is Adonai Jehovah. In verse 10, Jesus Christ is meant as speaking, according to John xii. 41. Thus the Trinity in unity is implied, as also by the three holy cry.—Critical and Explanatory Portable Commentary.

‡ The expressiveness of this symbol of sitting on a throne may be realised more fully by the consideration that up to this time the Shekinah, or symbol of the Divine presence, was on a mercy-seat, sprinkled with blood; between the cherubim, holding them in control—a position which said, practically, "nothing can harm you if ye be followers of that which is good." Now, the cherubim form his train, his ministers of justice, commissioned to do the work of destruction—the Lord being seated on a throne as Judge, to give sentence.

which showed him to be no created being. From Joshua he also accepted worship. Again we find him appearing to Manoaah, who, with his wife, was very anxious to know his name; but who was only told that it was "secret," or, as the margin reads, "wonderful." So, though that gave these early inquirers no light, it gives us the clue as to who this angel really was. But some 400 years later on, Isaiah (ix. 6) was commissioned to tell that a child would be born whose name would be called "WONDERFUL," and who would be at once the "Mighty God, the Everlasting Father, and the Prince of Peace." It was this same being, then, who, as the "Word" of the Lord, appeared to Abraham, and who afterwards took on Him his seed (Heb. ii. 16). So we see how truly Jesus could say, "Before Abraham was, I am" (John viii. 58). Thus we come to the certainty that the Angel of the covenant, who so often appeared when Israel needed special assistance, was He who afterwards became manifest in the flesh. While the other who would not pardon the sin of the Jews, in the sense of restoring the forfeited blessing—who spoke to and instructed them through the prophets, was the Holy Spirit, who now holds the same relation to the Church in its individual members as formerly He did to the Jews nationally. There is the "prepared place" for all whom He keeps in the way, *i.e.*, all who abide in Christ, who is the way, and who, filled with His Spirit, mortify the deeds of the body, and bring forth the fruits of righteousness. To such will be ministered an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ (2 Peter i. 11). But for the apostate who treads under foot the Son of God, counts the blood of the covenant an unholy thing, and does despite to this Spirit of grace, there is nothing but vengeance (Heb. x. 26-31; Matt. xii. 31, 32) where it is distinctly said that this sin against the Holy Ghost—a deliberate turning away from God to worship idols, *i.e.*, Satan, neither in this age (the Mosaic), nor in the age to come (*i.e.*, the Christian dispensation)—would be forgiven. Thus, through their work, and previous connection with Israel, the Seraphim were well known, though only now, when about to begin a new and special work, are they introduced by symbolic representation, and for the first time named. As usual in Hebrew, their name is full of significance. The meaning of the word Seraphim is given shortly as "the burners,"* but, as Gesenius shows, the word is from a root signifying a prince,* and is used in Dan. x. 13 for Prince of Angels—also a leader or commander; and it has the sense of shining as well as burning. Seraphim may therefore be

rendered the burning and shining, princes of heaven; the commander, and leader of, and witness to, the people who would be called out through their joint action in place of the Jews (Isaiah lv. 4, 5). Thus we are left in no doubt as to who the Seraphim are; while the information given at this time only in symbol, and wrapped up in a name, is afterwards referred to in the New Testament, and stated in plain terms (Acts xxviii. 25-27; John xii. 39-41).

Having told their name, the prophet proceeds to describe their appearance. Here a striking fact presents itself. When the cherubim were introduced to notice, just at the portal of human history, not a word of description was given of their appearance, nor anything told of them, but their compulsory confinement to a certain place, the work they were given to do stated, and the instrument which they were to use described; and for more than 3000 years Scripture was silent in regard to their resemblance. Now, the seraphim are no sooner named than Isaiah proceeds to describe them. Some one has well said that "the silence of Scripture regarding some things is equally expressive, if not more so, than a redundancy of statement regarding them." So, in the case of the cherubim, the silence of Scripture seems to say, "The less you know about them the better;" while its prompt information regarding the other, says:—"You cannot know too much nor too soon about the seraphim." Each had six wings, with two of which he covered his face, with two covered his feet, and with two did *fly*." This latter figure indicates perfect freedom and celerity of motion. They are shown to be without any restraint, nothing to hinder them soaring upwards, and it was soon seen that they were equally free to descend lower. Yet this perfection of liberty was seen in combination with other features—the covered feet and veiled face indicating reverence;* and their silent waiting for the proper time to begin their mission, indicating humility and patience.

The time for the change so long impending at length arrived, and their work began with a testimony regarding the character of Him who sat on the throne. They were just the proper parties to bear it. They had been with Him from the beginning; had not only been eye-witnesses of all that had transpired in His dealings with Israel and Judah, but had been actively employed in carrying out His plans of mercy and love to them both. It was their place to bear witness to this effect, and they did so by one crying to the other, "Holy, holy, holy is the Lord of Hosts!" But why cry the one to the other? Because God

* "Seraph may come from a root meaning princely, applied in Dan. x. 13, to Michael."—MAURER.

* "Covered feet—a practice usual in the presence of Eastern monarchs in token of reverence."—*Critical and Portable Explanatory Commentary*.

* "Face and feet imply a human form."—*Ibid.*

had now no people to listen to anything said about Him; they had ears, but heard not. The fact that one directed the cry to the other showed that he who so cried had ceased to strive with the hypocritical nation, who made many prayers, and were constant with their offerings, but who did not regard the work of the Lord, nor consider the operation of His hands (Isa. i. 10-15; v. 12).^{*} There will be no difficulty in seeing which raised the cry. Of one of the gracious Beings there represented it was said, "He shall not cry, nor lift up, nor cause His voice to be heard in the streets" (Isa. xlii. 2), and this prediction Matthew (xii. 17-21) expressly applies to Jesus. Thus we know it was the Spirit who cried, and who in reality always makes the noise and stir. When this symbolism had become a reality, His work on earth began, by coming down like a mighty rushing wind, and filling the 120 with such energy that they spoke like men full of new wine. What a glorious stir He created on that day of Pentecost, when 3000 men were at one time crying out—"Men, brethren, what shall we do?" and the 120 were, in all manner of languages, answering the question as fast as they could. And it was this dispensation of spiritual operation which was now being symbolically inaugurated, and which had its typical foreshadowing in Isaiah's cry, "Woe is me!" The mighty cry sent forth was twofold. Its effects, however, only began to be visible when the second part was sounded out—"His glory is the fulness of the whole earth." At this sound THE POSTS OF THE DOOR MOVED, and the house was filled with smoke—sad symbols for Judah. To see the significance of them, we must go back to the morning of the day when the covenant was formally made between God and His people. Part of the ceremonial was the setting up of twelve pillars or posts for the twelve tribes of Israel, beside the altar on which the blood had been sprinkled and the sacrifices offered. Israel was then not only symbolically, but also really, set up in the high place beside God's altar, where nothing could have harmed or moved them. These pillars were a memorial of the transaction which had taken place, according to Oriental usage. But Israel had proved unfaithful, had set up other posts beside God's posts, and put a wall between Him and them, and defiled His holy name; therefore they were to be consumed in anger (Ezek. xliii. 8). When now, by the sound of this cry, the posts moved, it meant that the covenant having been broken by them, they were to be cut off from the Holy One whom they had dishonoured. Here were God's two witnesses announcing the fact, that the

^{*} The first five chapters of Isaiah show how the body of the people were occupied; and the various particulars given form a *fossimile* of the picture of the world as it was before the flood, and so show that, as a people, they were ripe for the judgment which was now to be pronounced against them.

kingdom of this unfaithful people having been shaken, was now to be removed, that their place might be filled by another, who would be prepared and brought into possession of a kingdom that would never be moved. And, through this new people, the whole earth would be filled with the glory of the Lord.

"AND THE HOUSE WAS FILLED WITH SMOKE." Deut. xiii. explains this figure. There the law is laid down, that if any one among them was to go aside after a prophet, dreamer, or one that gave signs and wonders, they were to have no pity, but be put to death; and if a whole city went astray, it was to be burnt, and all in it, and made a heap for ever. Then, in chap. xxix., they are warned that if they neglected this command, and imagined that they might do so with impunity, the result would be that the Lord would not spare, but that His anger and His jealousy would SMOKE against that man or city, and all the curses written in the book would lie upon him, and the Lord would blot out his name from under heaven. Now, here was not one man, nor one city, but the WHOLE NATION, persisting in the sin to which such terrible threatenings were attached. So, the smoke now seen to fill the house indicated the commencement of judgment.

The next effect of the cry was seen upon Isaiah, who began to cry, "Woe is me, for I am cut off!" (margin); which shows that he understood the symbolism to mean that the Jewish economy was now to be removed by judgment, and that he, as a member of the polity, would share in the temporal calamity and spiritual loss. His next utterance acknowledges the justice of the fact—"I am of unclean lips, and I dwell among a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts." What extorted this cry was the revelation now made to him of the true character of God—His hatred of sin, in the light of which he saw his own sinfulness and that of his people to be so great, that cutting off was inevitable. But Isaiah was not to be cut off; on the contrary, the wounding of heart, or conviction of his sinfulness, which he was now experiencing, was only the initiatory rite of a new covenant. The people of the first covenant had been literally sprinkled with blood, and had literally received in their flesh the seal of circumcision. But the seal of the new covenant was circumcision of the heart. The new people were to be sealed in their spiritual nature, and sprinkled with blood, not in a material sense, but have it applied to their hearts and consciences by a spiritual operation, and that one by one; each man, like Isaiah, to hear and respond to the voice of the Spirit for himself.

Thus the Seraphim began their work on humanity, not by puffing it up, but by laying it down in the dust and in making

it, under a deep conviction of its sinfulness, cry out, "Woe is me," and acknowledge, also, that it alone was to blame for being in such a wretched state. To man in such a condition God will look (Isaiah lvii. 15; lxvi. 2). So no sooner had Isaiah begun his cry, than one of the Seraphim flew to him with a live coal in his hand, which he had taken with the tongs from off the altar, and laid it upon Isaiah's mouth, saying, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." This symbolic act of the Seraphim was most significant. His words include two great blessings of the Christian dispensation: "Thine iniquity is taken away"—justification by faith from its guilt and penalty; "And thy sin purged"—cleansing from its power and dominion, or sanctification through His own gracious operations in connection with the work of Christ, as represented by the altar. Here, then, we have the symbolic inauguration of the New Dispensation, during which, through the joint work of Christ and of the Holy Ghost, a new people would be gathered out—each being individually renewed, sanctified, and fitted for the special work which the Jews *should* have done, and to occupy the prepared place which they had forfeited.

No sooner was Isaiah pardoned and purified than he heard the voice of the Lord saying, "Whom shall I send?" "Behold me, send me," was the prompt reply of the now consecrated or sanctified Isaiah. And in this ready response to the call of the Spirit, he was the type or representative of the new people of the "Holy Ones," *i.e.*, those called out by their joint action, who, having their lips touched with a live coal from the altar, and their eyes opened to see a little of the Divine purpose, as speedily to be accomplished, in the double form of terrible judgment and transcendent mercy, are ready and eager for service, even though it should cost them what it did Isaiah, an undeserved and cruel death.

The question Isaiah heard was a double one. To the first part, "Whom shall I send?" he gave the ready response "Send me." Then we find him sent to the Jews, the people who were to be cut off, with a message to the effect that they might now go on without further disturbance in their own way; there would be no further striving to keep them from the effects of their hypocritical devotions. They might persist in them, but the result would only be to harden their heart and darken their minds. They had resisted and grieved away the Spirit, and such would be the inevitable consequences.

The Lord from the throne was now pronouncing on Judah this judicial sentence, which was to be carried to them by Isaiah. The prophet evidently understood the nature of the sentence now pronounced to be, not a summary act of judgment and final

cutting off, but a hardening process, that was now to commence, and go on until they were ripe for the corrective judgments which would eventually fall upon them; so he asked, "Lord, how long?" and had the distinct answer—"Until the cities be wasted without inhabitants, and the houses without men; until the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land." Every item in this reply has been fulfilled to the letter, except the last; but it is an ominous fact that this "forsaking" is begun. The Jews, as here predicted, continued their formal worship until the captivity. After their return, the hardening process still proceeded side by side with the work of the Holy Ones, until we see it complete in the punctilious regard to ceremonial observances by the men who eagerly committed what has been termed the "nameless crime," but which Peter calls "killing the Prince of Life." After that event the cities were made desolate, and men were removed far away; as a matter of fact, there is scarcely a country on the face of the earth in which Jews are not found, adhering also, as a rule, with the utmost tenacity to their peculiar rites and ceremonial observances. But within the present century a remarkable change has taken place. Many of them are not only deeply tainted with infidelity, but most active in disseminating it. In which fact, that the great forsaking has begun, we have a certain proof that we are nearing the time when that sentence of hardening will be reversed, when the veil of blinding will be removed, and they will be made to look on Him whom they pierced, and will mourn (Zech. xii. 10).

From the time that this sentence of judicial hardening was passed on Judah, they were no longer named the people of the Lord, but were spoken of in the prophecies of Daniel (viii. 24) as "the mighty people;" while the people who, like Isaiah, were spiritually quickened, were called "the people of the Holy Ones" (margin). The reason for this is obvious. The Jews were now, in reality, in the same condition as the "mighty ones" before the flood, and as the mighty ones who rebelled against His will at Babel, only that they had introduced the new element of hypocrisy,* *i.e.*, they tried to serve two masters. The result was miserable self-deception, for while they were ready to cry, "The temples of the Lord, the temples of the Lord are we" (Jer. vii. 4), Jesus plainly told them, "Ye are of your father the devil, and the lusts of your father ye will do" (John viii. 44). But while this was the national condition of

* This is no mere supposition, but a fact stated by God Himself. "Thus saith the Lord of Hosts concerning the prophets, Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets is hypocrisy (margin) gone forth into all the land" (Jer. xxiii. 15).

the Jews from the passing of the judicial sentence on them, out of the corrupt mass a people was gathering who were the Lord's witnesses, of whom Isaiah was the prototype (Isa. xliii. 9, 10; xli. 8). Down to the point when the long line of witnesses, from Abel to Zacharias, was closed by the death of the silent seraphim, the Lord had His witnesses, who, like Isaiah, justified Him for all the judgments brought upon them as a people (see the prayer of Daniel, chap. ix.). This shows that they were the people of the Holy Ones being in a special manner called out by them. And the fact has to be noted that, with the exception of one or two of the minor ones, all the prophets, who spake as they were moved by the Holy Ghost, were raised up after this. So the period from the vision of Isaiah to the death of Christ was like the time of preparation for the spiritual dispensation which was fully inaugurated on the day of Pentecost. Then the second part of the question—"Who will go for us?"—began, indeed, to be responded to, when great multitudes of men and women believed, who, on being scattered, went everywhere witnessing by the power of the Holy Ghost that Jesus was the Christ (Acts). This was now "the chosen generation, the royal priesthood, the holy nation, the peculiar people, who showed forth the praises of Him who had called them out of darkness into His marvellous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy" (1 Peter ii. 7-10. Compare Deut. xxxii. 21; Hosea ii. 23).

Thus the Jews had lost the chief place, that of forming the Christian Church, of being kings and priests, of forming the spiritual or celestial hierarchy, who at the close of this Spiritual Dispensation will some day suddenly hear the "keleusmos," or word of command, and rise from their bed of dust and from their earthly occupations to meet the Lord in the air, and for ever have their home with Him in the New Jerusalem, which will be the Shekinah of the redeemed and renovated earth; that upper city which needs no sun nor moon to shine on it, the glory of God and the Lamb being the light of it. So we can see the meaning of the statement made by Christ, viz., that the righteous shall shine forth as the sun in the Kingdom of their Father (Matt. xiii. 43). Not the Jews, but the **RIGHTEOUS**, the saints or people of the **HOLY ONES**, God's two witnesses, who began their testimony with the cry, "Holy, holy, holy is the Lord of Hosts, His glory is the fulness of the whole earth!" Just when the apostates were rejoicing that they had got the earth entirely into their own possession, did the work begin which would have this finale.

But before this glorious consummation, we get a glimpse of this people of the Holy Ones under another figure. In the

midst of and round about the throne, which John saw set in heaven, are four living creatures. They are not the Seraphim, who were not creatures, but they have a striking resemblance to them. They have six wings, one face, and the same cry, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Who are these? We may gather that from their cry. They are the people gathered or called out by the Holy Ones, and partake of their nature. They have the voice and wings of the Seraphim; in most other respects they are like the cherubim. Extreme youth is signified, in that the fourth form of this new living creature is like a calf, while the corresponding figure in the cherubim was like an ox. The Lord's people that feared His name were promised that they should grow up as calves of the stall, and that they should tread down the wicked who would be ashes under the soles of their feet (Mal. iv. 2, 3). So in the living creatures in the midst of and round the throne we see these in power, and beginning this work of ultimate destruction by ordering out, one by one, from some upper regions, the four symbolic horses and riders, in the last of which was seen the real character of the whole. And in the fact that we have now the last of the four appearing, with his deadly following from the realms of death, is found another item of proof that we are in the time of the end. The next vision comes in to say, with a force little short of demonstration, that it is even so.

THE CHERUBIM.

The next part of the vision was given to Ezekiel some 154 years further down. This may be known exactly, the date being stated to the day. The thirtieth year is by some supposed to refer to the age of the prophet. But as the Jews reckoned from the jubilee years (as the Greeks did from the Olympiads), and one having occurred in the tenth year of Josiah's reign, from which point to this fifth year of Jehoiachin's captivity was exactly this length of time, the sense, therefore, in which the thirty years must be understood is evident. Having stated the time exactly, he next tells his own position, "among the captives *by the river Chebar*." This carefulness to put time and position so distinctly forward shows that something is to be learned from both facts. The river itself was an insignificant one, said by some to be merely an artificial cutting between the rivers Tigris and Euphrates, on the banks of which a company of the captive Jews were located. But when the significance of the name "Chebar" is considered, a reason is seen for attention being specially directed to it. Gesenius shows it to be derived from a word which has the

following meanings: "Strength or might," "joining together," "continuance of time," "long ago," "now."

It will be remembered that when the Lord came down to see what was being done at Babel, He said regarding it, "This they begin to do, and now nothing that they have imagined to do will be restrained from them." An immediate restraint was, however, put upon them—they were not then allowed to carry out their project; but at this point, when the vision was given, the "now" was come when they (*i.e.*, the mighty ones) would be allowed to recommence the movement then restrained. Thus we see a complete little history hid up in these meanings of the word Chebar—viz., a joining together of the work of the mighty ones begun at Babel "long ago," with the new movement seen commencing at Chebar.

He farther states that he was in the land of the Chaldeans when the hand of the Lord fell upon him. Cruden gives the meaning of Chaldea as "demons;" and Brown says:—"The Chaldeans were a society of pretenders to learning, priests, philosophers, astronomers, astrologers, soothsayers." In the last vision the way in which Isaiah was prepared to take the position of witness for God against His apostate countrymen was shown. We are not told in this how Ezekiel was brought out, but that he had heard the call, and was bearing testimony for God among the apostate Chaldeans, is shown by his name, "God is my strength, or supported of God." This support in his difficult position among such people, as well as his own rebellious countrymen, he must have needed.

It was to this man, "the son of Buzi—contempt," that the heavens opened and the revelations of God were made. With the hand of the Lord in some special manner upon him, Ezekiel looked and saw a *whirlwind* coming out of the north. This expression at once connects the vision with the one who said, "I will sit on the sides of the north," *i.e.*, in the place of God (Isaiah xiv. 13); while a *whirlwind* determines the character of the vision as relating to spiritual things; *wind* being the symbol for spirit, and as a *whirlwind* is simply the four winds acting conjointly, and so producing desolation, we can at once see the kind of spirits whose working is to be revealed. This *whirlwind* is also called "a great cloud." A cloud is the Scriptural symbol of Divine majesty of God, as the director, protector, and glory of His people (see Ex. xiii. 21, xiv. 20, xix. 9; Lev. xvi. 2; Isa. iv. 5; Luke ix. 34, 35, and a multitude of other passages). This is therefore a statement of the utmost importance, in that it shows that what Ezekiel was now called to look upon was a symbolic revelation of the Being who endeavoured to take the place of God.

This great cloud had within it a fire in folding or catching

itself, brightness round about, and out of the midst of the central fire as the colour of amber. By a curious process of evolution, there next came out of the midst of the amber four living creatures, having the likeness of a man, each with four faces, four wings, straight feet, sparkling like the colour of burnished brass, with soles like those of a calf. Hands were under their wings, which wings being joined one to another, their motion, was very peculiar and constrained, no turnings, always straight forward. Their faces were an ox's on the left side, or north; a lion's on the right, or south; but of the other two, a man's and an eagle's, he says nothing as to how they were situated. The position of their wings he noticed particularly, two stretched upwards, and two covering their bodies, those stretching upwards being joined one to another. The development of the figures seems to have been very gradual. Then their motions become more pronounced, for he again says, they went straight forward: whither the Spirit was to go, they went, without any turnings. The appearance of the living creatures was in keeping with that out of which they came, "like burning coals of fire." The fire out of which they came, and which they would now be encircling, from being merely termed bright, became so intense, that its scintillations, at first only like lamps, became like flashes of lightning, every figure thus indicating gradual development.

As the prophet stood beholding, a new development took place. A wheel appeared beside each of the living creatures, resting upon the earth, of the colour of beryl, all four having alike the complicated appearance of a wheel within a wheel. These did not turn in the ordinary manner, but went on their sides, their rings or rims being so high as to be dreadful, and full of eyes round about. The connection between them and the living creatures was very close, analogous to that between the body and soul, the spirit of the living creatures being in them as the operative force. After seeing this new development, the prophet again states, and with special emphasis, that whithersoever the Spirit was to go, thither went the spirit of the living creature in the wheels. Their motion seems to have been steadily upwards until further progress was stayed by a firmament spreading over their heads, in colour like the terrible crystal. Then their wings, before stretched upward, became straight toward one another, and, when the creatures had thus to come to a stationary position, they were let down. These changes were not made quietly. The noise made by their wings (in their going, margin) was like the sound of many waters, as the voice of the Almighty, and the voice of their speech was as the noise of an host.

This spectacle, extraordinary as it was, does not seem to have

made much impression on Ezekiel. He was evidently puzzled and at a loss to know what to make of it. While he gazed, a voice from above the firmament over their heads made him look up. Then a new spectacle greeted him in the appearance of a throne like a sapphire stone. On that throne was the appearance of a man, and singularly enough, there, in the human form so displayed to him, was the same symbolism of amber, fire, and brightness previously seen in the clouds out of which the living creatures came. But there was the additional emblem of "the appearance of the bow that is in the cloud in the day of rain," tempering the brightness that was round about. The effect of this new spectacle on Ezekiel was very different from that produced by the other. No critical examination now—one glance, and he is on his face before THE GLORY OF THE LORD. From this prostrate condition he was commanded to rise and stand on his feet, which he was enabled to do by the Spirit entering into him, thereby fitting him also for the mission on which he was to be sent to the now thoroughly impudent, hardened, and rebellious children of Israel, likened by the Lord to briars, thorns, and scorpions, but whom he was commanded not to fear but speak His words to, whether they would hear or forbear. Another very significant action next took place. The prophet being bidden open his mouth and eat what was given him, a hand then brought a roll of a book, written within and without ("before and behind," literal rendering) with lamentations, mourning, and woe. This he was commanded to eat, and then go and speak to the house of Israel. So he opened his mouth, and was caused to eat that roll, which was in his mouth as honey for sweetness. This symbolic action of eating the roll shows that the vision refers to the latter days—to the time when men will have to learn from a book what the purposes of God are, instead of getting the revelation direct, while the further figure of present sweetness in the eating with bitterness as the after result will easily be understood by those who study, and are in like manner caused to understand the prophetic scriptures. The bitterness invariably follows, first in the clear knowledge acquired of the awful nature of things which are completely hidden from others, and then from the consequences which result from trying to make them known and understood.

Ezekiel differs from Isaiah and Daniel in one point, viz., that he asked no questions about what he saw and heard; but doubtless he had the desire to know the signification of the strange symbolism, for the Spirit lifted him up nearer to them. Then he heard behind him the voice of a great rushing, saying—"Blessed be the glory of the Lord from his place." The noise also of the wings of the living creatures as they touched

(or as the margin reads, *kissed*) each other, he heard with that of the wheels, and of a great rushing. Now he seemed to have got a thorough understanding of their real character. The effect upon him was very extraordinary. He was filled with bitter, hot anger; then, in heat of spirit, with the hand of the Lord strong upon him, went on his mission to the captivity at Tel-abib, where, instead of at once beginning work, he sat down in their midst, and remained astonished among them seven days. Such is the symbolism of the first part of this extraordinary vision: what the teaching is which it conveys will next be considered.

In the commencement of this series of visions the cherubim were seen placed at the east of the garden of Eden. Being spiritual intelligences, that must mean a position corresponding to their nature in the spiritual counterpart of the material garden. They were then altogether undeveloped, except that the instrument with which they were to do their appointed work—viz., a perpetually revolving flaming sword—was shown. That mighty changes took place we know from the fact that the tree of life which they were to guard was no longer found on earth, but in the upper paradise, the connection with which and the lower one was broken. The position which the cherubim would occupy was therefore between the two (just as symbolised in this vision to Ezekiel), to keep the connection closed. Thus they, as the ministration of death, stood between God and man. Earth, his home, like a plague-stricken spot, isolated from heaven, was, in fact, become a great prison, guarded by these terrible creatures. Man's case was therefore desperate, he having no more power to extricate himself than the convict under sentence of death from the prison-house, doubly shut in by its bars, bolts, vigilant warders, and by the law which consigned him to their keeping. To get out of prison, or prevent the carrying out of the sentence, man could do nothing; in the one case or the other he was helpless. To save man out of this position Jesus Christ came down, and through Himself opened up a way of escape. Thus we can see the force of His words—"I am the way;" and the significance of the vision given to Jacob of the ladder stretching between heaven and earth, such as can be had under no other supposition.

To dominate the world which he had thus ruined, and take the place of God in it, was Satan's aim, and from the summary mode in which Adam and Eve were sent out of Eden, "lest they should take and eat of the tree of life," we gather that Satan had some ulterior design, such as getting them to do so in order to perpetuate his rule over fallen man by securing an endless succession of them. To prevent the carrying out of this design the expulsion took place, and the compulsory fixing of

the cherubim to a certain position; * an appointed time being also set or allowed to their Head, in which to unfold his design and work out what was in him. When that was fully done, he was to be utterly bruised and destroyed by the Redeemer of Man.

The attempt made by Satan at Babel (through men completely drawn into his snare) to set up his open and universal rule over man, before the time, and in opposition to what he knew to be the design of God, was as summarily put down as that in Eden. But the seeds were planted, the germs of that full development into which the whole mystery of iniquity would culminate; or rather, it may be said, the fountain was opened up from the bottomless pit, which would ultimately overflow the whole earth like a mighty flood, in that demon-intercourse which then began, and which, after a temporary check, continued to prevail up to the time of the Messiah. Then it was checked indeed, as many heathen as well as Christian writers testify.† But, according to the testimony of Scripture, it will be revived again and brought to a point of completion never attained before, just previous to the second coming of Christ. In this vision we see the symbolic unfolding of the progress of this diabolic spiritual power from the time when it was frustrated at Babel up to the point at which the prophet stood, and far beyond also, even to that when the design is seen fully completed, and the abomination that maketh desolate set in the place of God, with his deluded victims singing paeans of praise to him as the Lord God in his house or place.

* To break through these restrictions, and to associate with men in such a way as to bring about this forbidden union of human nature with that of these fallen spiritual forces, has been Satan's steady aim. To deceive man into it, he offers attractions exactly suited to the degraded condition of being to which he has dragged him down, but from which there is a way of escape through the work of the Redeemer. As getting through that way entails the mortification or crucifixion of all those corrupt propensities which the other gratifies, the one only way back to the upper Paradise, or life eternal, is strait and narrow, the other broad and easy. Before the flood, he had succeeded in getting mankind, almost as a body, to turn away from God, and had drawn a part of them into the forbidden intercourse which brought condign judgment. This fearful condition of things was used by Jesus to show that at the end the sin which brought such summary dealing would be repeated by man over all the earth, and consequently bring universal and final judgment.

† "It was remarked by both heathen and Christian writers in those days, that the famous oracles in their temples, where princes and others for many past ages were wont to inquire and receive answers with an audible voice from their gods, which were indeed answers from the devil; I say, these oracles were now silenced and struck dumb, and gave no more answers. Particularly the oracle at Delphos, which was the most famous heathen oracle in the whole world, which both Greeks and Romans used to consult, began to cease to give any answers, even from the birth of Christ; and the false deity who was worshipped, and used to give answers from his oracle in that temple, being once inquired of why he did not give answers as he was wont to do, made this reply, as several heathen historians who lived about those times relate: 'There is a Hebrew youth who is king of the gods, who has commanded me to leave this house, and begone to hell, and therefore you are to expect no more answers.' And many of the heathen writers who lived about that time speak much about the oracles being silenced, as a thing at which they wondered, not knowing what the cause should be. Porphyrus, a heathen writer of these times, wrote a particular treatise about it, which is still extant. Porphyry also has these words:—'It is no wonder if the city for so many years has been overrun with sickness; Eusebius, and the rest of the gods, having withdrawn their converse with men. For since Jesus began to be worshipped, no man hath received any public help or benefit from the gods.'—PRESIDENT EDWARDS.

This is the complete scope of the first part of the vision, and is given in chapters i., ii. of Ezekiel. In the remainder of it the prophet saw, in the destruction of Jerusalem, and the peculiar way in which a small remnant was saved, a symbolic representation of the manner in which the final work of destruction will be accomplished at the close; while in the part representing the linen-clothed man coming down and standing beside the wheels, &c., the symbolic foreshadowing was given of the manner in which the prison-house would be opened, and the keys of death and hell taken from him who had so long held them. Finally, captivity itself is seen led captive by the conqueror, when from the mount on the east side of the city they disappear. Thus the first part of the vision covers the whole space from Babel to full development, while the after parts foreshadow the salient points of the history—the heel of the Deliverer being bruised by direct personal contact with these forces of darkness, and the victorious issue of the struggle. It was this spiritual history in advance, as afterwards to be wrought out in human history, which Ezekiel saw unfolded in these significant symbols; the material, or political part, of which Nebuchadnezzar saw, about the same time, in the great image of a man, and the moral characteristics of which Daniel shortly afterwards, had unfolded under the symbols of wild beasts. That such is the real import of this symbolism of the cherubim is our belief, but as the point is one of too much importance to take on trust, the data on which it rests will now be laid before the reader. In order to judge fairly, we must have the whole of the evidence before us. It will therefore be necessary to take in all that was known of the cherubim up to the date of the vision.

From the time first mentioned nothing more is said regarding them in Scripture until the sanctuary was to be prepared. Then the command was given to make two cherubim of gold, and set one on each end of the mercy-seat. One thing to be observed about this order is very remarkable, viz., that while the second commandment prohibits the making of all graven images, or any likeness of any creature in heaven, on the earth, or in the water under it, yet two graven images of these cherubim were to be thus set on the mercy-seat in the immediate presence of God. Not only so, but figures of them were to be wrought in cunning work into the curtains of the tabernacle, into the veil separating the holy from the most holy place; in short, they were seen everywhere all round about. In Eden they were set to guard the way to the tree of life, with the accompaniment of a flaming sword turning every way. Now in the tabernacle they are placed on the mercy-seat, beneath which lay the law written on

two tables of stone; their position saying symbolically, "By the deeds of the law shall no flesh be justified." That they were there on the mercy-seat as the guards or watchers* of the way to the tree of life by the law, their symbolic position made fully manifest, looking down upon it, with their wings spread over it so that nothing could approach. But while the way to life through the law was thus symbolically shown to be shut up and guarded by the cherubim, there was also the symbol of the new way opened up to it, in that one great clot of blood on the mercy-seat eastward, and the seven-fold sprinkling of blood before it. Another very significant fact is, that while everything else in the tabernacle was anointed with oil and sprinkled with blood, the cherubim were wholly passed over. Nothing could indicate more expressively that they had neither part nor lot in the special blessings which the oil and the blood represented.

When the Temple was built, the cherubim, on an enlarged scale, occupied the same prominent position, still watching on the mercy-seat, their outspread wings filling the whole breadth of the house; while on the walls, doors, everywhere, as in the tabernacle, their figures were seen in, image-work, cunningly carved, and overlaid with gold. There was this important difference, however, in the temple, that along with the cherubim there were palm-trees and open flowers.† Such is all that can be known of them from Scripture up to the time when Ezekiel saw them, and seemed so puzzled to make out the nature of the appearance presented to him. No wonder though this vision or revelation of the spiritual forces or powers of darkness—the ministration of death, filling the middle space between earth and heaven, God and His people, but transformed into such appearances of light and glory as to rival and counterfeit that of the true and living God—perplexed him.

That such is the signification of this vision, as a whole, will be confirmed by a closer examination of its parts, and also by a comparison with that of the seraphim. The symbolism of both are in many points much alike, yet the differences between them convey ideas directly opposite in moral character. The

* These "watchers" are just once mentioned by the name of their office in Daniel iv.; on reading which chapter, it will be seen that their work and that of the holy ones, also mentioned there in the 17th verse, are perfectly distinct. This word is used in the Syriac to denote evil angels, and in the book of Enoch it is also so used (*Gesenius*). Eastern writers, Arabic and Persian, speak much of the prophet Enoch. There is still a book attributed to him, in which the prophecy in Jude is found. The book mentions that this unholy intercourse existed, and that it was by means of these spirits or fallen angels that idolatry, astrology, and other unlawful arts were introduced into the world. Josephus gives the same idea, viz., that the sons of God meant the angels, while a note by his editor, Whiston, says, "this notion, that the fallen angels were in some sense the fathers of the giants, was the constant opinion of antiquity."

† Open flowers of pomegranates, which are supposed to be the fruit which Eve was seduced into eating; therefore, the proper symbol of temptation. But as the palm-tree is the symbol of victory, the two being thus placed together, say in hieroglyph that evil, presented in its most seductive form, would be overcome and put down.

general resemblance, however, is strong enough to suggest the thought that the one set of beings is attempting to usurp the place and work of the other. The Spirit came first as a mighty rushing wind. His work is to reveal Christ, and apply His work to the sinner, so as to make him partaker of the Divine nature. This vision commences with a whirlwind, and ends with the development of a HEAD, towards which the eyes, which had come out over all the complex symbolism were directed. Under the title of "Modern Spiritualism, a Profane Parody of the Dispensation of the Spirit," the New York *Independent* gives the following extract from one of the Hulsean Lectures delivered by Dr Trench, 1845:—

"The hints which in God's prophetic Word we have, and the course of the mystery of iniquity as it is already working, seem to point to this: that as there has been an aping of the monarchy of the Father, in the absolute despotisms of the world, and an aping of the economy of the Son, as though he already sat visibly on his throne, in its spiritual despotisms, eminently in that of Rome; SO THERE YET REMAINS FOR THE WORLD, AS A CROWNING DELUSION, A LYING INTIMATION OF THE KINGDOM AND DISPENSATION OF THE SPIRIT."

It is the historical working out, and final development, of the terrible power which does so parody the work of the Holy Spirit, that this vision reveals, and in the only way in which it is possible to make spiritual beings, operations, and principles visible—viz., by hieroglyph or symbol.

This usurpation of the place and work of the Holy Spirit, as dealing with the spiritual nature of man, is therefore fitly introduced by a great cloud coming from the north, driven about by a circular wind. Wind is the scriptural symbol for the Spirit (John iii. 8), and "Wind" and "Spirit" are also expressed by the same word in Hebrew. The word rendered "cloud" here has the significance of "covering over and veiling heaven," from the root to *cover*, to *veil over*. It has also what may be called an etiological sense, *i.e.*, one which tells the cause of this veiling over and consequent production of darkness. Gesenius gives the following meanings:—"To act covertly, to use hidden arts, *i.e.*, magic; to practise sorcery, mysteries, magical arts, &c., such as are mentioned in Deut. xvii. 9-14; 2 Kings xxi. 6, &c. Many of the ancients understood by it a particular kind of divination; in the Syriac it means 'fascinating with the eyes,' and probably something of the nature of the modern mesmerism is thereby pointed out. Thus in the very significance of the word itself we may see the meaning of this symbol. As a natural cloud darkens the earth by coming between it and the sun, so the abominations begun at Babel, and into which the Jews were drawn, had darkened their sky, once "like the body of heaven for clearness," and hid God's face from them; while these very practices which the

cloud symbolized carried within themselves the elements of a terrible destruction to all who tampered with them. Both whirlwind and cloud were shown as coming out of the North, because there the one was seated from whom all the evil proceeded, and who would, in the manner indicated by the symbolism, be ultimately revealed.

The *whirling* motion of the cloud is significant, and throughout the whole vision circular form and movement is very prominent. There is profound reason for this. In the idolatrous trinity of Babel a circle was the hieroglyph for *seed*. As seen in one of the figures from Layard, their trinity was represented by the head of an old man, the wings and tail of a dove, and between them a circle to signify the unity of Father, seed or Son, and Holy Spirit. And in the carrying out of idolatrous worship in all countries there has been a remarkable tendency to circular motion, circular temples, and emblems.* The author of "The Book and its Story" gives an instance of the two latter in Britain. She says:—

"When Nineveh had carved her vast stone cherubim, and bowed down before her eagle-headed Nisroch, and while Egypt worshipped her Isis and her Apis (an ox) . . . the worship of the sun became the religion of the Druids. There soon followed the worship of the serpent. . . . One of their most remarkable remains is at Avebury, in Wiltshire, where 461 stones once composed the figure of a serpent, extending for two and a half miles over the green hills, and serving as approaches to circles within a circle."

In the great cloud which Ezekiel saw raised and moved by the four winds there was the appearance of fire. This is quite in keeping with a counterfeit assumption of divine majesty, as the cloud in which the true God appeared often exhibited the appearance of fire, and so it is appropriately presented as the first development of the cloud, in that, as already explained, fire worship was the first form of idolatry. The next result of the evolutions was an appearance of AMBER in the midst of the fire. This symbol reveals yet more clearly the character of the vision, and points with unmistakable distinctness to the one whose object was to draw men to himself, and away from God. "I, if I be lifted up," says Jesus, "will draw all men to Me." Here in symbol is the counter-magnet, the power which had gone before the Lord to draw men in the opposite direction. That this is the signification of the symbol appears certain. That amber as an electric was not merely known to the ancients, but

* Hislop advances proof that the Druidic system, in all its parts, was evidently the Babylonish system; that the Druidic Ceridwen and her child exactly resembled in character the great goddess-mother of Babylon. "The name *Drwg*, or *Droi*, applied to the priests, is in exact accordance with the system. The name *Zero* (circle, or seed), given in Hebrew or in early Chaldee to the son of the great goddess-queen, in later Chaldee, became 'Dero.' The priest of Dero, 'the seed,' was called by the name of his god, hence the familiar name of Druid signifies the priest of 'Dero'—the woman's promised seed."

used by them as the symbol of attractive force, was seen in the case of "Sem" as drawing multitudes after him by chains of amber and gold issuing from his mouth and inserted in their ears. But still further, they applied this power of drawing in the highest degree to their supreme god. Thus Homer represents Jupiter (the Greek version of Nimrod, rather of Satan his master,) as saying:—

"Now prove me: let ye down the golden chain
From heaven, and pull at its inferior links,
Both goddesses and gods; but me your king,
Supreme in wisdom, ye shall never draw
To earth from heaven, strive with me as ye may.
But I, if willing to exert my power,
The earth itself, the sea, and you,
Will lift with ease together."—COWPER.

Out of this significant symbol of the amber the prophet saw four living creatures issue. The fact of their coming out of it shows their close connection. Their appearance marks a new stage of the vision, the first closing with the amber; which not only represents the false Messiah drawing men away from God, but also points out the very nature of the power by which he will accomplish his purpose. As will be shown afterwards, the symbolism of the 4th verse of Ezek. i., in the light of advanced science, is seen to be a whirlpool of electricity flowing round a permanent magnet.

Who are these living creatures ("creatures of life," as the margin reads) evolved from the amber? The meaning of the original word, beyond supplying the information that they were spirits, indicates nothing special as to their character. We might, indeed, draw the inference from their origin that they were not good spirits, but there is no need to do so. The symbolism by which they are described, together with the actions which they are represented as performing, supply all needed information about them; and as, in the previous chapter, we saw how much information could be hid up in names, we shall in this see how much, in like manner, can be hid up in symbols. Their number was *four*. As readers may be aware—

"There is a sacred significance in numbers, not cabalistic, not fanciful, but proceeding from the very nature of things; well settled in the Scriptures, and fully acknowledged in all the highest and deepest systems of human thought and religion."—SKISS.

The exact meaning attaching to "four," is—"conditioned existence; the world as created." They are thus shown as under restraint; and as being connected with the world.

These four living creatures had the appearance of "A MAN," an expression giving an idea of unity. He does not say "of men," but "of a man," as if the four, although separate, yet con-

jointly appeared in some sense as one. Here one marked difference between the Seraphim and them appears. Of the former it is left to be inferred, by the mention of faces, feet, and hands, that they had the appearance of a man. There was no undue anxiety to proclaim union of nature with him. Here it is different. There is presented the unnatural appearance of a human form with the feet of a beast, and the addition of three animal faces to that of a man's. No doubt the faces could be made to bear a good sense, each being the most perfect of its class, but the number of them which each creature had will not admit of it. This peculiar figure of four faces is seen only in the cherubim. The idea it conveys is not a good one. A deceitful person is often called "two-faced," and when in familiar phrase it is said of a person that they have "a face for every one," we understand that a more than ordinary amount of deceit characterises them. So, these four faces indicate in hieroglyph, "Perfection of deceit, lying spirits," and show us their connection with him in whom is no truth (John viii. 44); and tell also of the part they play in connection with the coming or revelation of the wicked one, viz., as the agents who will work the signs and wonders (2 Thess. ii. 8, 9) whereby men will be deceived.

THE WINGS.

Each living creature had "four wings," and these were "joined one to another." To look at the signification of the words here used in the original will help to the right understanding of this symbol. The word rendered "wing" gives the idea of covering. It is used metaphorically for care and protection, as birds cover their young with their wings (Ruth ii. 12; Matt. xxiii. 37). It is also used as the symbolic term for armies (Isaiah viii. 8). It also signifies "the skirt," as of a garment or mantle; also the four quarters or extremities of the earth (Isa. xi. 12; Ezek. vii. 2). It further signifies "to hang in the air," "to hover over something, to cover with darkness."

The word rendered "joined" means (Gesenius says) "to bind together . . . but almost always used intransitively, to be joined together, to adhere." It is used of peoples being confederated, as in Gen. xiv. 3, and of people allied to idols (Hos. iv. 17). It has also the signification to bind, to fascinate by some kind of magic (Deut. xviii. 11, of the incantation of serpents.) It further signifies to be marked with traces of stripes and blows; a bruise, the spots on the skin of a leopard.* Thus, by the

* One thing particularly deserves to be noticed—viz., that the name Nimrod literally signifies "the conqueror of the leopard"—Histor. And the name of Nimrod, whom worshipped by the Egyptians as the black Osiris, was clothed from head to foot in a spotted dress, the upper part being a leopard's skin, with the under part spotted to correspond with it (what significance

very signification of the words used in describing them, is the real character of the living creatures unveiled.

THE FEET.

The particular attention given to the feet of the living creatures, and the minute description of every part of them, indicate special information hid up in this symbol. The word rendered "foot," Gesenius shows to be from a root signifying "to move," and is the same as that used in Dan. ii. 33 to describe the feet of the image. The same part of the living creatures is therefore indicated, and which are also to be developed at the same point of time. This follows necessarily, both visions being a revelation in advance of future events, to occur contemporaneously; to be wrought out in sequence, and also be interconnected much in the way of cause and effect: Nebuchadnezzar seeing the political developments of earth, Daniel the moral, and Ezekiel here seeing the spiritual agents which would produce both. The feet, therefore, as we may gather from the original signification of the word, symbolise in one case the last outcome of evil as it will be seen wrought out in a certain political condition as shown by the clay-iron feet of the great metallic image; and in the other a certain development of the spiritual forces of evil affecting the moral and spiritual condition of man.

There was a peculiarity about their feet: "they were straight feet;" no spring in them like the human foot. They would therefore, from their very form, be specially well fitted for trampling down or levelling that on which they might tread. And the word rendered "straight" actually has the significance of "levelling down so as to prepare a way" before another. These peculiar feet were bare, exactly the opposite of the Seraphim. "In the East it is a mark of respect to cover the feet and bend down the face."—(Chardin.) So, as the faces of the cherubim were stretched upwards, and their feet bare irreverence and impudence are thereby signified. In appearance they were like brass. It is to be observed that on the occasions when Jesus appeared to Daniel by symbolic representation, His feet were as brass (x. 6.) This again points to an imitation. And on comparing His appearance at this time to

does this give to Jer. xiii. 23-25?). This leopard's skin, as appertaining to the Egyptian god, was no casual thing. Wilkinson tells that on all high occasions, when the high priest was called to officiate, it was indispensable that he should do so, wearing as his robe of office the leopard's skin. As it is a universal principle in all idolatries that the high priest wear the insignia of the god he serves, this indicates that the spotted skin must have had great importance attached to it, as the symbol of the god Himself. And it will be remembered that it was with this would-be god Nimrod that the magic and all the other "black arts" began. Through his knowledge, and also that of his confederates, of the secrets of nature through spirit-intercourse, sham miracles were wrought by which the people were deceived. This was at the beginning of the stream which at the end is to come in like a flood and cover the whole earth.

Daniel, the idea of a vast counterfeit of the glory of the true Messiah becomes very apparent. The soles of the feet—the foundation on which all the symbolism rested—being those of a calf, conveys an idea of a thoroughly evil nature, and points to connection with the first of the mighty ones, whose union with Satan was indicated by the assumption of horns and hoofs. This is something essentially of the same nature, but more covert, it being only the soles—that which is out of sight—which had this mark of the beast. The word sole means “end” or “extremity;” and so, telling the exact character of the sole of living creatures’ feet is simply the symbolic way of showing the latest condition of the earth as a whole under the action or movement of the spiritual forces which they represent. This being so, and the soles* those of a calf, the story thus told is a dismal one.

There need be little difficulty in reading this symbol. From the very commencement of Israel’s history as a people, a calf, as an object of worship, was the rival of Jehovah. This seems very extraordinary, but the fact is beyond question. See Deut. ix. 16; 1 Kings xii. 28; 2 Kings x. 29; xiii. 8; Neh. ix. 18; Ps. cvi. 19. There is also a set of passages in Hosea which distinctly connect this idolatrous worship set up by Israel (called sowing the wind) with the whirlwind which first carried Israel away, then Judah, and will finally sweep over the whole earth—Israel in all things being a typical people. But the word rendered *calf* further signifies “to roll” “to revolve,” hence “round” a “calf, one of the first year or circle.” But it also often signifies “one of the third year,” and applies to a bullock. It is used figuratively for a leader of the people (Ps. lxxviii. 30). If we understand year or circle in the sense of age or dispensation, we have in the first, calf worship introduced by Nimrod;

* That this calf or idolatrous worship is connected with the very last stages of the world’s history may be seen from Hosea x. 8, which shows that, when it will be utterly destroyed, people will be saying to the mountains, “Cover us,” and to the hills, “Fall on us”—which compare with Rev. vi. 16, and then the connection between Hosea’s prophecy of the destruction of the calf-worship and the last times becomes plain. In chap. xiii. 1-3, the connection between idolatry and the whirlwind is yet more clearly stated, and the distinction pointed out between the mode of Israel’s defection, and that of the people who fill their place. *Literal Israel* worshipped the work of their own hands, in the gross form of a calf, or other images made of gold or silver. *Spiritual Israel* (i.e., Christendom) make idols “according to their own understanding.” They will not, like the early idolaters, worship the gods of silver and gold, the work of their own hands. But what means the proverbial expression of “worshipping the golden calf,” now so common? Is it not expressive of an absorption of the whole being in the pursuit of wealth, or some other object? and does it not indicate a general tendency to be obsequious to such as possess wealth, irrespective of their moral worth?—both awful features of the present day, and as thoroughly subversive of spiritual life, and as thoroughly abominable in the sight of God, as the literal act of worship of the material object. But there was beyond the outward object of worship a spiritual being or power which it represented, and to whom the worship was really rendered, and with whom, through that worship, they came in contact. In this lay the very root of the evil. So there is now underlying all the forms of intense activity a mysterious spiritual force, guiding it on to certain definite issues. This force, from its very nature, is invisible. But it is this otherwise invisible spirit-force, which the vision has for its object to reveal and make known with its special character and object, all of which it does by its peculiar symbolism. The soles of a calf therefore distinctly point out that the world (the Christian world as well as the non-religious part of it), will, as a whole, be in its real character idolatrous, and will also, at the very last stages of its history, have its true character revealed.

in the second, we find it set up by Israel and Judah; in the third, it is found mysteriously mixed up with the ritual of the Christian Church, or rather Romish, and still awaits the final development indicated in Rev. xiii. 14; xxi. 8; xxii. 15.

THE HANDS.

The next thing noticed of the living creatures was their hands (those of a man), which were placed under their wings. Hands distinctly point out human agency. There is no more common figure of speech than that of hands, as indicating parties employed to do work. Perhaps nothing could better illustrate this figure than the following extract from the experience of Dr Babbet, an advanced spiritualist, which shows how spirits use men as their hands:—

“I was induced to visit a medium in New York, and through her received a multitude of tests of the power of my spirit friends to return and hold communion with me. . . . For a year or more an invisible developing power was put upon me, my brain was electrified by an unseen influence, some elements of disease were eradicated from my body, breathings and touches were felt over my forehead, temples, and elsewhere several times a day. Glorious lights and colours made their appearance when my outer vision was closed; while flowers, landscapes, palaces, and occasionally spirit-forms, some of which were beyond all earthly conception, were presented. My brain was kindled with a new fire, by means of which I was seemingly able to crystallise all principles into a definite system, while my hands were turned into a kind of telegraph, worked by angel telegraphers, to correct or confirm my impressions. By my invisible helpers I was led on far beyond the ordinary range of our scientists, many of whom seem very acute in pursuing some narrow field of scientific research, but lack in the philosophical power of systematising their discoveries and placing them in the proper place in the temple of knowledge. In a somewhat extensive examination of the best authorities of Europe and America, I learned that even so-called scientists were, in spite of all their marvellous achievements, quite unscientific, and were quite as conspicuous by what they did not know, as by what they did know. They do not know what electricity is, or light, or colour, or chemical force, or magnetism, or heat, or the laws of muscular, nervous, mental or psychic action; or, to tell the full truth in a nutshell, they have not reached the basic principles of any one phenomenon in all nature, outside of pure mathematics, and this arises from their having mistaken the true philosophy of force, as revealed in nature and in spiritual dynamics. This seems like a sweeping assertion, but take the single matter of electricity as a proof. They do not know whether electricity is a hot or cold principle—cannot explain induction, conduction, repulsion, attraction, positive and negative electricities, electricity in the form of magnetism, frictional electricity, galvanic electricity, vital electricity, chromatic electricity, psychic electricity, thermo-electricity, or any other grade of electricity. They have learned many things about atoms, but are quite ignorant of atomic forms and atomic laws. When my unseen guides helped me to know the very form of atoms, and the working of ethereal forces, I leaped for joy, for a whole world of mysteries became clear to me at once. I announced some of these discoveries in a New York paper in 1876; published my ‘Principles of Light and Colour,’ containing a somewhat full explanation of these discoveries, including many laws of spiritual and mental, as well as chemical and chromatic, action, in the year 1878. Some time after this publication, Professor Crookes, before the Royal Society, demonstrated the truth of some of my leading positions, and Lockyer corroborated others. A hundred other discoveries still remain therein revealed for

the scientists to examine and consider, before they can arrive at the exactness of the spiritual perception of things, for these subtle, invisible forces underlie all the phenomena of nature. The wonderful healing power of light and colour, as explained in that work, has been tested in hundreds of cases by physicians, and others since its publication, and the principles of this new science of Chromopathy, therein developed, have been thoroughly demonstrated.

"Having been conducted into these great discoveries, with reference to the underlying principles by which the universe is governed, while writing my 'Principles of Light and Colour,' and seeing how the multitudinous sects of the religious world were building on some superstition, or on some good man, or on inspirations of several thousand years since, my invisible counsellors^{*} urged me to prepare a work on Religion, which should aim to build upon immutable principles as revealed by nature, and the inspirations of the present as well as the past. This work, which was published in 1881, and which proclaims a gospel of joy instead of the discouraging dogmas of the old religion, treats of the scheme of the universe and the deific method of governing it; the philosophy of moral and physical evil; the religions of the world; life under the old Religions contrasted with life under a Spiritual Religion; Death under the old Religions as contrasted with Death under a Spiritual Religion; the Future Life and the Basic Principles of a Universal Philosophy and a Universal Religion. I have aimed to show the difference between false and true religions, by means of facts, and principles, and pictorial illustrations, placed side by side, thus appealing to the eye as well as to the reason.

"Is it not time for us to found our religious conceptions on God's Book of Nature as well as upon inspiration? Is it not time for us to rise above the tyranny of creeds, and build more upon the divine element in our own souls, &c.?"

THE FOUR SIDES.

These hands were placed on their four sides; a figure of very special significance, in that it shows the connection between the wonders now being wrought by scientific men and Spiritualists, and the symbolism of these four-sided or dimensional creatures, and so identifies them with the developments of lying wonders in the present day. The original word "side" signifies a fourth part, as in Numbers xxiii. 10; Rev. vi. 8, a fourth generation. But it has still another signification which by Hebrew interpreters is rendered *concubitus*, the meaning of which is seen in Lev. xviii. 23; xix. 19; xx. 16, where the fearful practices begun at Babel, and distinctly called by that name "confusion," are forbidden. The word comes from the root, "to lie down," "progeny." And so the fourth part or generation points distinctly to some very special form of abomination—the perfection of that commenced at Babel; four pointing to

^{*} It is to be observed that no sooner had this man got a name, and been brought into prominence through these discoveries, than he is set to prepare a work on religion, by which the Bible, and the God which it reveals, were set aside. Full of knowledge, claiming inherent divinity, he was well fitted for the work of writing what he calls "Nature's Diviner Bible." Is this scientific man, openly acknowledging to the world that he makes certain discoveries by direct intercourse with spirits, and set by them to overturn the foundations of our faith, feared or avoided? So far from that we have, this year 1882, the following announcement made:—

"Dr E. D. Babbit, author of works on Light, Colour, and the Spiritual Forces, is acting as Professor of Chromopathy and Magnetology in the American Eclectic Medical College of Cincinnati. . . . We believe it is the first time that a medical college has been progressive enough to establish a professorship of these finer forces. We learn that the Dean and some of the other Professors in this College are Spiritualists."—*Medium and Daybreak*.

something consummated, and, as these are spiritual creatures so symbolised, it indicates not only that unnatural intercourse which already obtains so largely between these lying spirits and human beings, but also the very special form of it being now openly announced as a divine "TWO-IN-ONENESS." This has already been noticed, and is something so awful in its nature, that the meaning of this figure could not even have been conceived until the developments which it indicated began to take place. Besides what has already been said on this point on page 129, a still more clear and distinct explanation of what this symbol prefigured may be gathered from the following extracts. The first is from the *Kirkcaldy Free Press*, in which a discussion was lately carried on regarding Spiritualism:—

"But this phantasmagorical imagery to which 'R. C.' alludes will certainly fail to explain the phenomena described by Professor Zollner of Germany, and recently published by him in this country. He does not assume a spiritual hypothesis, but proceeds to investigate in presence of a physical medium, with a judgment unbiassed, and record any fact that would transpire. He prepared an endless band of leather, and with this simple instrument produced marvellous results, in the way of bringing to the view of this scientist a power he did not calculate to find. He had knots tied repeatedly upon it, which, in view of known laws, could not be accomplished without the belt being cut in two parts; he also had solid iron rings prepared, which he got interlinked with one another, and no possibility of extricating them without cutting, and while sitting and firmly grasping hands, chairs were placed over them and suspended on their arms, which could not, on any consideration, have passed there without dislinking hands, and this is honestly averred was never done. . . . The author has come to the conclusion that there must soon be added another element to space which he calls 'The Fourth Dimension.'"

The Rev. Joseph Cook, in lecturing on Spiritualism, in order to show the dread reality there is in the system, brought forward the experiences of this celebrated German scientist, and from his work gives the following quotation:—

"Professor Zollner gives the following result of an experiment with a closed book-slate, within which he had placed paper blackened with smoke:—I closed this slate, and remarked to Slade that if my theory of the existence of intelligent four-dimensional beings in Nature were well founded, it would be easy for them to give the impression, hitherto obtained on an open slate, inside a closed one. Slade laughed, and was of opinion that this would be absolutely impossible; even his 'spirits,' whom he asked, seemed very much perplexed about this proposition, but at last answered on a slate with a cautious stereotyped reply 'We will try it.' To my great surprise, Slade agreed that I should lay the book-slate (which, since I had blackened the paper, I had not once let go out of my hands) during the seance upon my knees, so that I could always see half of it. We had been sitting perhaps five minutes at the table in the brightly-lighted room, our hands linked with those of Slade upon the table in the usual manner, when I felt twice, at short intervals, that the slate upon my knees was pressed down without the slightest visible cause. Three knocks on the table announced that all was finished, and when I opened the slate I found inside, on one side, the print of a right, and on the other, of a left foot, the latter the same as we had obtained the two previous evenings.

"The most remarkable of the manifestations recorded by the Professor is that of having three knots tied in an endless cord. Of this Mr Cook says:—

"Zollner insists that the tying of knots in an endless cord proves the existence of a fourth dimension of space. Explanation of the phenomena in our three dimensions there cannot be, and so he is forced to adopt Kant's idea that there is a fourth dimension of space."

On this subject the Countess of Caithness, in the *Medium and Daybreak*, writes thus:—

"It seems to me that the word *dimension* in connection with Space, is even more puzzling than it is with regard to more tangible matter; unless selected, as it evidently was, as a means of arresting attention, while it should help to give time to Time to elucidate, if possible, an undefined perception in the Professor's mind of an existence in the world of Being far above, and beyond the present grasp, or even apprehension, of three-dimensional humanity. Perhaps, however, I ought not to say apprehension, since, on reference to Professor Zollner's work on "Transcendental Physics," I see that he traces the hypothesis of a "fourth dimension" of space in the writings of some of the most eminent philosophers and mathematicians; first and foremost of whom I find is Kant. Ought we not, as Spiritualists, to rejoice that this perception is at last beginning to be avowed openly by professors of science, for we may now hope they will not content themselves with mere hypothesis, but that the very difficulty of solving the mystery will arouse them to attempt it with interest and enthusiasm.

"The challenge has gone forth, and already the strange formula thrown out has been taken up and pondered over, in silence by some, but it has inspired the very interesting letters on 'Spiritual Science,' by your able correspondent, who offers what to me, at least, appears to be a most satisfactory solution of the mystery."

The letters to which she refers appeared in the same paper, and are a most extraordinary production. To enter into them, or follow the writer through the "labyrinth of spiritual and physical sciences" as he endeavours to solve the mystery of this Fourth Side or Dimension is impossible. But from the extracts given on pages 127, 8, readers will see something of the remarkable likeness between the symbolism of this vision and his idea of a vast fluidic sea filled with spiritual beings, down through which the fiery energy of a divine Father is on his way to man, to take, when certain conditions are presented, entire possession of his nature. From which union the divine humanity is to spring, with whom is to commence the universal reign of INTELLIGENCE, THE FOURTH GENERATION, THE DIVINE HUMANITY which will neither sin nor die, the spiritual beings who now fill this fluidic sea being possessed of the exceptional powers represented by the figure of four sides or dimensions.* Such, so far as a few words can give it, is the sum of the letters

* While at the later date (20th Oct. 1882) he writes: "Between the earth and its base—the universal Spirit—the mean, which in the early history of our planet was thin and attenuated, is gradually being filled up with the spiritual results of the earth's labours: the souls of men, animal and vegetable life, which make the difference between the Earth and its base less distance, and more perfectly related." While another writer, in the same paper, says, "That the activity of natural phenomena is the result of the operation of advanced spirits, and that the spiritual nature of man untrammelled by gross surroundings can give spontaneous effect to the will-power of the soul," and so becomes a sort of creator to his fellows.—*Medium and Daybreak*.

which the Countess of Caithness so commends. Space forbids enlarging or quoting further, but what she and others say on this subject shows the awful nature of the doctrines here mooted, and gives an explanation of the curious symbol of the four-sided creatures, with the equally unnatural one of their four wheels, when developed, moving along on their "four sides," energised by the spirit of the living creature which was in them. The explanation of this latter symbol is perhaps in this, that the new spiritual dispensation being now open to all who are ripe for it, man is soon, through his connection with these spiritual beings, to be put in possession of the same powers exercised by them.

With wings so joined, the living creatures went STRAIGHT FORWARD WITHOUT TURNING. A movement is here indicated of a very unique character. There had been much turning and circling in the earlier developments of the vision, in the whirlwind, cloud, and fire; but it is to be observed that there is an entire absence of that kind of motion in the amber, and in the living creatures which came out of it. This again points to a huge counterfeit of divinity; to the usurpation of the position of the *Father of Lights*, in whom is no darkness, nor *shadow of turning*. There is just one other place in the Bible where the expression of going straight forward is used, and which consequently may be used to illustrate this figure, viz., at the miraculous taking of Jericho under the spiritual guidance of the Captain of the Lord's hosts (Josh. v. 13-15; vi. 1-5). 'This is a movement of the same nature led on by the Prince of darkness, or death, against the Prince of Life and His people, when they come up like a flood to invade the whole breadth of Emmanuel's land. There has been a long going round, a long time of preparation, and now the real aim of spiritualism is just this thing, to go straight forward, to clear the world of priestcraft and superstition. Much in the way of Jericho, sudden, complete, and speedy, do they expect the collapse to be of the walls of all Christian organisation, or what they call "Ecclesiasticism." The following extract will show the antitypical position assumed by spiritualism. A Baptist minister, under the *nom de plume*, "Ouranoi," writes thus in the *Medium and Daybreak*:—

"With the Countess of Caithness I believe 1881 ended an age—but it is well not to give reasons. Subsequent facts, I believe, will reveal that at last 'the world is at an end'—is not 'Wolf, wolf,' but literal fact. . . . I believe before 1882 ends, the beginning of the fact, in all its tremendous reality, will be felt as well as seen. . . . My impression is, that the collapse of 'old worldism' will be thorough, instant, overwhelming."

Then at a seance in London, May 1882, a spirit purporting to be John Stuart Mill spoke thus:—

"He would say a few words on the political aspect generally. The eastern hemisphere is charged with a diabolical influence. The Ship of State is in a wide and perilous ocean, and if not commanded by men of mind and steadfast principle, it will become an utter wreck. An influence is abroad which is endeavouring to make nation clash with nation, and kingdom with kingdom."

Nearer we see a darkness, a gross darkness, that may be almost felt. The mind—the nostrils, are insulted by the effluvia of the diabolical secret societies. The plot is laid, and the fuse of passion being ignited, the whole would explode. Though your Ship of Politics is drifting into this dark cloud, yet behind the darkness there is light. It will take the utmost ability of the men in power to overcome this calamity. *Priestcraft work in the cottage, because men will perform their obligations. Priestcraft is at the root of all this evil, and diabolical hatred. Sweep it from the earth; the spirit-world will lend aid, and this dark influence will be overcome, and when it is swept away, light will again shine on the Ship of State, relieved from the cloud of evil.*"

THUS WERE THEIR FACES.

Having described the living creatures fully, and noticed that they did not turn or whirl like the earlier appearances, Ezekiel goes back to their faces, and tells what they were, and how situated. From the resemblance between those faces and the standards of the four leading tribes of Israel, and by comparison with the Lord's arrangement of the children of Israel* after He took up His dwelling among them in the sanctuary, above which His presence was manifested in the cloud by day, and the fiery appearance by night (Ex. xl 34-38), it may be gathered that this was the rival manifestation of the god of this world. Here in the same order or plan do we see him marshalling his spiritual hosts, through whom he was to take possession of the world, as the true God would have done through Israel to bless and save it. For God's purpose in drawing Israel into covenant relationship with Himself was not merely their own blessing as a people, but to use them as instruments to bless the world by drawing it back to Himself. Over His dwelling-place among them hung the visible symbol of His presence in the fiery cloud which lightened up the camp by night, and protected it by day with its cool shade from the fierce rays of the eastern sun. Round this Divinely manifested presence were gathered the tribes of Israel in perfect order, and in four great divisions, each with its distinctive standard of a man, a lion, an ox, and an eagle. As these faces were the highest of their class, they symbolised the high position which Israel would be raised, not only in the

* From Num. ii. we learn that the whole host of Israel was divided into four companies, each company including three tribes, all of which were to pitch round one standard. On the east side Judah was to pitch as the leading tribe, i.e., the one carrying the standard, on which was a lion; with him were encamped Issachar and Zebulun. On the south side was Benben, whose standard bore the figure of a man, and with him Simeon and Gad. On the west side was Ephraim, on whose standard was an ox, with Benjamin and Manasseh. On the north side was Dan, on whose standard was an eagle, with Asher and Naphtali. This was the temporary arrangement of God's covenant people previous to their taking possession of the Promised Land, where, on condition of their being faithful, He was to dwell in their midst.

earth or material plane of existence, but in the upper or spiritual one, the counterpart of the earthly Canaan. When Israel had proved unfaithful, another people (those called and fitted by the seraphim) were taken in to fill their place; which place in another symbolic picture they are shown as filling. In Rev. vi. they are seen up in the realms beyond man's vision, above the sea of glass, and in close connection with the throne round which was the rainbow, and acting in power. Their authoritative "Go,"* to the four symbolic horses, shows them to be the chief factors in all the leading movements taking place on earth as the result of analogous movements in that upper realm. There are still the four faces, the most perfect of their kind, but each of the new living creatures (whose cry was that of the seraphim, "Holy, holy, holy!" &c.) has only *one*. Here then we see in symbol the spirits of just or justified men made perfect, and actively engaged in matters connected with the revelation of the Lord Jesus, and in preparing the way for His manifestation on earth. But it is not all work with them; they lead in the glorious symphonies of heaven in the anthem of the redeemed (Rev. iv. 8-11; v. 8-14).

But the idea presented by the vision of the living creatures of Ezekiel with their *four* faces is exactly the reverse of this; we see in them the spirits of men made perfect after Satan's idea,† and busily engaged in the work of preparing the world for the reception of their Head—for the revelation of the Man of sin. Like the standard-bearers of the gathered forces of Israel in the wilderness, pitched round the dwelling-place of the Most High, the centre of worship and government, so do these represent the spiritual forces of the One whose worship rivalled that of Jehovah (alluded to in chapter viii. 3, 5, and his image called the "image of jealousy" set northward at the gate of the altar). The whole symbolism gives the idea of a usurpation of the position of the Lord of Hosts as dwelling among a people devoted to Him, and whom He was about to lead into a position (analogous to that of Israel) whence they would ultimately dominate the world. And as the sanctuary and shekinah were located in the midst of the people, with the four standards of the leading or representative tribes round them, so we have here between those living creatures a fire burning, out of which they were developed, and round which they now stood, which fire also was the source and centre of all their developments and motions. Here again we have the same principle of *going before*; it preceded the manifestation of the people of the seraphim as seen

* The words rendered "come" are by several authorities said to be equally well rendered by "go."
† The hands of a man, the heart of a beast, and the spirit of a devil. Of this, in their respective visions, Nebuchadnezzar saw the external phase, Daniel the moral, and Ezekiel the spiritual.

by John, nearly 700 years. Their appearance was like LIVING COALS OF FIRE BURNING (literal rendering), and like the appearance of lamps. In the original the word rendered burning means "to glean," "to gather," "burning up." Another signification of the word is, *to take away, to remove, to exterminate* (Num. xxiv. 22). It has also reference to terrible judgment, as of exterminating the wicked by Divine power (Isaiah iv. 4).

There are others given, but these are sufficient to show the true character of the cherubim. They were of the nature of the fire out of which they came. All the symbolism of the seraphim was in close connection with the altar. In dealing with Isaiah, the seraph who came to his help was most careful to use the proper instruments for the work, in that he took the coals off the altar with the tongs. This showed symbolically a strict adherence to rule and order, and conveys the idea of cleanliness and purity. But in this vision of the cherubim it is perfectly different. There is no trace of an altar, only the great fire burning between them. And farther on in the vision, we have, by peculiar symbolic action, the real character of these beings still more fully unveiled, when the linen-clothed man received the divine command to go in among the wheels under the cherub, and take fire to cast over the city. He went as directed. But he did not act hastily; and as this man represents the Lord Jesus, the significant action of waiting beside the wheels, shows by symbol that He did not begin his work until the "fulness of time" had come. But the cherub acted very differently. While the other waited, it stretched forth its hand, and plunging it into the fire, took out enough to fill the hands of the other one, whose commission only was to take of the fire in the *hollow* of his hand. Here, as every item of this vision is highly symbolic, we have a lively illustration of the working of these spirits of disobedience, (1) in their disregard of rule, order, and cleanliness or purity, there being no symbol for it even, as in the other vision, no tongs for the express purpose of keeping the hands clean. (2) It had received no orders about the fire; the command to take it was given to another. But regardless of that, it forestalled the action of the commissioned one, took out the fire, and in a much larger quantity than was specified. In these symbolic actions we have therefore proof positive that the cherubim represent the evil powers, the unclean spirits who work in the hearts of the children of disobedience.

In the latter part of the 13th verse, and in the 14th, we have the complete symbol of an ELECTRIC BATTERY on a tremendous scale. The idea is as if the whole earth is turned into one. The terrible cloud has so overshadowed it that the light is shut out. Then the lamps appeared, and the fire sent forth its sparks and scintillations like lightnings, and the living crea-

tures, whose motion up to that point had been straight forward, now began to run and return hither and thither like a flash of lightning.*

With this extraordinary electrical display the second stage of the vision closes. In its gradual development we have the idea of the Countess of Caithness presented in hieroglyph (see page 128). Out of the whirlwind and cloud the amber was developed—the magnet, with whose appearance closed the first part of the vision. Out of it again came the living creatures whose appearance marked the commencement of the next stage of its development: the hidden power being revealed in the first, the agency through which it would work in the second; not only so, but the powers or forces by which they would work. Just as the first stage closes with the presentation of a mighty magnet, so does the next with the appearance of a great electric battery in full operation.

We had purposed unfolding the significance of the lamps, and giving data showing how largely, as a symbol, they entered into pagan or idolatrous worship, and even in what professed to be the Christian Church; but space permits only the following:—

"In the book of Baruch, he says of the Babylonians, 'they light up lamps to their gods, and that in greater numbers too than they do for themselves.' In pagan Rome the same practice was observed. In the 4th century we find Christian writers, such as Lactantius, exposing the absurdity of the practice of lighting up candles to God in the daytime as if He lived in the dark. In short, the lamp and the wax candle was a hieroglyph by which the false Babylonian god said, 'I am the light of the world.' One of his names was Ouranos, from *Aor* or our 'Light,' and *dn*, 'to act upon' or produce, the same as our English particle *en* 'to make.' Ouranos, in the physical sense, is the Shiner, and is the same as *Kronus*, which also has the same meaning, viz., 'to put forth horns,' or 'to send forth rays of light'; and therefore, while the epithet *Kronus* or 'the horned one' had primary reference to the physical power of Nimrod as a 'mighty' king, when he was deified and made 'Lord of Heaven,' that name *Kronus* was still applied to him in his new character of the 'SHINER or LIGHT-GIVER.'"—HISLOP.

The eyes of Christ, the revealer of the will and character of the Father, are likened to LAMPS OF FIRE; His word to a lamp, in that it not only discovers manifold mysteries, but also serves to

* These appearances exactly correspond with the phenomena of electricity, as will be seen from the following:—"Several remarkable phenomena occur when electricity is drawn off by means of a conductor . . . a sharp snapping sound is heard, accompanied by a vivid spark. . . . Conductors having a rounded form give the longest and most vivid sparks, which are sometimes seen to take a zigzag course similar to that of a flash of lightning."—CHAMBERS. And, strange to say, these are the very phenomena which the spiritualists of to-day are seeing. The following description of a seance speaks for itself:—"The seance commenced with the gas lighted at full, and singing. The medium being early entranced, the gas was put out, and we sat for a short time singing in the dark. The first thing to attract our attention was many pure white lights floating up and down, in curved and zigzag lines, in various parts of the room. They present a beautiful appearance, sometimes first becoming visible near the floor, floating upwards or darting about in various directions, or making their appearance close to the ceiling, floating slowly along, then rapidly sinking to the floor, and instantly vanishing. They are a grand indication of spirit-power as they present their various manœuvres."—*Medium and Day-break*.

direct men's course, and comfort them amidst the darkness of this world. These lamps may therefore be considered to represent the revealed will or the doctrines and precepts of the counterfeit deliverer, who, after darkening the world, offered himself as its light or enlightener; and in the symbol of the lamps going up and down among the living creatures, we see the source of that inspiration by which is given out the doctrines of devils, to which the Spirit says expressly men in the latter days will give heed (1 Tim. iv. 1).

THE WHEELS.

While Ezekiel gazed at these remarkable beings, a new development took place, in a wheel appearing beside each of them. That they suddenly appeared, is made evident by his exclamation, behold! or, lo! which also in a special manner directs our attention to this new symbol, and marks a new stage of the vision, in that the wheels formed the connecting link between the living creatures and the earth. If, then, these represent the principalities and powers, the rulers of the darkness of this world, the wicked spirits in high places, or, as the "Pocket Paragraph Bible" renders it, "the spiritual powers of wickedness in the air" (Eph. vi. 11, 12), what or whom do the wheels represent? James iii. 6 seems to give the clue, in saying that the tongue "sets on fire the WHEEL (margin) of nature, and that it is set on fire of hell." These living creatures were described as coals of fire burning. The wheels therefore would represent not merely human nature, as lying in the wicked one—the condition of all who are unrenewed by the Spirit of God (1 John v. 19; margin)—but of some special part of the human race who will be energised and controlled or set on fire by these evil spirits, the minions of the prince of the power of the air, the spirit who now worketh in the children of disobedience (Eph. ii. 2). Under this symbol we have then presented, not merely unrenewed, but apostate man, cut off in spirit from God, and so completely controlled and possessed by the powers of darkness. How these connections were formed, having been shown under the symbol of a great magnet and of a huge electric battery.

If we are right in concluding that the symbolism in this vision is drawn from electricity, there ought to be something analogous in the phenomena connected therewith, and this of the wheels standing beside the living creatures so connecting them with the earth, it being expressly stated that the wheels were on the earth, while the cherubim were above it.

"Electrical phenomena," says Chambers, "are generally accounted for by supposing that there is an extremely subtle and highly elastic fluid pervading all

material substances. . . . Rubbing or friction is always requisite to produce an artificial display of electrical phenomena. . . . for the purpose of producing powerful electrical results, the aid of mechanism has been found essential." He again, after describing one of these machines with its mode of action as moved by a wheel, says further: "After the action has gone on for some time, the cushion and its conductor become exhausted of their electricity; so that a new supply must be brought from the earth, the great reservoir of the fluid."

This description was written when electricity had but come into notice some thirty-four years ago. But in describing the International Exhibition of Electricity, held in Paris in 1881, the correspondent of the *Scotsman* says:—

"The Electrical Exhibition, now that it is open, is one of the most wonderful sights that this century has yet produced; and yet that very ingenuity which inventors have manifested during late years is itself a sign that we are only at the commencement of a period which may be called the age of electricity, as the last half-century may be called the age of steam. This does not imply that the use of steam is in any sense to be superseded. . . . Coal will be used to work steam-engines; these will drive machines, which, instead of doing mechanical work directly, will first transform their available energy into electricity; this, in its turn, may produce mechanical effects at our convenience. Thus at this exhibition the energy necessary for the electrical machines is supplied by a thousand horse-power steam-engine on the ground floor. On the smaller scale, however, it seems that the motive power will in the future be derived from gas engines. . . . each of which contributes its share in producing mechanical effect, and in making the wheelwork of the engine rotate in the face of any obstacle or task which may be assigned to the machine."

Then further, in the year 1882, while describing the Electrical Exhibition at the Crystal Palace:—

"The great obstacle to the general adoption of electricity, not only as means of public, but of private lighting, has been the cost of production, and those who pay a visit to 'the Tunnel,' as it is called, and some of the other underground portions of the Crystal Palace, will not have their difficulties removed in this respect when they see the vast array of beautiful and delicate machinery which has constantly to be kept in motion to supply the electric current to the lamps of the various exhibitors. One of the most important questions, therefore, in connection with electric lighting which remains to be solved, is how to find a substitute for the expensive machinery at present required to generate the electricity."

Having seen the important part which the wheel has to play in connection with electricity, on the outward or material plane of existence, we have next to consider its aptness as a symbol of the inner nature of man, under the control of these four-sided or dimensional creatures, whose spirit is represented as having a sort of incarnation in the wheels. These, being spiritual intelligences, had no visible connection with the material earth until the wheels appeared standing on it, and beside them; and we are further shown that the connection between them was very close, just like that of the body of man as energized and controlled in all its movements by the soul. Such is the

kind of union pointed out, when it is said the spirit of the living creatures was in them. But further, we are not left to the uncertainty of mere conjecture that this is the nature of the connection, and that the wheel represents the new "divine humanity" which is to spring from the incarnation of these spirits in human nature—which Spiritualists express by the term "two-in-oneness." In the 83d Psalm (which is of prophetic significance, in that it refers to the time when He whose name alone is JEHOVAH shall be King over all the earth), and in the 13th verse there is the prayer that, when the wicked are saying, "Let us take to ourselves the houses of God in possession," they may be made "like a wheel, as the stubble before the wind." Then, as already stated, in James iii. 5-6, we have this figure of a wheel expressly applied to human nature in a hopelessly corrupt condition.

Perhaps no figure could better symbolise human nature, made to be moved and possessed by a power beyond itself, to be gathered round a common hub or head, as it were; the power controlling this wheel or complete organisation not being in itself. Then, the wheel is the figure farthest of all removed from the straight line or square, the emblem of integrity and uprightness, which alone is used in the measurements of the tabernacle and temple; also in the symbolism of the restored temple seen by Ezekiel (chapters xl.-xliii.), and in the new Jerusalem (Rev. xxi. 15, &c.). This idea is made still stronger by the appearance of **WHEELS WITHIN WHEELS**, a proverbial expression for whatever is dishonourably crooked and intricate in practical life. Wheels speak further of contrivance — of an organisation of parts to accomplish a definite purpose. That purpose is evident — forward motion, or **PROGRESS**. They were perfectly formed with central hub or nave, and spokes, all closely compacted together by the outward rim or ring. Then their rings were so high as to be dreadful. That they are mentioned shows that some idea is attached to them, and it may be understood perhaps by considering the use of the word ring as designating a system of fraud, in which a number of parties play into each other's hands with complete success, at the expense of others. That these rings do symbolise some gigantic system of deception, is further confirmed by the fact that the figure of a circle was the hieroglyph for the false Babylonian Messiah as the seed of the woman. So, in the light which we now have from the writings of Spiritualists (open and secret), we can see the dread import of this symbol—that it represents the new-natured humanity which they say is soon to bless the world—the seed of the *virgin woman*. This is something different from Antichrist, and yet connected with him. Jesus tells us that, among the very last things

which are to occur just before His appearance, there are to be false Christs. Of these the wheels are evidently the symbol. This is confirmed by their colour, beryl, the same as that by which the body of the true Christ is represented (Dan. x. 6).

Another feature of these terrible rings was their being **FULL OF EYES**, a most expressive symbol, being the pagan hieroglyph for omniscience. That man should ever dare to usurp this attribute of deity seems impossible, yet it is being done to-day. Proof of this will be found in next chapter. Now, if these rings represent a perfect system of fraud and deception, these eyes are of dread import, considering that the wheels are animated by the spirit of the living creatures. Just as our indwelling spirits see out through the eyes of our natural bodies, so are these four-sided beings represented as seeing through the multitudinous eyes of the rings. No symbolism to express the idea of fulness of knowledge could be more complete. And yet the eyes in the rings but indicated the beginning of a movement of which ever-increasing knowledge would be a distinguishing feature. It is as if the lie of Satan was at the end to become a demonstrated fact—that man, in respect of knowledge, was to be as God. That this is so, appears from the fact that, before they disappear, their whole body, their backs, hands, wings, and wheels are represented as full of eyes. Knowledge, from Eden on, has ever been the bait and badge of Satan; knowledge, not of God, nor of good in connection with Him, but knowledge gained in opposition to, and in independence of Him. It is a symbol too that expressly belongs to the idolatrous system which had its origin at Babel. Thus there was the all-seeing Janus, with his hundred eyes; the Cyclops with their one terrible eye in their forehead, &c., all indicating their connection with the power who, at the end of its career, becomes all eyes, or as one well describes it, "all intellect and no heart." It is also to be observed that, in this fully developed condition, it is again said of them very emphatically, "Whithersoever the Spirit was to go, they went." The peculiarly emphatic manner in which this statement is repeated points out that in some special way the work, power, and position of the Spirit will be, especially at the end of their career, aped and counterfeited; just as in Heb. x. 29, the last crowning act of apostasy is shown to be doing despite to the Spirit of Grace. We shall, in the next chapter, let facts explain that early symbolic prediction of this peculiar feature in the last apostasy.

Having seen what these wheels indicate, we have next to observe that the same mode of action obtained in them as in the living creatures: they went straight forward, on their four sides, without turning. No figure could better express the idea

of the unnatural. A wheel being made to turn, when one is seen moving along on its side, it is not answering the purpose designed; and that it moves at all in such a way, shows that there must be some power more than ordinary controlling its movements. There is also a curious inversion of ideas, in that a wheel, the most perfect emblem of instability, is yet made to present the idea of stability, in thus moving steadily along on its side without turning. So it can only represent something in its very nature subject to change, controlled and actuated by some power beyond itself, which gives it this unnatural steadiness and power of motion.

THE CRYSTAL FIRMAMENT.

After this special development, their progress seems to have been upwards, and as the prophet watched, a new symbol appeared—a firmament stretched over their heads, formed of the terrible crystal. One marked distinction between the seraphim and cherubim is that, in the former, the only motion made was downward; while that of the cherubim is all upwards; they only ceased their upward movement when checked by the crystal firmament. This is not without its significance. Selfishness, pride, and self-will are the fundamental evils of corrupt human nature, and continually urge men to elevate themselves over others. Yielded to, they increase in strength, step by step; man would climb until he stood above all others, alone as it were on the top of the ladder. Under present conditions this spirit can only be seen in a modified form or degree; though the world is startled occasionally by an extreme manifestation of it in the career of an Alexander or a Napoleon. In Satan these principles are fully developed. He is the KING of the children of pride, who beholdeth all high things (Job xli. 34). The position of life which the Messiah assumed struck at the very root of all this. He took the lowest place, and showed that humility, sympathy, and self-denial were the principles which would give peace and rest to the spirit of man. And so the seraph was seen to fly down to apply the coal to trembling Isaiah's lips, and relieve him from his grief and misery. But with the cherubim it was up, up, until they stood under the crystal firmament and could get no farther; which firmament, in so putting effectual restraint on the upward motion of the living creatures, must be a symbol of much significance. The word in Heb. signifies something spread out like a hemisphere, and is from a root signifying "to beat, to strike the earth with the feet;" "to spread out by beating, as a thin plate." This is evidently the symbolic representation of the restraint put upon the cherubim when they were appointed to their work of

watching the way to the tree of life. This will be more evident when the matter of which it was composed, crystal, is considered. In Chambers "Information for the People," there is the following:—

"There are two kinds of Electricity, between which, taking them individually, there does not appear the slightest difference, but when brought together, display so marked a contrariety, or mutually oppositive force, that they may be viewed as agents having opposite qualities, which completely neutralise one another by combination. It is remarkable also to find that the excitation of the one species of electricity is always accompanied by the presence of the other. Very striking examples of the phenomena of attraction and repulsion may be obtained through an apparatus called an electroscope. The larger the electric, the better the phenomena, and, if the experiments be made in a darkened chamber, flashes of bluish light will be seen to extend over the surface of the electric submitted to friction; sparks, accompanied by a sharp sound, will be seen to dart round it in various directions. It is essential for the success of such experiments or operations, that the object electrified be insulated, i.e., cast off from all communication with anything except the air and the electric which sustains it. Of the substances which form the best non-conductors, one of the best is GLASS or CRYSTAL."

Here, then, we come to see the marvellous significance of the crystal firmament. There is the amber on the head of the living creatures, and amber on the throne above them, each exercising its own power of attraction of drawing certain classes to itself. But between them there is the crystal firmament—perfect insulation. Luke xvi. 26 explains this figure fully. There we are told in plain terms of the great gulf fixed between the two classes, which effectually prevents the one passing to the other. Christ is now attracting sinners to Himself, drawing them with the bonds of a man, the cords of love. Satan in like manner is attracting by the cords of sin, the lust of the eye, the lusts of the flesh, and the pride of life. Between these two powers the gulf is already fixed; with mortals now in the body it will be fixed on entering the spirit-world, according to the side to which they have been drawn, by yielding themselves up as servants to obey.

"But there is another set of phenomena which manifest themselves when we join the (electrical) pump to a piece of glass or any non-conductor, and try to force the electricity through that. We succeed in driving some through; but the flow is no longer like that of water in an open pipe; it is as if the pipe were obstructed by a number of elastic partitions or diaphragms. The water cannot move without straining or bending these; and, if you allow it, these strained partitions will recover themselves and drive the water back again."

—Rev. W. H. Dallinger, F.R.S.

Here we have in this curious phenomenon a striking symbolism of the strait gate and the narrow way through which individual souls, in the present state of existence, may pass from one side to another of the spiritual forces of life and death, light and darkness. It seems from the remarkable coincidences between these appearances and electric batteries, and

from the mysterious relation known to exist between light and electricity, that we have in these two visions a symbolic representation of the forces of heaven and the batteries of hell. And, as it is only *now* that these marvellous discoveries and relationships are being made, there is at least presumptive proof that they in some special manner relate to the latter days, when the final form of evil called the *revelation of the wicked one*, will take place. If so, the vision, as fully developed, not only represents the terrible storm coming upon the earth, and the power by which it will be raised, but also makes known the consoling fact, that when the period of wonders and disasters does commence, the Almighty rides above the storm; and while He will come near in judgment, and be a swift witness against the sorcerers, &c., He will spare the waiting, watching ones "as a man spareth his own son" (Mal. iii.).

When the living creatures were taking up their position, their wings made a very great noise. The prophet says, "It was like the noise of great waters; as the voice of the Almighty, in their going," *i.e.*, while in motion. Then when they were brought to a stand still and had let down their wings, the sound became distinct and articulate, the voice of (their) speech became like the noise of an host. This description again clearly indicates that there was an aping of something; of what, we may see by comparing it with the revelation of the true Christ (Rev. i. 15). It also marks out different stages in what may be called the revelation of the "man of sin," who is to come in like a flood. Great waters not only make noise, but from their very nature spread wide. So the wings of the Assyrian are to fill the whole breadth of Emmanuel's land (Isaiah viii. 8), *i.e.*, the whole earth, and the majority be carried away with it. Waters are the symbol for people,* and the word which signifies water signifies also "seed," or progeny. A good illustration of this figure of the noise is given in Acts xix. 28-34: "The whole city filled with wrath, . . . all with one voice about the space of two hours cried out, Great is Diana of the Ephesians." The noise was also "as the voice of the Almighty." There is peculiar significance in this figure, the meaning of which will be better seen from the following passages:—Ezek. x. 5, "As the voice of the Almighty God when He speaketh," Ex. xix. 9, &c., "The voice of the Almighty," used of giving out law, uttering oracles, or prophecies; and, in this sense, is very frequently used by Ezekiel (see chapters xii. 25; xiii. 6-8). God also complains of this kind of speaking being imitated (Jer. xxiii. 21-38). So in this short statement, that the noise of their wings was as the voice of the

* According to Faber, Henry, and Scott, &c.; and in Rev. xvii. 15, the symbol of water is so explained.

Almighty, it is distinctly pointed out that there will be some widely developed system in which this prerogative of Jehovah to give out laws, and to make known or reveal what is to come, will be aped and counterfeited. And as He spake through His prophets, and finally by His Son (Heb. i. 2), so that there will be some attempt to act the rôle of God in this respect also is foreshadowed. The last sound he heard was that of a host. In passages of Scripture too numerous to cite, it is distinctly foreshown that at the end the combined forces of earth and hell will be gathered together against the Lord, and against His anointed. It is this terrible noise which Ezekiel was made to hear last of all, and when they "stood," *i.e.*, took up their final position. This figure, *STANDING UP*, always means in Scripture the commencement of energetic action. There had been a long time of preparation, a progress upward till the crystal firmament was reached, then they stood and let down their wings.

Wings have the symbolic meaning of protection, as well as of domination by means of forces or armies. In the former sense they are used by Jesus in His last public discourse to the Jews. They had rejected Him who had come to them *in His Father's name*. There would another come *in His own name*, as He had told them previously, whom they would receive (John v. 43), *i.e.*, the One of whom Nimrod or the Assyrian was the type. Earth's last dread monarch is often spoken of by the prophets under that name. In Isaiah x. we are shown what will be in the day of visitation, and in the desolation that shall come from far. The Assyrian is first to be sent against the hypocritical nation (which was done long ago when judgment began with the Jews). But further on, just before the Lord rises up to bring down the king of Assyria, he is rejoicing that by his own might and wisdom he had gathered all the earth, "and there was none that moved the wing, or opened the mouth or peeped." Neither the Jews nor the earth at large would be gathered under the true shelter of the wings of the Son of Man, but under the wings of the Assyrian; a figure to some extent now fulfilled. The nations of Christendom are not now sitting under the shadow of the Prince of Peace, but under the shadow of mighty armies, the position virtually held towards each other being little more than an armed truce.

We stated before that space would not permit us going into the symbol of the lamps, though one of much importance; but now, in connection with this one of the crystal firmament, we would notice that the phenomenon of lamps began to be developed in connection with modern Spiritualism somewhere about 1870-3; one spirit, calling himself John King, making the spirit-light or lamp prominent, as in all his appearances he is said to carry one with which he makes himself visible. At

a seance held on 21st May 1873 he appeared in daylight, "as solid and natural as any ordinary human being." Among others present were Lady Vere Cameron and the Rev. Sir William Dunbar, the latter shaking hands with the spirit, while the medium's hands were also shown to the company. At other meetings held in the house of Mr Campbell, 41 Wimpole Street, London, other appearances of this spirit with his light are thus described:—

"Mr Williams takes his seat in the chair, and the door at the opposite end of the cabinet is left open, the sitters forming a horse-shoe circle with the table in the centre, and the cabinet being between the two poles of the horse-shoe. After some little time spent in singing, a diffused light was seen in the cabinet, which became reduced to a small spark as it passed along the front of the cabinet. It became revived behind the left-hand end of the circle, close to that part of the cabinet inside of which the medium sat. This light, as it increased, revealed a human figure which held it in its hands. On the head of the figure was a turban, and on the arms and body flowing robes. This was the materialised spirit-form 'John King,' and might at once be recognised as resembling the portrait on the first page of this number of the *Medium*. Soon the light died out, and the spirit thus illuminated was next seen apparently about eight feet high in front of the cabinet. He caused his light to burn so brilliantly that the whole ceiling was illuminated, as well as his own figure. He gradually sank down till he was about the height of the table. The spirit holding the light was next seen to walk, as it were, into the middle of the table, the wood offering no obstacle to his progress. In this position he was within a very short distance of 'F. R. S.' The spirit exhibited his light by raising it up in his hands. The next time that the spirit became visible was standing in the door of the cabinet, holding the light by one edge, when it appeared like an oval mass of luminous matter, about six inches long by four broad, and about an inch in thickness, but rounded off at the edges. In a few minutes the spirit appeared floating over the table with his light. His outline was very distinct, but he gradually faded away before the eyes of the sitters, the light which he held in his hand being the last thing to disappear. His last effort to exhibit the mass of luminous matter was at the middle aperture of the cabinet. Such is an outline of what occurred at that seance. 'John King' took great pains to exhibit his light to 'F. R. S.,' and that gentleman conversed with the spirit in an agreeable manner.

"This spirit-light is a production altogether unknown to science, as has been stated by Mr Fitzgerald in communications to this paper. We have heard the question put to various men eminent in science whether they understood the nature of this light, and they frankly replied that they did not. It is supposed to be derived from the bodies of the sitters, but more particularly that of the medium, and of any other mediumistic person present. The spirit of 'John King' has repeatedly called a medium up to him as he stood with his light in his hand, and asked the person thus addressed to hold out the hand. He has made passes over it as if drawing some substance from it, which he appeared to add to the luminous mass in his hands, which at once increased its brilliancy. The clairvoyants also state that they see spirits engaged in assisting in the formation of this light, by collecting elements from persons present, and uniting this with a substance provided by themselves, the combination of which produces the luminous mass with which 'John King' is enabled to make himself visible to every person, and the objects generally in a moderately sized room. We have repeatedly seen this luminous substance in such positions as to indicate that it is *CRYSTALLINE*. When the edge is turned towards the spectator, it is not at all times rounded off, but appears like a piece of ice smoothly broken. When the flat surface is presented, it has the colour of the bright part of the moon on a clear night, but much more intense. The edge has a darker and glistening appearance, like the edge of a thick piece of plate glass, or the bulbous mass in the centre of a sheet of *BLOWN GLASS*."—*Medium and Daybreak* (of Aug. 8, 1873).

Only one remark we add to this, viz., that in Hebrew the word for "crystal" and "ice" is the same. Do not these extraordinary appearances indicate that the living creatures have in reality reached their position, and have begun to let down their wings? that the influx of the last terrible flood is begun?

It was when that point was reached in symbolic representation, and when Ezekiel, puzzled and bewildered, was gazing at them and their movements, that he heard a voice from above the firmament which made him look up. The position of Ezekiel at this point is as symbolic as any other part of the vision. As in the case of Abraham with the false sign, there was the attempt made to deceive with a false appearance of divinity; while as in the one case, so in the other, the voice of the Lord suddenly broke the spell. But by this voice Ezekiel was made to look up and see what was above the crystal firmament, and one glance at that, the true glory of the Lord, laid him on his face. He was not permitted, however, to lie long. The Spirit entered into him and "set him on his feet," an expression used in only one other place in the Bible, viz., Rev. xi. 11. Here in Ezekiel's case we are shown the commencement of the movement; there the end of it. He, a man little thought of—"the son of contempt"—was set on his feet, i.e., filled by the Spirit, and in the power of that Spirit witnessed for God, and what he said was not powerless words, but took speedy and awful effect. So it will be at some analogous time of spiritual Israel's history, when a class of some peculiarly down-trodden ones, will in like manner be suddenly energised by the Spirit and made to witness for God and testify of coming judgment, and whose words will be as certainly fulfilled as were Ezekiel's in the doom which overtook Jerusalem about seven years after he got his commission.

He was then made to *EAT THE ROLL*, which was written before and behind, and having done so, was then commissioned to carry a last message to his apostate countrymen; after which he was lifted up by the Spirit, and was made to hear the psalm that was being sung to the Lord in his place. All these things reveal truths of the utmost importance. As we have seen, the defection of the Jews commenced with neglect of the Word of God, especially the prophetic part of it. Well, the very first thing which he was required to do to fit him for his mission was to *eat the prophetic roll*, and then go and tell the people what it contained, viz., that the time of mercy for them as a nation was past, and that judgment was about to be poured out on all who did not repent and humble themselves, and so escape individually. This eating of the roll is therefore an action of great significance, in that it shows the vision to have reference to the time when men will be puzzled and perplexed with certain

phenomena which form the antitype to the symbolism of this vision; and when the voice of the Lord will be heard directing men to the law and to the testimony to find the true explanation of these things; instead of seeking unto these familiar spirits (the living to the dead), to seek the light where alone it is to be found, in the Word which reveals Him who is the world's Light and Life (Isa. viii. 19, 20; John viii. 12, &c). Another thing to be remarked is, that not until Ezekiel had eaten the roll was he prepared to see the rest of the vision. It was after he had done so, that the Spirit lifted him up to make him hear that terrible psalm which first roused his bitter hot anger, and then made him sit astonished for seven days; after which he was again shown the cherubim with their head fully developed, and full of eyes in every part, and all directed to that head now revealed and guiding their motions with its eye.

We shall now endeavour to look at the facts which history has unfolded as occurring down through the ages since the period when the same things were revealed regarding this great deceptive spiritual system, although then esoterically hidden up in these symbols, which has made this vision an enigma until the time came when current events would make it understood. After looking at these we shall be prepared, like Ezekiel, to understand the sequel of the vision—the dread import of certain things which are beginning to be seen and heard in the present day.

CHAPTER X.

VISION OF THE CHERUBIM CONTINUED.

BUT what connection has this vision of Ezekiel with magnetism and electricity? or on what specific ground can it be concluded that it refers specially to the last days? These are the points now to be ascertained and settled, so far as possible, in the light of facts presented on the roll of history, both sacred and profane. As previously stated, before electrical phenomena can be seen to perfection, it is necessary that the place in which they are carried on be darkened. This, on the physical plane, can be done by shutting out the light of the material sun, or whatever may be serving as its equivalent. On the psychical or spiritual plane the same thing is done by shutting out its sun, or whatever may be doing service for it. To the question "What forms the sun of man's spiritual nature?" there is the direct answer, "The Lord God is a sun;" only, however, be it observed, "to the righteous" (Ps. lxxxiv. 11). Thus are we led back to the fact that the light of that sun had been shut out from the spiritual side of man's existence when, by the successful seduction in Eden, the terrible cloud containing within itself all the elements of death and destruction came between God and the human race.

The profound darkness into which man was consequently plunged, soon made itself evident by a vain attempt to hide from God among the trees of the garden, so soon had they lost the knowledge of Him as a Spirit from which nothing could be hid. In such darkness they would have for ever remained, had not the gracious Being, against whom they had sinned, come to the rescue, and in the midst of the terrible gloom set up one ray of heavenly light, in the gracious declaration that a time would come when the whole of the evil now wrought would be undone by means of a supernatural deliverer. From that day to this, the "sure word of prophecy" has been as a light shining in a dark place, to which we do well to take heed until the day dawn and the day-star arise (2 Peter i. 19). Till then, that "sure word" (with all since added to that one solitary ray in Eden) serves for the sun, which the serpent, by coming between

God and man, covered over* and shut out from the spiritual side of man's existence.

Thus the world was first darkened, when the light of God was shut out by the covering cherub. And all the way down to the present, persistent efforts have been put forth in the same direction, viz., to turn men away from the Word of God, the light which mercy had set to shine in the dark place. It being only when the adversary succeeds by some wile or other so to do, that the darkness is deep enough to bring in his false light (John i. 9), and by it so ensnare men that they become not only victims, but also tools for the accomplishment of his purposes. He succeeded in getting Cain to reject the revelation of God's purpose, with its way of salvation through a Redeemer, and go over to the opposite side. The result of which was ultimately seen in the unholy intercourse which obtained among the antediluvians, the magic and all the other diabolic arts being, as we are informed, introduced by evil angels, and also being then, as now, carried on through the agency of these powerful and mysterious natural forces (see page 180). With Ham, Cush, Nimrod, and the Babel builders, the same tactics were pursued with similar results, as seen in Chapter VIII. The Jews, with their greater fulness of light, were next drawn into his snare—a fact distinctly pointed out as the cause of all their moral turpitude, and the consequent destruction which came upon them (Isa. ii. 6). In every instance of successful seduction from the true light an artificial one was created, by the aid of which an attempt was made to prove his lie to be true by opening up an unnatural intercourse with the spiritual world, and in the false glare showing, as it were by ocular demonstration, that man did not die when he left the body. That the Antediluvians knew this deadly secret, is proved by the name Tubal-Cain. That it began to be openly practised at Babel is also certain, it being definitely asserted by the voice of antiquity that it was for attempting to bring back or raise the dead that Nimrod was smitten. From that time the magical rites, and the various modes of intercourse with the spirit-world which then recommenced, were gradually consolidated into a regular system, which came, in one or other of its various forms, to be practised by all the nations of the earth except the Jews, so long as they kept faithful to God and were obedient to His word. But no sooner had Satan succeeded in getting them "to cast away the law of the Lord of hosts, and despise the Word of the Holy

* Which covering over is to remain until this new condition of things, this mystery of iniquity, should be wrought out to the bitter end, when all would be reversed, and the glory of the Lord again shine forth, and all flesh see it together (Isa. xxx. 7; xl. 5).

One of Israel" (Isa. v. 11-24), than we see their character undergoing a corresponding change—all the sins of the antediluvian world being repeated by them, as may be seen in the first five chapters of Isaiah; while we are expressly told (chap. ii., verse 6) that the Lord had forsaken His people because they were full of the east—i.e., of superstitions and sorceries brought from the east or Babylonia (*Gesenius*)—and were soothsayers,* like the Philistines.

Besides the mere statement that the Jews had forsaken the law of the Lord, and turned aside after VANITY, an historical picture is set before us illustrative of the fact. The kings of Judah, on coming to the throne, were each required to write for himself a copy of the law of the Lord; to keep it beside him, and read therein all the days of his life; so learn to fear the Lord and obey Him; be preserved in the right way; prolong his own days; and perpetuate the kingdom in the midst of Israel (Deut. xvii. 18-20). The neglect of this is first seen in the case of Josiah, the grandson of Manasseh. He had never even seen "the book of the law of the Lord," until it appears to have been accidentally found at the repairing of the temple. The effect of reading it soon became visible upon the youthful king, who, in distress of soul, rent his clothes, and humbled himself before the Lord for the sins of himself and his people, especially that of not keeping the Word of the Lord (2 Chron. xxxiv. 14-20). This was followed by a general reformation, and such careful attention to carrying out the letter of the law as had not obtained since the days of Samuel (2 Chron. xxxv. 18); all culminating in the memorable Passover in the eighteenth year of his reign (thirty years from which the vision of the cherubim dates). About eighteen years further on, another scene took place. In the reign of his son Jehoiakim, all the good accomplished by his father had been undone, and the Word of the Lord set aside most persistently, notwithstanding a direct message from God at the commencement of his reign, warning him as to the consequences of such a course, and promising a continuation of mercy, if only he and his people would turn from their evil ways, hearken to the Lord, and walk in His law (Jer. xxvi. 1-12). The only answer to this appeal was an attempt to take the life of Jeremiah, the messenger, who, though he escaped death, was, it seems, shut up in prison; for in the fourth year of the king he was commanded to take a roll, and write in it all the words which the Lord had spoken,

* A soothsayer.—"One who invokes the manes or spirits of the dead by the power of incantations or magical songs, in order to give answers to future or doubtful things (1 Sam. xxviii. 7; Deut. xviii. 11; Isaiah viii. 19). Specially, it denotes a python or a soothsaying demon, of which these men were believed to be possessed (Lev. xx. 27). In Isaiah xxxix. 4, it also has the sense of the dead person himself raised up." "Thy speech shall be as a dead man arising from the earth."—*GESenius*.

from the days of Josiah unto that time. This was to be read by Baruch in the ears of the people. The princes of Judah hearing of it, sent for him to read the roll to them. It seemed to produce a salutary effect, for they laid the matter before the king, who ordered it to be brought that he might hear it also. But when only three or four leaves had been read, he took it from the scribe's hand, cut it in pieces with his penknife, and threw it into the fire (Jer. xxxvi.). By so rejecting the Lord and His word, this wicked king showed himself fully ripe for the ruin, an account of which Jeremiah was then commissioned to add to another roll which he was to write similar to the first. The personal doom of the king is found in verses 30-32; and Josephus tells us how it was fulfilled to the very letter. But before it was executed, he saw the fierce judgments from the Lord beginning to fall upon the land and the people. It seems as if the best of them had been taken away by Nebuchadnezzar soon after this episode, for among these captives were Daniel and his three companions, who delighted in the law of the Lord, and made it (with also this very roll of Jeremiah) their constant study.*

From Josiah's time the services of the Temple had been continued, notwithstanding the multitude of abominations carried on throughout the land. But as at this time Nebuchadnezzar took Jerusalem, and carried off the vessels of the Temple (2 Chron. xxxvi. 7), they were suspended. Then the complete defilement of the house of the Lord took place. The land having been utterly darkened by the rejection of the Word of the Lord, there was nothing to hinder the enemy carrying out his full design. So the idolatrous system of Babel was brought in and set up in the house of the Lord (consequently there in figure we see Satan set in the place of God). It was this terrible profanation, this consummation of the nation's iniquity, that Ezekiel (chap. viii.) was expressly brought by the Spirit to see.† Its destruction was therefore inevitable (Heb. x. 28). As in all things we ever find the Lord acting in strict accordance with the laws which he had instituted, so in this case of the destruction of Jerusalem. There was no longer any hiding of their

* In a very interesting article in the *Christian*, the almost certainty of Daniel's being the writer of the 119th Psalm is shown. If so, we see how he delighted in the law of the Lord, with the blessed results of so doing.

† This was after he had been shown in vision what could not be made visible otherwise, viz., the spiritual powers by whose operations such a state of matters was induced. But the vision was "for many days," and represented a wider defilement than that of the literal temple and land of Judah. This is manifest by the symbolism spreading ultimately from the crystal firmament (the living between the living creatures and God) down to earth, on which the wheels stood, and in which their spirit was. Thus the whole space between the throne of God and the earth (i.e., the aerial heavens) was seen as best to be quite filled. This is then simply the representation of the principalities, powers, rulers of the darkness of the world, wicked spirits in the air, of which St Paul speaks (Eph. vi. 12), and through which every true believer has to fight his way, one of the chief weapons being the Word of God. In this vision we have their whole history from Eden down to the time of the full revelation of their head. If we are near that time, it is therefore with the latter part of the symbolism that we are most concerned.

sin—the worship of Satan—the covering cherub, in all the varieties of Babel idolatry* being openly carried on in the Temple. It was therefore not merely a national defection, but one so complete and entire that it could be carried no further. There was no place clean (Isaiah xxviii. 8). So they lay open to and were ripe for the judgments pronounced on those who departed after other gods, of which they had been fully warned (Deut. xiii.). One hundred and fifty years before, provision had been made for this crisis, by the Lord calling out a new people on different principles. This new movement commenced on the upper or spiritual plane, that above the crystal firmament, and was symbolised as a spiritual work effected by the joint action of God's two witnesses. None other knew God as they did; none other, therefore, could bear their testimony but themselves. But there was a lower plane, on which men inspired and prepared by the spirit of these invisible witnesses, could bear witness for God as to the rectitude of His dealing, His long-suffering towards a rebellious people, and faithfulness to those who had been obedient. And now that the time had come when mercy and long-suffering could no longer be righteously exercised, the law of witness is strictly adhered to. Before punishment could be inflicted, according to the law of Moses, two witnesses at least were required to bear testimony as to the guilt of the parties accused. When the crime was proved, these two had to commence the punishment by throwing the first stone. Here, then, we get the reason why Ezekiel (chap. viii.) was brought from such a distance to see with his eyes what was being done in the house of the Lord; Jeremiah, of course, living in the city, could see it any day. This likewise explains what Ezekiel meant (xlii. 3), when he speaks about coming to destroy the city; also the meaning of Jeremiah i. 10.

Now indeed was come a momentous epoch in the nation's history, hence also the fitting time to show, to two human witnesses, not only the literal abominations which accompanied the literal setting up of "the image of jealousy," and which was the procuring cause of the approaching destruction, but also in symbolic vision, the whole course of the movement, with the climax to which it led—the DESOLATION, or in the words of the linen-clothed man on the river, "THE ABOMINATION THAT ASTONISHETH, SET UP" (Dan. xii. 7-11, margin).

* It is particularly to be noticed that Ezekiel was shown, deep down in a hole of the earth, seventy of the ancients of Israel engaged in a peculiar kind of worship in the dark. This was the mode in which spirit intercourse was carried on with the early idolaters through the magic rites and incantations. It was only the chief of the people who were so engaged, as the spirit intercourse was at that time confined to the priesthood and rulers. The modern Spiritualists are very anxious to show that what is now open to every one is the very same thing that was practised then, and that they were thus in possession of the noble secrets of magnetism and electricity, and that by these their intercourse was carried on as it is now. Only, as they complain, the priests kept a monopoly of these secrets to serve their own purposes.

Twice already Satan had aimed at complete domination of the world on his own principles; and while in each instance the initiation of his plan met with such decisive and sudden overthrow as served to foreshadow its ultimate end, he was then permitted to begin a course of progressive operation during and by means of which men were to be tested as to whether the living God with His gracious plan of salvation through a Redeemer, with its spiritual requirements, self-abnegations, and promise of a future and enduring kingdom, would be the God of their choice; or whether the opposite power, which offered present gratification and present dominion, was to be their chosen Lord. Here, therefore, at the commencement of this new period of testing for man, God gives in advance a revelation in hieroglyph of its special characteristics, of the manner in which the mystery of iniquity would develop itself. Which revelation, besides doing useful work all along the age then commencing, would serve a very specific purpose at its close, viz., that of identifying the real nature of this seductive power when fully developed—*i.e.*, at the time when all that the symbolism foreshadowed would in actual fact be revealed.

As with the Jews at that time, so it has been all down the ages: the leader of the powers of darkness could only prevail and get man fully into the snare by turning him away from the true light. It was so when Jesus was on the earth. The unclean spirits were in very close connection with man; multitudes were possessed by them. The Redeemer began His public work by a personal encounter with their chief. And when He sent out the twelve, "He gave them power over unclean spirits, and they cast out many devils" (Mark vi. 7-13); while the seventy returned to him rejoicing "that even the devils were subject to them through His name" (Luke x. 17). Now here a curious fact occurs. Jewish books were full of those things—occult science, modes of intercourse with the spirit world, &c.; and it was in reading and studying them that Dr Dee (A.D. 1582) got the idea of it being possible to converse with angels. At which point a new epoch of darkening commenced, forming the link connecting the time of the end with Babel. Another darkening, however, had previously taken place, when, in the early centuries of the Christian era, the word of God was withdrawn from the people by the cunning policy of the Church of Rome; and who, afterwards, to use the words of a modern spiritualist (the Countess of Caithness), "wisely kept the mystic volume under lock and key." Wisely, indeed, for the purposes of the god of this world, as in the darkness thus induced he could work out his fell purposes unchecked in the gloom of these "dark ages." Then the mighty movement took place by which the word of God was set open,

and once more the world became enlightened by the light of life. By 1530 A.D. the Reformation was an established fact in several countries. In 1582 Dr Dee had his first revelation of the angels, so soon did Satan commence operations for again darkening the world by withdrawing it afresh from the word of God.

Thrice in the vision of Ezekiel is the subject of time introduced—in the seven days in which he sat astonished; and in the 390 and 40 days, during which, lying on his side, he was to bear, in a typical sense, the sins of Israel and Judah. As the subject of prophetic time will be dealt with in a future chapter, and the foundation examined on which the year-day theory of computing it rests, we merely show here one result of the application of the principle. Multiplying the 390 days by 7, the sum is 2730, exactly the number of years which transpired from the introduction of the worship of the golden calf by Jeroboam to the year 1755 (a date which marks a new stage reached in the progress of the mystery of iniquity), about which time Father Hell, and soon after Mesmer, began their discoveries in regard to animal magnetism, &c.* But this period is far too important to pass with such cursory notice, as in the facts transpiring in it we find an important part of the historical fulfilment of the vision and the preparation for the exhaustive one.

That demonology and all the other abominations of idolatry received a complete check in the early centuries of the Christian era, has been shown (page 178); but they never were rooted out; and even so early as the second century a general reconciliation or coalition of all sects, philosophical or religious, was attempted by Ammonius Saccas; who, in his celebrated school of Alexandria, taught a doctrine which he looked upon as proper to UNITE them all, Christians not excepted, in the most perfect HARMONY. Many Christian teachers fell into the snare, and substituted, in the place of the pure and sublime simplicity of the Gospel, an unseemly mixture of Platonism and Christianity. In this way monstrous evils and errors crept into the primitive church. And thus the cloud began to overspread the Christian sky, which was at first "fair as the sun." As the darkness deepened, the developments began. Tertullian, one of the Christian Fathers, who lived in the second century, and who was a convert from paganism, states in his "Apology," when writing about miracles, that they had been imitated by persons, "who, by forming a chain with their hands, obtained, by means

* Popularly named Mesmerism, and which spiritualists tell us was "the immediate predecessor of mediumship, and paved the way and prepared the public mind for the recognition of spiritual phenomena;" and curiously enough the earthquake era began that very year with the great one in which Lisbon fell, and by which the world was shaken. (See chapter on Earthquakes.)

of divining tables and chairs, miraculous manifestations." While again, one writing recently on the subject of magnetism, &c., says:—

"When we come to later years, the dawn of Christianity, we find the same sciences cropping up in the archives of churches, and they become intimately blended with the belief in Christianity. Mialle, the historian, says: 'In this matter succeeded the temples of the ancients, to which were consigned the traditions and processes of magnetism; there was the same custom of passing the nights in them, the same dreams, the same visions, the same cures.'"

How paganism, with all its abominations, was gradually introduced into the Church space forbids saying more about. But it will serve our present purpose to mention that Mackay, in his "Popular Delusions," gives a list of names in the Church (including at least one Pope) whose lives were devoted to occult arts, to a vain search after the philosopher's stone; the water of life, by which life might be lengthened out to that of Adam's; magic and other abominations by which they professed to have the control of the spirits of the air, of the demons of the earth, raise any of the illustrious dead that might be wanted; while one special favourite of the Virgin Mary professed to have such hold of the secret of life, as to animate a brazen statue which he and a colleague had prepared, and to endow it with speech. This was about A.D. 1250. When the darkness had become profound enough for a new manifestation,* Dr Dee, one of the most learned men of his day, having studied the Talmudic mysteries until he had become impressed with the idea that he might hold converse with angels and spirits, actually supposed that such communication was opened up by the angel Uriel appearing to him in a dazzling blaze of light, and who showed him the means by which beings of another sphere would appear to him when he wished, and unveil to him all the secrets of futurity. "These prophecies were NOT GIVEN VOCALLY by the angels, but in types and figures, or by apparition the circular way;" some of these angelic prophecies being now among the Harleian MSS in the British Museum. Dr Dee died 1608, and almost immediately after, a fraternity arose in Germany. Hitherto it had only been single individuals that had carried on the enemy's work; now a multitude gathered round these new regenerators of the human race. Their pretensions were most extravagant.

* That might be the antitypical period, when in the progress upwards of the living creatures the sound of their wings was as the voice of great waters, a loud, commanding, but very confused sound; people lived under the power of it without understanding what was meant. Then, when the darkness had become profound enough, a new manifestation took place. By the long-continued confusion of sound, people would be prepared for a change to something more distinct; while through the darkness and confusion which had so long prevailed, they would not be very well prepared to criticise the nature of the new sounds, and so would receive them with credulity.

"They were destined to accomplish the general peace and regeneration of man before the end of the world arrived. They possessed a volume in which they could read all that ever was or ever would be written until the end of time, and so had as much KNOWLEDGE as though they had lived from the beginning of the world, and been always acquiring it. They could force to, and retain in, their service the most powerful spirits and demons. By means of a THICK CLOUD, with which God had covered them, they could shelter themselves from enemies, and render themselves invisible to all eyes.

"In Paris and throughout France they raised a great stir. And, when charged with witchcraft and communion with the devil, they denied that there were any such beings as men had believed in for so many ages. On the contrary, they were surrounded with myriads of beautiful and beneficent beings, all anxious to do them service, and desired nothing so much as that men would purge themselves from all uncleanness, and thus be enabled to see and converse with them. . . . John Heydon, an English Rosicrucian, said, in writing of the history and tenets of his sect, 'that Moses, Elias, and Ezekiel were the most ancient masters of its philosophy, and that its members in England and the rest of Europe were the eyes and ears of the great king of the universe, seeing and hearing all things, seraphically illuminated, companions of the holy company of unbodied souls and immortal angels, turning themselves, Proteus-like, into any shape, and having the power to work miracles . . . while the good geni were the benign eyes of God running to and fro in the world, and with love and pity beholding the innocent endeavours of harmless and single-hearted men, ever ready to do them good and help them.'—Mackay's *Popular Delusions*.

Thus the last phase of the Babel doctrine was insidiously introduced, and the meaning of the symbol of the eyes as only appearing first on the rims or outside of the rings begins to be unfolded. In the 17th century, Jacob Böhm, a German, brought out a new phase of it in a strange heterogeneous doctrine of mingled alchemy and religion in his first work entitled "Aurora, or the Rising of the Sun," in which he set forth that the divine grace operated by the same rules, and followed the same methods that the divine providence did in the natural world, and that the minds of men were purged from their vices and corruptions in the very same manner that metals were purified from their dross, viz., by fire. He gathered round him a number of disciples. One of them was burned alive at Moscow in 1684 on a charge of sorcery, and many more of them were tortured and imprisoned by the Church of Rome. The works of Böhm were, however, translated into English, and are now along with others bearing a superabundant crop of deadly results. Foretelling the future, "speaking as God," had from the time of Dr Dee run on side by side with the grosser forms of the diabolical and the supernatural. But while necromancy and sorcery did not become popular, astrology was encouraged in all the courts and governments of Europe. In England, from the time of Elizabeth down to the time of William and Mary, it was in high repute. Then, while Lilly, Nostradamus, and a host of others, were speaking "as the voice of God" (uttering prophecies and foretelling the future), all at once a new form of power seems to have been discovered, first in the shape of mineral and afterwards of animal magnetism. Learned men in different

parts of Europe began to direct their attention to the study of the magnet.

"Everything," wrote a Spaniard, "is under the influence of magnetism. It is only a modification of the general principle which establishes HARMONY or foments division among men. It is the same agent which gives rise to sympathy, antipathy, and the passions."

Early in the 18th century a very singular thing began to take place in the many cures wrought at the tomb of the Jansenist priest, St Paris.

"Very extraordinary scenes took place among the excited crowds, which, in consequence of these cures, gathered round it. While one company would be going off, one after another into fits, another, in the apparent possession of all their faculties, would voluntarily expose themselves to sufferings which, on ordinary occasions, would be sufficient to deprive them of life. Some took an insane delight in being beaten and trampled upon.* One lady, while being beaten by a strong man with a bar of iron, kept urging him to strike harder and harder still! Cardé de Montgeron tells of another to whom he gave sixty blows with a sledge-hammer. For the sake of experiment, he afterwards used the same weapon, and with the same degree of strength, the result being that he battered a hole in a stone wall at the twenty-fifth stroke, while the woman, after the sixtieth, only called for more, it being so pleasant, and doing her so much good. Another laid herself down on a red-hot brazier without flinching, and so on, with many others; all this fanatical frenzy being produced by magnetism."—See Mackay's *Popular Delusions*.

For a period of sixty or seventy years after, magnetism was almost wholly confined to Germany, about 1772, Father Hell, a Jesuit priest, and professor of astronomy at Vienna, rendered himself famous by his magnetic cures. In 1774 he communicated his system to Anthony Mesmer, who soon after constructed a new theory of his own, and became the founder of ANIMAL MAGNETISM, or what is popularly known as mesmerism. Soon after, he went to Paris, where mesmerism then became the rage; high, low, rich, and poor, all hastened to convince themselves of the power of Mesmer. After some time opposition arose, and he left Paris, and was followed by a number of gentlemen, who paid him a large sum for his secret. And by them "SOCIETIES OF HARMONY," for the trying of experiments and curing diseases by magnetism, were established in all the principal towns in France; which societies soon became a scandal to morality, the magnetisers being notorious libertines. After Mesmer died, the seeds he had sown sprang up not only in France, but in Germany and in England. One of his followers began to lecture in Bristol. His success was extraordinary. People of rank and fortune hastened from London to put themselves under his tuition.

"One of Mesmer's French pupils, the Marquis de Puységur, magnetised his tenants and all the country round for the cure of disease. While thus em-

* *Dictionnaire des Sciences Médicales*—Article "Convulsionnaires," par Montegre.

ployed he made a discovery. Having thrown his gardener into a magnetic sleep, it occurred to Puységur to put a question to him; and, contrary to the man's usual wont, it was answered with clearness and precision. He continued his experiments until he found that in this state of magnetic ecstasism the soul of the sleeper was enlarged, and brought into such intimate communion with him, that without speaking or making any sign, he could convey his will to the patient; could, in fact, converse with him soul to soul without the employment of any physical operation whatever. Speaking afterwards to his brother of the crowds that came, and his regret at not being able to touch them all, he adds: "But my magnetised man—my intelligence—sets me at ease. He teaches me what I should do. According to him, it is not necessary that I should touch every one; a look, a gesture, even a wish, is sufficient. And it is one of the most ignorant peasants of the country that teaches me this! When he is in a crisis I know of nothing more profound, more clear-sighted (clairvoyant), than he is. . . . It is from this simple rustic, twenty-three years of age, that I derive INSTRUCTION and KNOWLEDGE. When in the magnetic state, he is no longer a peasant who can hardly utter a single sentence; he is a being to describe whom I cannot find a name. I need not speak. I have only to think before him, when he instantly understands and answers me."—Mackay's *Popular Delusions*.

While Dr Mainaëduc lectured in England, and M. de Puységur experimented in France, Chevalier de Barbarin began a new school in Sweden and Germany. His *modus operandi* differed from the others, in that he threw his patients into a magnetic sleep by the mere effort of his will, instead of using a wand like the others. This new school increased rapidly, and were called *spiritualists*; the other, *experimentalists*. Mesmer and his pupils taught that all the effects of animal magnetism were produced by a magnetic fluid dispersed through nature, while Barbarin said they were produced by one human soul acting upon another. The state of a person so magnetised is thus described:—

"In such a man animal instinct ascends to the highest degree admissible in the world. The CLAIRVOYANT is then a PURE ANIMAL without any admixture of matter. His observations are those of a SPIRIT. His eye penetrates all the secrets of nature. When his attention is fixed on any of the objects of this world, in spirit he sees them acting; he penetrates into the causes and consequences of these actions; he becomes a physician, a prophet, a divine."*

The Revolution† soon checked the progress of mesmerism in France; while in the rest of Europe, in the roar of Napoleon's cannon, and in the rise and fall of kingdoms, men had sterner matters to occupy their attention. But no sooner was quietness restored, than the subject was again brought to the front by M. Deleuze publishing his "*Histoire Critique du Magnétisme Animal*." In this treatise it is asserted that

"There is a fluid continually escaping from the human body and forming an

* *Foreign Review*, "Continental Miscellany," vol. v., p. 113.

† Not a little remarkable is it to find the introduction of these mysterious forces followed by the Revolution, and by the rise of Napoleon, who is considered by many expositors to have acted over in type the rôle of the personal Antichrist, and to have given the world a prelibation, as it were, of the cup of woe which the nations will have to drink when the one whom he typified is revealed.

atmosphere around it; having no determined current, it is yet capable of being directed by the will, and so directed, goes on in a current with a force corresponding to the energy we possess. Its motion is similar to that of rays from a burning body. It possesses different qualities in different persons; it is capable of a high degree of concentration. . . . Some persons when sufficiently charged with this fluid fall into a state of somnambulism or magnetic ecstasy, and in such state see the fluid encircling the magnetiser like a halo of light, issuing in luminous streams from mouth, nose, head and hands. . . . The person acquires a prodigious extension of all his faculties; has prophetic visions which are generally true; expresses himself with astonishing eloquence, &c."

This treatise caused a great stir in France. Commissions were appointed to inquire into it. In England it was the same, the result being that in both countries, about 1837-8, mesmerism was declared to be a delusion. In Germany it was different. There it found shelter and further development. The strange mixture of alchemy and religion by Böhmen, &c., had paved the way for the still more extravagant mixture of religion and magnetism, in which, as this treatise declared, was to be found "the key of ALL KNOWLEDGE."

"It opens the door to those forbidden regions where all the wonders of God's works are made clear to the mind of man. The magnetic patient is possessed of all gifts—can converse with myriads of spirits, even with God Himself—he transported with the rapidity of the lightning's flash to the moon and stars, see their inhabitants, and hold converse with them on the wonders and beauties of their separate spheres, and the power and goodness of the God who made them. Time and space are to them as if annihilated—nothing is hid from them—past, present, or future. They divine the laws by which the universe is upheld, and snatch the secrets of the Creator from the darkness in which to all other men it is enveloped."

In 1817 Richter published his "Considerations on Animal Magnetism," "in which," the author states, "is to be found the solution of the enigmas of human existence, particularly the enigmas of Christianity, on the mystic and obscure parts of which it throws a light which permits us to gaze clearly on the secrets of the mystery." Kerner next published the history of Madame Hauffe, the seer or prophetess of Prevorst. To her magnetiser she said—

"I often see spirits with whom I do not come in contact. Others come to me and I speak to them, and they often spend months in my company. I hear and see other things at the same time, but I cannot turn my eyes from the spirits; they are in magnetic rapport with me. They look like clouds, thin but not transparent, though at first they seem so. Still I never saw one which cast a shadow. Their form is similar to that which they possessed when alive, but colourless or grey. They wear clothing, and it appears as if made of clouds, also colourless or grey. The brighter and better spirits wear long garments, which hang in graceful folds, with belts around their waists. The expression of their features is sad and solemn. Their eyes are bright like fire; but none of them that I ever saw had hair upon their heads. They make noises when they wish to excite the attention of such as have not the gift of seeing them. These noises consist of sounds in the air, sometimes sudden and sharp, causing a shock. Sometimes the sounds are plaintive and musical; at other times they resemble the rustling of silk, the falling of sand, or the rolling of a ball. The better spirits are brighter than the bad ones, and their voice is not

so strong. Many, particularly the dark, sad spirits, when I uttered words of religious consolation, sucked them in as it were; and I saw them become brighter and quite glorious in consequence; but I became weaker. Most of the spirits who come to me are of the lowest regions of the spiritual world, which are situated just above our atmosphere. They were in their life grovelling or low-minded people, or such as did not die in the faith of Jesus, or else such as in expiring clung to some earthly thought or affection, which now presses upon them, and prevents them from soaring up to heaven. I pray ardently with them, and so lead them, by degrees to the great Saviour of the world. It costs an infinity of trouble before such a soul turns again to the Lord."

Here was Satan's first bait to inveigle his victims into the toils of his last delusion. But it did not take largely; saving souls was too serious a thing to become popular in a pleasure-loving world. In 1840 the whole subject was supposed to have collapsed. It was not so. There was, however, a change of tactics. Just as the true Lord had to prepare and educate the Jews for the revelations which He gave of Himself to them, and through them to the world, so had Satan been all this time carefully preparing his votaries for the revelation of himself shortly to be given to men. Carrying the Gospel to lost souls in hades was only suited for such preparatory stage of his operations, and for people in a particular mental condition, just such as was prevailing in the land which was the birthplace of the Reformation. The next development took place in the new world, and in a form divested of all the religious element, and calculated only to excite and amuse. And with what wisdom this latter-day snare was laid, may be seen by the avidity with which the people rushed into it. Laughed out of England, its special work accomplished in Germany, Sweden, &c., under a new phase it lifted itself up in America; from which point dates a new development of the vision. Hitherto all the wonders had been wrought and prophecies delivered by such as professed to derive their power from God, and to have come into the knowledge of His secret things, and which they made known; so in a sense their voice was "as the voice of the Almighty." But in 1847 another sound began to be heard, a more distinct and articulate one—"the voice of speech."

The following letter, dated New York, 1847, and written by Parke Godwin, shows the initial sound of this new movement:—

"The proof sheets of a curious work have just been placed in my hands. The name of the book is 'THE PRINCIPLES OF NATURE—HER DIVINE REVELATIONS—A VOICE TO MANKIND.' The author, Andrew Jackson Davis, a young man, now about twenty years of age, was born, I believe, and has spent the greater part of his life, in Poughkeepsie, a town of this State, situate on the Hudson River. It is evident that he never received any but the most elementary education. His employer testifies that he was a lad trustworthy in all respects, but quite ignorant, and utterly incapable of any intricate and comprehensive scheme of fraud. A few years ago, Davis discovered that he was extremely susceptible to the Magnetic passes, and that his case exhibited many of those curious phenomena which are called states of clairvoyance. He was induced to come to this city, in order that he might examine and prescribe for the maladies of the

diseased. But it was found that his clairvoyant power took a higher range, and that in his ecstasies he was in the habit of delivering the most clear and consistent discourses on a great many subjects of human interest. He finally declared that he was allowed to communicate important information to the world, and arrangements were accordingly made for writing down what he should deliver. A certain number of respectable persons were chosen as witnesses of the lectures, and a scribe to write them down, although the audiences were by no means confined to these, the names of several hundred persons being attached to the original MS. notes, as vouchers for their fidelity. . . . Thus much for the history of the case—the book itself is divided into three parts, all very consistent and quite profound.

"The first is called the 'PRINCIPLES OF NATURE,' and enunciates, in general terms, the laws which control the development of natural things. It appears to be a fundamental object with the lecturer to show that outward observation is not the only source of knowledge, but that the mind has interior sources which are still more valid and authentic. The external senses, he says, are conversant only with the world of appearances and effects; while the internal senses penetrate to the inward causes and reality of things: the visible world, therefore, is not the real world; and philosophers who confine their attention to the mere effects of nature, without ascending to their causes, get but an imperfect view of Truth. They are busied about the shell or husk when they ought to enter at once into the kernel and centre. It is for this reason that they have fallen into so many errors and contradictions. He then unfolds a true method of philosophising, which any reader will confess is ingenious and profound, whether it come from the clairvoyant power or from natural reason. It rests upon the general principle that every object or element in nature, proceeding from a great First Cause, is gradually unfolded from a single germ into a series of progressive developments, each one distinct in itself, yet analogous to all others; so that there is a perfect unity of system throughout the whole of nature: thus, the tree grows up from the seed, according to definite laws of growth, and after evolving itself into branches, leaves, flowers, &c., completes the circle of its existence by producing seed. The same is true of man, as we know; but Mr Davis declares that this is an universal law, and is as applicable to the creation of a world or a system of worlds as it is to the development of a plant. By learning the laws of growth in any natural object, therefore—even the minutest—we have a key to the history of all other objects—even the greatest.

"In the second part of his work, Mr Davis illustrates these general principles by a multitude of the most elaborate examples, drawn from the sciences of cosmology, ethnology, trigonometry, teleology, geology, theology, and some half-dozen morealogies of the abstrusest sort. Indeed, this part of his work reads like a regular treatise upon these various subjects, written by one who speaks with authority. It describes the origin of our solar system; the formation of the original earth; the gradual deposition of the geological strata; the successive development of the mineral, vegetable, and animal kingdoms; the advent of man; his primitive condition in Eden; the progress of his race; its distribution over the face of the earth; the mythologies of the different peoples; their moral and social characteristics; the sources of the Bible and other sacred writings; the nature of prophets and prophecy; the birth, life, and character of Jesus; the doctrines of his religion; death, and the future life; with particular details of the occupations, joys, and societies of the seven heavenly spheres, through which man passes in his heavenly progress towards the great spiritual sun of the universe. You will thus perceive that the scope of this part is immense; yet the whole is treated with great seriousness and occasional profundity. The most superficial portions, as it seems to me, are those which relate to the Bible and man's religious history, and will give great offence to the whole circle of orthodox Christians.

The third part of the book relates to the application of these discoveries and revelations; and here the author assumes most positively and energetically the ground that the whole object of his previous inquiries was to conduct him to the great law of ASSOCIATION, or the pervading law of the universe, which must be applied in the reorganisation of human society. He avers that he has

been especially prepared and commissioned to announce this truth, and that the great burden and mission of this Age of Humanity is to introduce principles of universal unity with the industrial and civil relations of all men. All past history has but tended to this consummation, which will be the beginning of the millennial day, of the advent of the New Heavens and the New Earth. The author traces all the miseries and diseases that have afflicted mankind to the disunity and isolation which prevails in human society, and declares it to have been the single object of Jesus Christ to restore mankind to perfect social unity, for which the fulness of time has now come. He gives instructions for the formation of rudimentary unions, and then bursts into an ecstatic description of the peace, prosperity, goodwill, and happiness which will suffice the whole world when true co-operation shall have been established among all the classes of society. It is to him only a vision of superabounding glory. . . . —*People's Journal, London.*

This book of Davis' is the link, or marks the transition point, between the period when the development of evil sounded as the voice of God, and that in which it became "the voice of their speech." In this new system the God of the Bible was set aside, and another being called NATURE set in His place. Sin, as the transgression of law, was declared to be an impossibility, in that as NATURE was the only God, and examination of NATURE the only Bible, and as every desire which man felt was purely natural, so there was no transgression of law. Man, therefore, was not accountable for the original or present imperfection. For these sprang necessarily from his uncultivated social and moral situation, and it was only by the aid of such imperfections that man could properly know and appreciate purity and perfection. * Mighty as was the stir and commotion made by this new sound, it was only preparatory to another. The doctrine of devils had indeed begun to be enunciated through man, but their full purpose was to speak for themselves when the way had been sufficiently prepared for their doing so. That time having come, their first apostle Davis was thus apprised of it:—

"Williamsburgh, March 31st, 1848.

"About daylight this morning a warm breathing passed over my face, suddenly waking me from a profound slumber; and I heard a voice, tender and yet peculiarly strong, say: 'Brother, the good work has begun; behold, a living demonstration is born!' The breathing and the voice ceased immediately, and I was left wondering what could be the meaning of such a message. Afterwards I learnt that at this time spirit-communication was established at Hydeville, New York."

And what was this new-born good work and living demonstration given to men? Perhaps the best answer to this question will be to give some extracts from the same article from which the above was taken—a Christmas sermon by Rev. C. Ware, once a Methodist minister and servant of Jesus Christ, now the head of a congregation of Spiritualists in Plymouth:—

* These sentiments are found in pages 576 and 592.

"When once the circumstances attending the birth of Jesus of Nazareth shall be divested of those superstitious and unnatural conceptions which have been formed respecting them . . . they will be found remarkably suggestive and illustrative of SPIRITUALISM, i.e., spirit-interposition and influence in the experiences of mortals, and the affairs of earth. A perfect galaxy of spiritual manifestations surround that celebrated BIRTH—spirit-forms, voices, lights, abnormal effects, upon human faculties and material objects; it was as if upon the inhabitants of the spirit-world it devolved to attend the steps of the Spiritual King; and upon the earth-plane, and in the sight of men, to assume, as his ministers, the administration of the Kingdom of Heaven, the Spiritual Kingdom, which he came to establish upon the earth. The first manifestation took place in Jerusalem. A priest named Zacharias was officiating in the temple, when a startling interruption took place in the usual routine of religious worship by the appearance of a glorified spirit. Mark the significance of this manifestation; the leader of the Spiritual Hierarchy, Gabriel—the Angel of the New Dispensation—appears to the Great High Priest,* the highest ecclesiastical authority in that metropolis of religious life. A conversation took place between these two leaders, and as a test of the absence of all hallucination on the part of Zacharias, he was rendered speechless, until the fulfilment of the angelic prediction.

"Six months after this, the same exalted being appears to the wife of a carpenter at Nazareth, and announces to her wondering and incredulous ears, the coming birth of the King. Mary is forthwith impressed to visit her cousin. Then these two highly impracticable and mediumistic persons, in an ecstasy of poetic rapture, give vent to their excited feelings in loud expressions of praise to God. The Spiritualists of to-day would instinctively perceive, that around these two lowly females in that humble village home, were gathered an innumerable company of the heavenly host, taking up the strains of their song, and enclosing, then throughout the infinite spheres.

"How forcibly all this reminds us of another humble dwelling in the Far West; in the centre of western civilisation and religious life, 1848 years after the events aforementioned; where two pious, honest females, Mrs Fox and Mrs Redfield, are in converse with an invisible intelligence, whose mysterious and persistent rappings had disturbed the quiet monotony of their daily life. What an awakening of the world was there again heralded! Can anyone fail to appreciate the parallel? Look at these two pictures, Elizabeth and Mary at Nazareth; Mrs Fox and Mrs Redfield at Hydesville. Has Spiritualism produced an artist whose soul, filled with the immortal significance of these two great events, would reproduce them on canvas in the persons of these humble representatives? In any case, who can fail to see in the light of the former the significance of the latter? Wherein do they differ as to their grand purpose? . . . Are not both events truly celebrated in the words, 'The dayspring from on high hath visited us, to give light to them who sit in darkness and in the shadow of death, and to guide our feet in the way of peace?'

. . . Following the simple announcement of Gabriel that the great event he had predicted to Zacharias and Mary was realised, came the grand outburst of Heavenly Congratulation for the great blessing that had come to the world.

"So it was at the inauguration of this Modern Spiritual Era. The ancient bard, in ecstasy of poetic inspiration, had sung, that at the creation of the world, 'the morning stars sang together, and all the sons of God shouted for joy'; here at the birth of the Great Teacher and Redeemer of the world, the multitude of the heavenly host are singing their chorus of praise; but to those who can appreciate the full significance and purpose of Modern Spiritualism, it is no exaggeration to say that these two anthems are worthily blended in a still grander chorus of triumph, because it is the blending and culmination of all events in one grand and final Millennial Era. To show how that event at Hydesville, the first establishment of telegraphic connection between earth and the glorious realm where spirits dwell, was regarded by the spirit-people, I will quote from 'Memoranda of Persons and Events,' by Andrew Jackson

* Here at least is one mistake. Zacharias was not Great High Priest, but only a priest of the course of Abis (Luke i. 5; 1 Chron. xxiv. 1-19; 2 Chron. viii. 14).

Davis. (The quotation is given, page 221.) . . . Long time mankind had been kept in darkness, having no true knowledge of God; their minds bound in cruel letters of creed and dogma; kept in terror by false teaching. . . The glory and warmth of the Spiritual Sun had been kept from them; they had been compelled to worship gods of Jewish manufacture—false, cruel, and tyrannical—who needed to be propitiated and pacified by the shedding of blood. . . There was not a word, either in the angelic announcement or in the teaching of Jesus, about 'the wrath of an angry God, and the need of the offering of a cruel and bloody sacrifice to save sinners from the vengeance of eternal fire.' And this is the grand mission to the world of Spiritualism, and these are the effects of its illuminating influence upon the minds of men [i.e., to set men free from the God of the Bible—Isa. xlv. 2]. How sadly have men's minds been darkened and confused these many centuries, by the various gods they have worshipped, and how little have they known concerning the one True God, the Infinite Spirit of Wisdom and Love [Nature, the god of this world, i.e., Satan].

"The day, however, has dawned when war and strife, when enmity and selfishness, will cease, and when there will be peace on earth and goodwill among men. The spirit-world is labouring for it, and it will sooner or later accomplish its purpose, and bring about this universal reign of PEACE, LOVE, AND GOODWILL."—See *Medium and Daylight*, Dec. 23, 1881.

In this article we see the scope and nature of the movement inaugurated in the United States on the 31st of March 1848, described in the following—

"This modern outburst of Spiritualism commenced on March 31, 1848, in the house of a farmer, named Fox, at Hydesville, in the State of New York. Certain unaccountable rappings took place in the sleeping-room of Margaret and Kate Fox, girls of twelve and fifteen years of age (who since became noted mediums). An account of it is thus given by Mrs Fox:—My husband had not gone to bed when we first heard the noise this evening. I knew it from all the other noises I had ever heard in the house. My daughter, who was fifteen years of age, said in sport, 'Now, just do as I do; count one, two, three, four, striking one hand upon the other.' The blows which she heard were repeated. She began to be startled. I said, 'Count ten,' and then it made ten strokes or noises. I then asked if it was a spirit, and if it was, to give two sounds. I heard two sounds as soon as the words were spoken.

"There was thus found a means of intelligent communication with the author of the noises, by a certain number of raps being given for each letter of the alphabet. A crowd of neighbours assembled, and spelled out the message given by raps, to the effect that the author of these raps was the spirit of a pedlar, who had been murdered some five years previously in that house, by a blacksmith, named Bell, and that his body was buried ten feet deep in the cellar. An excavation was then made, and at that depth there was found charcoal, quicklime, and some human hair and bones.

"When the report spread that the 'Fox Family' were holding communication with disembodied spirits, many began to inquire into it, and it was soon found that the power of spiritualist mediumship was not confined to the Foxes; owners of haunted houses began to inquire into the strange noises they heard, and in many cases received intelligent answers."—*Modern Spiritualism*.

The mystery of iniquity was thus introduced into the world in a manner and on a scale never attempted before—men not being ripe for it—and it is curious to find that many of those now ready for Satan's purpose were either emigrants from Germany, or descended from such as were conversant with Böhmen's system. Hence the readiness to understand the knocks, and the ability to establish by their means a system of direct com-

munication with the spirit world. As to the rapid growth of this Satanic birth, the late Judge Edmonds of the Supreme Court, New York, thus testifies:—

"The excitement of communicating with the spirit-world by table-rapping, &c., spread rapidly in the United States. Circles of earnest inquirers and truth-seekers were speedily formed. Hundreds of thousands of intelligent, sensible, and scientific men became convinced that it was indeed a truth, that no law could account for the strange manifestations that were continually occurring. Old sceptics who had stood the battery of a thousand pulpits, have surrendered at the tipping of a spirit hand on their unconscious tables.

The little pine wainscot that shook the air in a small room in Rochester has echoed to the ends of the earth, and shakes old creeds like the judgment thunders.

"This revelation has been with a power and might that, if divested of its almost universal benevolence, had been a terror to the very soul; the hair of the very bravest had stood on end, and his chilled blood had crept back upon his heart, at the sights and sounds of its inexplicable phenomena.

"It comes with foreboding, with warning. It has been from the very first its own best prophet, and step by step it has foretold the progress it would make. It comes, too, most triumphant. No faith before it ever took such a victorious stand in its very infancy. It has swept like a hurricane of fire through the land, compelling faith from the baffled scoffer and the most determined doubter."—*Modern Spiritualism*.

In 1867 the estimated number of the adherents of this new system in America was put by the Roman Catholic Council at Baltimore at between ten and eleven millions, and by Judge Edmonds at eleven millions. Thus the progress of Spiritualism has been without a parallel, as a later date gives fifteen millions, or every fourth person in the United States. The late W. Howitt in 1864 gave forth the estimated number of Spiritualists in the whole world as twenty millions; and since then the increase has been proportionally rapid. As to its moral results, Dr Hatch, once a medium, but who has renounced the whole system, says—

"The most damning iniquities are everywhere perpetrated in spiritual circles, a very small percentage of which ever comes to public attention. I care not whether it be spiritual or mundane; the facts exist, and should demand the attention and just condemnation of an intelligent community. Look at the iniquities which have been committed within the past two weeks in this city, and that too by spiritual mediums who claim to be controlled by angels. It is worse than useless to talk to the Spiritualist against this condition of things, for those who occupy the highest position among them are aiding and abetting in all classes of iniquities which prevail amongst them. THE ABROGATION OF MARRIAGE, BIGAMY, ACCOMPANIED BY ROBBERY, THEFT, RAPE, ARE ALL CHARGEABLE TO SPIRITUALISM. I most solemnly affirm that I do not believe that there has, during the past five hundred years, arisen any class of people who were guilty of so great a variety of crimes and indecencies as the Spiritualists of America.

"For a long time I was swallowed up in its whirlpool of excitement, and comparatively paid but little attention to its evils, believing that much good might result from the openings of the avenues of spiritual intercourse. But during the past eight months I have devoted my attention to a critical investigation of its moral, social, and religious bearing, and I stand appalled before the revelations of its awful and damning realities, and would flee from its influence as I would from the miasma which would destroy both soul and body. SPIRITUALISM AND PROSTITUTION, with a rejection of Christianity, are twin

sisters, which everywhere go hand in hand. With but little inquiry, I have been able to count up over seventy mediums, most of whom have wholly abandoned their conjugal relations, others living with their paramours called 'affinities,' others in promiscuous adultery, and still others exchanged partners. Many of the mediums lose all sense of moral obligations, and yield to whatever influence may for the time be brought to bear upon them. Their pledges, the integrity of their oaths, are no more reliable than the shifting breezes of the whirlwind, for they are made to yield to the powers which for the time control them. . . .

"A less degree of severity in this remark will apply to a large class of both mediums and believers. There are thousands of high-minded and intelligent Spiritualists who will agree with me that it is no slander in saying that the inculcation of no doctrine in this country has ever shown such disastrous moral and social results as the spiritual theories. Like all destructive pestilential miasma, which almost imperceptibly poison the soul, it has made victims of tens of thousands of its votaries, and secretly crept into many other avenues of society, until it is almost popularising these social conditions which every good citizen must most deeply deplore. Iniquities which have justly received the condemnation of centuries are openly upheld; vices which would destroy every wholesome regulation of society are crowned as virtues; prostitution is believed to be fidelity to self; marriage an outrage on freedom; BASTARDS ARE CLAIMED TO BE SPIRITUALLY BEGOTTEN. ALL CHANGE, OF WHATEVER NATURE, IS BELIEVED TO BE AN IMPROVEMENT, AS THERE IS NO RETROGRESSION. . . . Iniquity is only the effluence of the outworkings of a heavenly destiny. God is shorn of his personality, and becomes simply a permeating principle, the Bible a libel on common sense, and Christ a mere medium, hardly equal to the spiritual babies of 'this more progressive age.'

"With such doctrines before us, what have we to hope? That they are rapidly increasing no one can deny. The end is not yet. . . . A blind infatuation appears to drive them headlong into the whirlpool of passion, and in their wild delirium they mistake, and fondly read upon their banners, 'Liberty' for 'Damnation.'—*Last Day Tokens*.

This was not the phase of manifestation which would do for Christian, law-abiding England, though so well suited to liberty-loving America; so the spirits jocosely declared they were going to be "very religious" in England, as they would have to assume that guise in order to get its people won over to this new and highest development of TRUTH. In 1852 a Mrs Hayden, a celebrated medium, was among the first to introduce it into this country, and already they can boast that there is not a city or town in Great Britain, scarcely even a village, that has not in it those who hold intercourse with spirits; that from the palace to the hut it is practised. Unhappily this is no empty boast, as may be seen by referring to the programme of the British National Association of Spiritualists, and the various papers in which the names of their writers are given, or the committees of the Provincial Associations. And how the spirits have carried out their plan of being very religious in England, may be seen from their expressed representation of it in the following extract—viz.:—

"That Spiritualism is a divine, heaven-sent revelation is maintained by leading spiritualists, and that the supernatural intercourse now going on is not only permitted, but intended by the Almighty Himself for the purpose of renovating the world, and, in fact, for introducing what may be termed a 'Spiritual Millennium.'"

In a work by the Countess of Caithness she says—

"There is a Power behind all life which directs all things, all exhibitions of mind and matter, for wise and good purposes; that Power which promised He would pour out His Spirit upon all flesh. And truly the signs of the coming of Spiritualism coincide in every particular with those of the promised 'Comforter!'"

In 1860 the Americans boasted that the battle on their side of the world was won. In England the deadly leaven is spreading into the whole lump of British humanity. It speaks in Parliament, and is found in almost every section of the Church. Among scientific men it is gaining ground; the number of nobles addicted to it is appalling. And the same may be said of every other kingdom in Europe, even of the world. Since 1848 there has indeed been "the voice of speech," and now that devils have spoken to men, men so prepared have begun to speak to the world in tones which it cannot but choose to hear. Here is one of the voices—

"In due time, through the intervention of Spiritualism, these servants of Christ, duly invested with authority from Him, will make their demand upon the proprietors of the earth's surface to yield up their illegitimate rights thereto, cancel their deeds, and submit that God's earth never more be held at a price, nor even the fulness thereof."—*Spiritual Age*.

That is from America. Those in our own country are no less decided, as will be seen from the following programme:—

"On 1st of June (1881) will be published a Monthly Journal called 'COMMONWEALTH,' and devoted to the interests of all the people. By this journal it is intended to educate the general public, and especially the working classes, in the rights which inhere in every human being as a part of the body corporate of humanity, and as arising out of the organic structure and natural capacities of every soul of man. The education of the masses is to be conducted in the following manner:—1st, The Divine Principles of Nature will be explained and insisted upon as the surest foundation of human progress, and of the happiness of the race. 2d, The ills which at present afflict Society will be traced to their real causes, and the appropriate remedies called for. Rent, interest, and profit will be made war upon, and the sufferings of the people traced conclusively to them as principal causes. 3d, The substitution of the Principle of Communism for that of Individualism will be attempted to be introduced gradually into the social arrangements, by blending, wherever possible, the interests of the people into one interest. 4th, For the purpose of such gradual introduction of Communism, a league will be formed of all persons favourable to the general idea; and, when sufficiently numerous to bear the costs, public meetings will be held in the larger towns of the kingdom, for popularising the principles and the practice."

Thus we have not only "the voice of speech," but "the straight feet" beginning to do their work of levelling on the outward and visible plane of man's existence. But as yet it is chiefly on things pertaining to the spiritual side of it that their treading down is seen in this country. Since 1848, when the babe of Spiritualism was born, they tell us that—

"As a religion, and as a system of morals, it has carried captive severally the three departments of man's nature—the bodily senses, the intellect, the spirit. From the outer court of the temple it has sped to the penetralia, and there it now rests."—*Spiritual Notes*.

Yet all that has been accomplished since 1848 is only, as they tell us, the initiatory or preparatory stage of what has to be done ere the full object of Spiritualism be accomplished.

"All such manifestations are only a crude and coarse affair to what is about to be revealed in God's own order and time. All true spirit manifestations, at the present day, are only to represent John the Baptist, clothed with his rough camel's hair, crying—Repent ye! repent ye! for the kingdom of heaven is at hand. True Spiritualism says: There is one that cometh after me that is preferred before me, for he was before, whose shoes' latchet I am not worthy to unloose. True Spiritualism is the Elias raised from the dead past, saying: I am the voice of one crying in the wilderness of the materialistic age: Prepare ye! prepare ye the way of the Lord, and make straight in the desert of your hearts a highway for your God! For, mark, the kingdom of the new heavens, the new age is at hand."—*Medium and Daybreak*.

This being the state of matters in our own nation, we come next to consider how, in a country where the gospel is known so fully, and whence it has spread so widely, they have been induced. As already observed, the new doctrine created quite a furor in France, for the light which had been kindled there in Reformation times had been doubly extinguished—by the fierce persecution against those who clung to their Bibles; then by the rampant infidelity which arose out of the darkness induced by this silencing of God's witnesses. Germany also, as seen in the last chapter, was so far prepared for the new doctrine by the incipient rationalism which already had begun to characterize its thinkers. In England it was, for the time, refused quarters. And, singularly enough, while every other European country came under the power of the dread Napoleon, England alone escaped his domination. But notwithstanding this temporary check, a mighty movement had been inaugurated, and no sooner was peace restored than it began afresh to lift up its head. On a wider scale than ever, the chamber began to be darkened when the Pietists in Germany, the Puritans in England, and the Covenanters in Scotland began to be less rigid in their regard to the Bible as a rule of life, though ostensibly holding to it as the subject of belief. And by and by its right even to this position began to be more and more widely questioned. As the light was gradually lowering, so was the opposite movement bringing forward in equal ratio its pretensions to give better light. In the new and strange glare that consequently fell over old truths and institutions, everything seemed unsatisfactory and in want of revision; and then a much more rational mode of explaining the truths of Scripture was found out, especially by German thinkers. The "mistakes of Moses" and the other

sacred writers became so very apparent, that the enlightened men of the 19th century could no longer accept their teachings. New theories of things, therefore, much more in accordance with the actual facts of the case (at least what they considered so), began to be propounded. The New Testament also needed to be overhauled. Some admitted that it contained a fine code of morals, yet one far above man's power of practical obedience; while many more, without openly avowing any such tenets, tacitly acted them out. On the other hand, a large proportion of the Bible was, and still is, with almost universal consent, set aside as practically useless, in that it is impossible to be understood. Ministers and people, learned and unlearned, like the Jews at a certain ominous stage of their history, all excuse themselves, and in substantially the same terms (Isaiah xxix. 11-12), from acquainting themselves with the prophetic Scriptures. This is just as Satan would have it. God has graciously provided that which can give man a true knowledge of his exact position in the stream of time, according to His promise (Deut. xviii. 15-22, and John xvi. 13). The matter which will give this information is all hid up in the prophetic Scriptures, while the Spirit is ready to lead any one into the full understanding of it. But the express promise of God on this point is ignored, and Satan's lie accepted—without realising that it is his—viz., that the prophetic Scriptures cannot be understood, and that it is only fools who attempt to understand them. Then among the ever-increasing number outside the Christian Church, the estimation in which the Word of God is held, and the way in which it is spoken of and treated, form the dread antitype of Jehoiakim's symbolic action of cutting it up with his pen-knife. (The casting into the fire is not yet.) And what is the result? Darkness deep enough for the electrical and magnetic exhibitions of the Prince of Darkness to be seen in all the fearfulness of final development.

The depth of the darkness into which men who have turned away from the Word of God now are, will be seen from the following. In a paper which had lately an unenviable notoriety in the House of Commons, "an atheist" gives his "theory of things." Having set aside the account in Genesis by saying that the doctrine was arbitrary and illogical which teaches that the material universe was either created out of nothing or simply remodelled from pre-existing matter, or is governed by a Power possessing personality, he proceeds (under the heading "Cosmogony—Origin of the World") to say—

"The researches of many eminent physicists, e.g., Sir William Thomson, have established the fact that at an indefinitely remote period, the earth, which we now consider solid, was a molten mass. This conclusion favours the ingenious hypothesis of Kant, Laplace, and Herschel, according to which our

solar systems existed at one time as a nebulous haze—as a fiery cloud: in this primitive nebosity certain rotatory movements occurred, in consequence of which certain centres of attraction were set up, around which, in virtue of the centripetal force, masses of vapour accumulated. The sun was such a centre, and at one period in its history occupied the whole space now intervening between itself and Uranus. This whirling mass of vapour was subject to two kinds of attraction, the one centripetal or drawing centre-wards, the other centrifugal, or drawing away from the centre. The action of centrifugal force is well illustrated at the equator, where, as is well known, the earth's diameter is greatest and gravity feeblest. The effect of the centrifugal force on the nebulous mass from which the solar system was evolved, was to detach ring-like bodies from it; these again, from the same cause, gave off similar bodies. The first became planets, the second satellites or moons, &c."—*National Reformer*.

That there is a curious resemblance in this description of the origin of the world to the cloud of Ezekiel will be admitted. It is the cloud that darkens, and that this writer is under its shadow he himself confesses, as in closing his article he says—

"That there are mysteries in the world none but a purblind pedant will deny. . . . If we are ignorant, let us be ingenious enough to confess it. . . . Whence comes this 'matter' of which we have been discoursing? who or what divided it into molecules? who or what impressed upon them the necessity of running into organic forms? . . . Science is mute in reply to these questions. But if the materialist is confounded and science rendered dumb, who is prepared with a solution? . . . Let us lower our heads and acknowledge our ignorance, priest and philosopher, one and all."

Here is a deeper stage of the darkness. In a speech at the Paine celebration in Cincinnati, Sunday, 30th January 1860, Joseph Treat, an avowed Atheist, said—

"THERE IS NO GOD! God is the first, great, eternal mistake of the age of Reason! God is the grand, pivotal mistake of all systems! God is the great central superstition, round which all other superstitions cling! God is the sole foundation of Bibles, Sabbaths, Priesthoods, Religions, Resurrections, Judgments, Heavens, Hells, Spirits, Spirit Worlds, all! I strike home at this root.' 'If there is a God, men can know it; but nobody does know it. If there is a God, there must be proof of the fact; but there is no proof.' 'Not one argument—that is an argument—in favour of a God, has ever been framed; and not one can be.' 'There is no need of a God! There is nothing for a God to do.' 'Call for a God when there is occasion for a God—but the Eternal Universe has none! And what there is no occasion for does not exist, and God does not exist!' 'There is no room for a God! There is no place where a God could be.' 'God is an evil! He is the evil under which the earth has always been groaning.' 'A good God is a contradiction. Any God dwarfs, enslaves, dehumanizes. A man and a God cannot live in the same universe!' 'God is the curse of curses!' 'God will be blotted out! It is written in the book of fate!' It is the future of this planet! Over the whole extent of this wide, white world, among all its unnumbered millions of inhabitants, and during almost endless ages that shall roll, there will be no God! God will be lost out of the history of the race. Eternal generations will come and go, and never hear of a God, nor know that ever preceding generations talked about one. God will be swallowed up in an infinite oblivion! His very name will die out of human language! 'No God will be the world's millennium!'—*Last Day Tokens*.

Again, at the United States Infidel Convention, held in New

that. The prospectus of a new Bible is now being offered, to anyone sending for it, by a spiritualist paper; and, further, it was announced in the same paper that the introductory reading in an evening meeting on Sunday, Oct. 15, 1882, was from this "New Bible." The chapter read being given, we make room for three verses, that readers may see for themselves something of its nature.

"BOOK OF THE ARC OF BON, XIII. :—

"History of Moses in Egypt.

"1. God commanded his loo's, in the high heavens, saying: Descend ye to the earth, to the land of Egypt, and raise me up a son capable of my voice.

"2. The angels descended as commanded, and searched over the land of Egypt and in the adjoining countries, examining into the flesh and the souls of men. And they called unto God, saying: The land of Egypt is overrun with spirits of darkness (drujals), and mortals have attained to see them; and they dwell together as one people, angels and mortals.

"3. God said: Go ye amongst my chosen until ye find a man capable of understanding betwixt truth and fable. Him inspire ye to an Thin woman for my voice."

Let any should not understand the "new terms," the following explanation was given from the "Glossary:—

"Loo's—Angels, who provide for the pre-natal condition for such mortal births as are designed for especial work of the gods or lords. THINS—the race born of A'su and angels; the half-breeds from whom we are the descendants. A'su or ADEM—the first race of man."

In that meeting, above noticed, the speaker said—

"This is probably the first time that a reading from Oahspe, a new Bible, purporting to have been given from the heavens, has been made on such an occasion as this. The chapter just read shows that the conditions of parentage are necessary precursors of the advent of a Spiritual Teacher on earth, and that the action of spiritual beings in the inner realm is an indispensable adjunct. We could tell you of personal experiences in reference to the bringing together of man and woman by spirit power, and the birth of normal children. It is true that mediumship is an hereditary possession. All the great mediums have had mediumistic ancestors, and this may have been a strain in the pedigree from the beginning; even from the time when angel influence first united itself with a suitable earthly form, and raised up amongst mankind an improved variety of the race! This spiritual sphere in which a house is established indicates the spiritual quality of that house; an idea frequently set forth in the Bible. By a more intelligent comprehension of this matter children may be born with enhanced spiritual qualities, and man will be better enabled to co-work with the angels, whose task it is to place souls in fitting positions on the earth-plane."

Comment is unnecessary. It will be seen that the teaching of this "New Bible" throws unexpected light on Gen. vi. 2, 4, and tends to bring about the same state of matters.

Before men were prepared for this advanced work, much levelling had to be done; much trampling down of sacred things under the terrible "straight feet" of the new spiritual teachers.

Especially has the old Bible been the subject of attack, and been either set aside as a whole, or understood in a sense perfectly different from that in which it is received by what they term "the orthodox." The following extracts will show their manner of dealing with it. The first is from a letter in the *New Era*, written by the Rev. James Smith, A.M., London, July 8th, 1853:—

"The Old Testament is but the skin of the old serpent, but who will say that God did not make that skin? It is the use that is to be made of the Bible, rather than its origin, that should be discussed. I believe the Old Testament to be divine; but I creep out of it as a chicken out of an egg when I have exhausted its nourishment." "The living law is more than a rule that God has given us. It is God himself using us as mediums. It is the Living God, not the dead rule, that will interpret the Word of God." "We want a living law that will show us what great service the Bible has done, and what mischief it has done, and how to transform its evil into good, its sonage into maturity, its sourness into sweetness."

"The egotism of evangelical Christendom goes to the extent of asserting that 'the Bible,' or canon of Scripture, as established in its present form by Act of Parliament, is the only and final written revelation of God to man, and that, apart from such belief and acknowledgment, there is no salvation from hell in the future.

"No greater fallacy exists than to suppose that the Bible, or Bibles, of the nations contain all the knowledge which is obtainable concerning man and his future. A thousand books could not contain it, and the sacred writings or books of all or any nation are merely a means to assist the searcher in the acquisition of occult and spiritual knowledge. If they be regarded in any other fashion, then it becomes a superstition, and is, to all intents and purposes, 'Bibliolatry.' In the Church of the future, no one will be required to accept any part of the Bible that is of no use to him. The Book of Nature is the only plenary inspired book in the universe, but nobody is required to take any part of that book except that which he can use. . . . The New Religion will assume that there is valuable truth to be found in other systems of religion besides Christianity. It will repudiate the narrow and bigoted notion that God's revelations are confined to that little fraction of the race that have had the Hebrew Scriptures. . . . A new Scripture is, indeed, being written daily, giving the mind a grander view of the All than has ever yet been presented. It is not at war with any of the older Scriptures, though it clashes with priestly dogmatism, which would enforce truth by authority. Every mind has in reality to make its own Scripture, though other books may assist."

"Religion is not alone a belief; is not the worship of sacred literature; is not the veneration of priests and temples; is not bowing and scraping—is not any of these things, but is the manifestation, in our outward lives, of the divine element in the soul. . . . Spiritual faith accepts pure intuition as the voice of God in the soul, and consequently worthy of implicit confidence; while materialists of the Church and Chapel going order, lacking this primal faith, established their creeds upon sensuous and tangible products; as documents, Bibles, &c. . . . By allowing the soul-intuitions—the 'Lord's'—to have full sway, we all become normal mediums in addition to the wealth of abnormal mediumship which we already possess. The spirits of the good and the true are our every-day companions. All things that are for our good they constantly apprise us of. . . . This soul development is a lamp to our feet, a guide and counsellor, and by it will the earth be ultimately benefited, and man will not require the harsh schooling that is now the lot of so many.

"This is the most important moment of the world's history. We live in times that have been without parallel in the past."—*Medium and Daybreak*.

While Spiritualists claim liberty to differ, and do differ, in their manner of treating the Bible (some setting it aside, others

making a free use of its phraseology, with a Satanic perversion of its meaning and application), they are yet at one in rejecting its vital doctrines. It will be remembered that, amidst the general sprinkling of the Sanctuary, the cherubim was left untouched with the blood, though in very close proximity to it. So it is striking to find that wherever "the spirits" are listened to, and their doctrine received, the ATONEMENT is not merely denied or set aside as useless, but is held up as dangerous, and is treated with especial contumely. In the work already referred to, "Nature's Divine Revelations," A. J. Davis, besides denying human responsibility, the existence of sin, and punishment for it, (on page 576) speaks of the ATONEMENT as being —

"The very climax of a deranged imagination, and one that is of the most unrighteous and immoral tendency."

It is also a detriment to progress, according to Dr Hare, who says—

"Since my spirit sister's translation to the spheres, it has been alleged by her that her ascent was retarded by her belief in the atonement. . . . Nothing can be more inconsistent with the religion inculcated by my spirit friends than the idea of atonement for sin by faith in any religion, true or false."—*Spiritualism Scientifically Demonstrated*, pp. 215, 229.

Again, in the *Banner of Light*, October 21, 1865, the atonement is spoken of thus—

"This dogma of the Dark Ages, with its bloody hand, writing the fancied doom of millions, cast its dark and fearful shadow upon the brighter revelation of her life."

These are the sayings of American Spiritualists; it may be expected that English ones would be much more moderate. The following extracts will show the estimation in which they hold it:—

"But we who are Spiritualists acknowledge no sacrifice for sin. We require no mediator between God and man."

"The salvation offered by Spiritualism is contingent on no belief, but extends to all mankind; it may be won by those who have never heard of Christ, because its terms are not the use of his name and belief in his sacrifice."

"We are told in the Old Testament that God delighted in the sacrifice of blood, and other doctrines, which are not only too absurd, but too blasphemous for my reason to accept."

"This is one of the many great blessings opened out by Spiritualism, and is, of itself alone, an answer to the sneers, ridicule, and *cui-bono* questions of the world. It shows man that he has not, as fabled by religion, been born in sin, but in purity, and that his sin has arisen from ill-directed reason, and that the punishment, though not perpetual, is certain, and cannot be transferred vicariously to goat, bull, or man."

"The very essence of Spiritualism is individuality self-acquired, not vicariously. Its object is to teach men to think for themselves, and do away with preachers and teachers of all sorts."

"The theory that Jesus was the Messiah of the Jews, and because they would not acknowledge him, the Gentiles, who did not expect a Messiah, were

to have the benefit of his Messiahship, can be plainly recognised as a bungling invention of the priestcraft of later centuries; as is also the 'plan of salvation' by justification through the 'shed' blood of the lamb."

"It is erroneous to suppose that Jesus was the only begotten Son of God, and that his death upon the cross on Calvary constitutes the plan of salvation which the Official Church has subsequently, not very happily, invented. Jesus was, no doubt, an Adept of the Divine Kabbala, and he had great spiritual power; but Gotama was as much a Christ as Jesus, and Jesus was as much a Buddha as Gotama, and every Divine Adept is a manifestation, an avatar of the Deity."

"The Messiah (Anointed) of the Kabbalist is the Kabbalist himself, as Man Regenerate and Divine, and 'the days of the Messiah' are the days when the Kabbalist or Adept is in communion with God. Then he is in the perfect or macrocosmic state. The attainment to this Christ-state is indubitably the Salvation of every individual soul. Whatever you desire to have done for your soul, must be done by yourself. Spilled blood has no cleansing qualification."

"This is a full, true, and particular explanation of all those theological myths, as to Salvation, Atonement, Christ, &c., &c. It is not one particular son of God that bears the sins of the world, but it is the son of God in every man bearing his share; and he who bears most and redeems most, and in doing so suffers most, is the most Godlike. For the God within lives in the midst of all this evil, disease, and wickedness, and yet is without sin, and as he has opportunity, is never weary of saving, or exhausted in ability to help. How beautiful this plan of Salvation is! and we are all custodians of it."—*Medium and Daybreak*.

Not only is the GODHEAD set aside *in toto* but each PERSON thereof too; and in each case their place is filled and their work counterfeited. In the place of the Living God the Father, Nature (*i.e.*, as explained by themselves, the devil) is set; in the place of the Son, any medium or any man may enter and do even greater works!!! but only by the aid of these powers or spirits who so fully assume the position and usurp the work of the Holy Spirit on the nature of man. That this is really so, the following statements from their own papers will amply show:—

"We no longer believe in three Gods," say the English Spiritualists, "nor in the ridiculous paradox of three persons in one God; we believe in one Father and one Family, and in one grand ruling Law, Love, uniting all in the bonds of eternal fellowship."—*Medium and Daybreak*.

Who this Father is, the following will show:—

In the *Banner of Light*, November 4, 1865, are the following question and answer; the answer by the "controlling spirit" through Mrs Conant:—

"Q. Do you know of any such spirit as a person we call the devil?

"A. We certainly do. And yet this same devil is our God, our Father."

This is surely an honest confession. See John viii. 44. So it was not without meaning that the Spiritualist lecturers in Boston opened her meeting with a prayer to the devil! which has been already given. Do they not thus deny and set aside both Father and Son, in order to usurp for themselves the place of each? Regarding the latter, here is still plainer

speaking than any we have yet quoted. The following is the testimony of a spirit as given in a Spiritualist paper:—

"What is the meaning of the word Christ? 'Tis not, as is generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ. The crucifixion of Christ is nothing more than the crucifixion of the spirit, which all have to contend with before becoming perfect and righteous. The miraculous conception of Christ is merely a fabulous tale."—*Telegraph*, No. 37.

The Healing of the Nations says:—

"Man is his own saviour—his own redeemer. He is his own judge—in his own scales weighed."—Page 74.

Dr Weiss, before the investigating class of Spiritualists in New York City, said:—

"All the testimony received from advanced spirits only shows that Christ was a medium and reformer in Judea; that he now is an advanced spirit in the sixth sphere; but that he never claimed to be God, and does not at present. I have had two communications to that effect. I have also read some that Dr Hare had. If I am wrong in my views of the Bible, I should like to know it, for the spirits and mediums do not contradict me."

According to this testimony of spirits, Christ is now in the sixth sphere. When "Rev. C. Hammond, medium," wrote the "Pilgrimage of Thomas Paine," that noted libertine and blasphemer was in the seventh sphere! Surely this is treading under foot the Son of God (Heb. x. 29).

In the *Banner of Light* of December 30, 1865, through Mrs Conant, it is said:—

"Greater works than he did are performed every day now. Distance lends enchantment to the scene. The works that Jesus did are every way inferior to the works that are being done in your midst to-day.

"You have in the present day men still on earth breathing the air of heaven; men who have, thanks to the provision made by an all-beneficent Creator, powers equal to any exhibited by Jesus of Nazareth, and by his followers deemed miracles."—*Medium and Daybreak*, 1879.

How fully SPIRITUALISM IS USURPING THE DOMAIN OF THE HOLY SPIRIT, the following extracts will show:—

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy' (i.e., be trance-speakers), 'your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids' (upon the humble classes, for 'God is no respecter of persons') 'I will I pour out my spirit.' Striking words these, which are even now finding among Spiritualists that fulfilment which may be looked for in vain in the churches.

"The advantages of Spiritualism cannot be overrated. 'Add to your faith knowledge,' is the Spiritualist's motto, and by gaining actual knowledge of the things not seen by the material eye, he leaves the bigots far behind, who with misdirected zeal, either deny 'the manifestation of the Spirit' altogether, or else ascribe it to diabolical influence. Let revilers of Spiritualism beware, 'lest haply they be found even to fight against God,' and incur the

heavy doom of those who blaspheme against the Holy Ghost. For the gifts of the Spirit are found now amongst Spiritualists alone, who have mediums with various spiritual gifts, 'all working that one and the self-same spirit, dividing to every man severally, as he will.'—*Spiritual Leaflet*, No. 4.

"Spiritualism thus occupies an important position in respect both to science and religion. It meets the scientific and demonstrative requirements of the age, and it accords with the spiritual phenomena narrated in Scripture, fulfilling the promise of Him who said to his sorrowing disciples, on the eve of his departure from them, 'He that believeth in me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father; and the inspired utterance of that bold apostle Peter, who stood up on the day of Pentecost, and said, 'For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

"Begin your little meetings by invoking attention in every mind in the meeting to the presence of the Supreme and His ministering spirits. Seek to be in harmony with the mighty band who in the spirit-world are seeking to diffuse spiritual knowledge upon earth. Proceed with your deliberations; the spirit-world will send messengers to aid you and take part in your work. There are millions of glorious spirits that delight in helping mankind on in all their pilgrimage. 'Behold, saith the Spirit, 'I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me' (Rev. iii. 20). Open the door then; hold a spiritual supper-party; and you will never forget Institution Week, 1879.

"First, then, let us, in our Institution Week exercises, reverently ask the Supreme for a supply of those gifts needful to us to advance in spiritual work. The Pentecostal shower will assuredly follow. Spirit hands must soon become the leading feature of the movement. The spirit-world is near to every mind to inspire it with light and truth.

"Let us look upon these bright beings as messengers from the Eternal Spirit, the diffused essence of life, and light, and wisdom, who makes His presence known to His children in proportion to their spiritual progress in the cultivation of His own attributes."—*Medium and Daybreak*.

"A religious society, called 'The Guild of the Holy Spirit,' has been founded, and is now in full operation. Its one object and aim is to obtain communion with the spirit world by the only form of ritual which the Founder of Christianity established."—*Spiritual Notes*.

"Could not some scheme, however, be devised, if really found needful, to subsidize mediums rather than to pay them in a direct manner, some scheme by which all Spiritualists might contribute to the necessities of really deserving mediums, and at the same time avoid even the appearance of buying the Holy Ghost with money?"—*Medium and Daybreak*.

"No age certainly presents more promise of a healthy Spiritualism than this. It is an age of wide culture and exact knowledge. It is an age of deeper spirit-life than ever was seen before. Knowledge is not only deepened but diffused. It has superficiality as well as depth collateral with it. Hence mediumship can be multiplied. 'Your sons and daughters shall prophesy,' and 'all shall know the Lord,' was the foresight of the old seer, as he peered into the future. Surely the time we live in supplies the substratum spiritual life for the fulfilment of that old promise. Mediumship was a rarity in Bible times. It could be none other. In our day it may be a household fact."—*Ibid.*

These quotations could be multiplied to almost any extent, but enough has been said to show that, apart from the sin of spirit-intercourse through which these doctrines have come, the people holding them have drifted so completely from the shelter of the Rock of Ages, as to lie exposed to the "sorer punishment" than that of the Jews, who despised the light of

an earlier age (Heb. x. 29). On looking over these extracts, it is curious to observe that every item of the crowning iniquity, and in the very order mentioned by the apostle, is committed by these latter-day apostates; they despise the law, tread under foot the Son of God, count the blood of the covenant an unholy thing; while the present and more advanced phase of the movement is doing despite to the Spirit of Grace.

Having thus shown what the cloud represented, and traced out its various stages of progress in darkening the world on to the present day, we have still further to notice the connections that exist between the vision of the cherubim and the natural forces of magnetism and electricity. The connection is very close, as, besides their phenomena being used as symbols or hieroglyphs, whereby we may learn the nature of some special movement, they hold one closer still, viz., that of means to an end, something of the nature of cause and effect. Such is, we think, the important relationship between them, and so understood, they do much towards giving us a clear understanding of the real nature of the extraordinary developments to be found in the terrible system of modern spiritualism. That its votaries consider the phenomena of these two forces to be apt symbols of spiritualistic science there is much proof. From it we select the following extracts:—

"What a beautiful yet mysterious thing is the Permanent Magnet, and how richly it is endowed with the habiliments of Nature's choicest suggestions! It perpetuates its own energy. It has the faculty of inducing and exciting its own motivity. Its actions and reactions are perpetual, synchronous and everlasting. Its cycles of motion are incessantly involving and evolving within their own sphere. The Permanent Magnet owns no mechanical equivalent, and no law but that of its own. Who can believe in the perpetual motion of the Magnet, and disbelieve in the perpetual life of the spirit of man? But if there be one thing more than another in the physical world which illustrates the psychic power in man, it is this singular quality of the Magnet.

"For, though the Magnet is a creature of the physical phenomena which are ceaselessly evolved on our plane of life, it yet holds the highest claim to our attention and investigation, as a prototype of those subtler and more occult agencies at work in another and wider field of research."—*Medium and Daybreak*.

Then, again, another writer in the same paper says:—

"When the early investigators of the electric telegraph were struggling to bridle and harness the electric fluid, for the purpose of establishing an intelligent mode of signs and symbols to and from distant places, they doubtless little dreamt of the full magnitude and significance of the problem itself, or the lofty nature of its ultimate destiny. By slow degrees the dim light of the physical sciences has grown brighter and yet brighter, the unrest of the inventive mind has refused to become satisfied with the achievements and possessions of the past. . . . Much in the scientific realms beyond—ah! much that has long lain dormant in the dim mists of the past—is being vigorously upheaved by the mental awakening of the present age. Our system of spirit-telegraphy to-day is but a clumsy method of signs and symbols. Soon

a better telephonic system will appear, and then we shall be able to comprehend the wisdom of the introductory methods employed in the formation of our psychic education. The electric telegraph is a complicated arrangement; a system of many parts. The telephone is simplicity incarnate. . . . Spiritualists may well rejoice at the progress of these sleeping-stones, for they do assist to some sort of comprehension of the beautiful sciences that lie beyond. The telephone, like the permanent magnet, is a beauteous emblem in the chain of the spiritual sciences.

"As the reader is aware, the great difference between the telegraphic and telephonic systems is this. The telegraph is worked by signs and symbols, whilst the telephone receives and transmits audible, individual words, tone and voice. The two systems are vastly different in this respect, and have a wonderful significance in our consideration of the Telephone as an Emblem in Spiritual Science."

The editor of this paper (*The Medium and Daybreak*), in issue of April 21, 1882, says:—

"Seeing that electricity is so often dragged in by the ignorant to explain spiritual manifestations, there is no subject that should receive so much attention from Spiritualists."

That electricity be used to explain spiritualistic manifestations affords no ground of complaint, seeing that not only Spiritualists, but even, as we shall see, the spirits with whom they profess to be *en rapport*, point it out as the means of opening up the way for holding direct intercourse with man.

"Spiritualism began with the simple tap which was the A B C of the system, the first tick of the telegraphic apparatus between two worlds."—*Spiritual Notes*.

"When the little tap, tap, tap, was telegraphed to humanity some thirty-three years ago, by some ardent experimentalist in the Border Land, who had discovered a method of piercing through the dark black cloud of materialism that was closing us in on every hand, methinks the corridors of heaven would ring with the shouts of triumph at his success. Doubtless, in ages long ago gone out, spirit impingement and spirit correspondence were known and practised. . . . And so also spiritual manifestations are nothing new; they are older than written speech; yet we, as Spiritualists, recognise the modern era from the 31st of March 1848. From that time a systematic attempt has been made on the part of the spirit-world to reveal itself to man, and a system of thought has accompanied these revelations, which has done more to impress the mind of the age than all the efforts of cultured humanity with their educational and literary appliances could have done."—*Medium and Daybreak*.

Again, Allan Putnam, a Spiritualistic writer, in a pamphlet called *Mesmerism, Spiritualism, Witchcraft, and Miracle*, says:—"As seen by me now, Mesmerism, Spiritualism, Witchcraft, and Miracles, all belong to one family, all have a common root, and are developed by the same laws." He further says—"The doctrine that the oracles, soothsaying, and witchcraft of past ages were kindred to these manifestations of our days, I for one most fully believe."

The spirits themselves give their testimony also.

"One professing to be Benjamin Franklin is made to say:—'My dear friends, I am happy to announce to you that the project which has engaged our atten-

tion for some years has in part been accomplished.—*Telegraph*, No 22. In *Unfoldings*, John Wesley has made to say—"Never was more joy in the spirit-world than when it was made known that a mode of communication was opened up to mankind. Such a gathering to hear the joyful news—such rejoicing was never known in the spheres." So Judge Edmonds also says that the inhabitants of the spheres 'set up a glad shout which rang through all space, and pointed to Dr Franklin as him to whose practical and enlarged philosophy they were indebted for perfecting the discovery.'"—*Spirit-Rapping Unveiled*.

So again, in his book, *Life in the Spheres*, Hudson Tuttle, a very popular Spiritualistic writer, after describing a spirit circle and a spirit acting on a medium, says:—

"Their spirit friends departed wiser too, rejoicing that the long-sought method of communication had been discovered, and that the earth received by its means a new impetus by the influx of higher life."

That magnetism, electricity, &c., are the means whereby communication has been opened up and is maintained with the spirit-world, has been sufficiently shown by the preceding extracts; and to the question, "How can these things be?" Spiritualists themselves are ready, even eager, to render an answer. As the subject is one of grave importance (in that it bears upon the point, whether or not we now have in our midst the last and worst form of evil which is to mark the last days), we shall adduce such of their own statements as may help to some understanding of the matter—

"Man has a threefold nature: the divine principle of life called the spirit; then the refined spiritual form consisting of subtle elements, which for want of a better name we call magnetism, called by Judge Edmonds the electrical body; lastly, the gross outer physical system."

"The body has no power as a material structure to sustain itself and perform its numerous actions, physical and mental. The human spirit, while in the body, is the cause of all its attendant phenomena; of the transmutation of elements witnessed in nutrition, as well as of the mechanical actions which the body performs; but it moves the cunning machine called the body by a subtle fluid or 'nerve force.' The electric body is thus the intermediate link between the outward frame and the spirit—the steam, as it were, by which the machine is driven. While doing its work, this subtle fluidic body continually emits a succession of invisible atoms which form an atmosphere round the material frame called the aura. It is through this magnetic aura that relationship with the disembodied spirits is established. As man's spirit has power over the body and its organs while in the flesh by means of this magnetic force, so is it capable of giving the disembodied spirit power in like manner over physical objects, relating it to them for the time being as its instruments. To supply this relationship between the ascended spirit and the physical world, the services of a medium are necessary."—*Medium and Daybreak*.

"A medium is a person so constituted as to give off from the body a fine magnetism, or invisible power, similar to that peculiar to the magnet which attracts iron. This substance, though invisible, is the connecting link between mind and matter—the force through the agency of which we move our bodies and do the work of life, and, in short, enables the human spirit while in the flesh to control the physical body. The bodies of spiritual beings are supposed to be constituted of a similar material to this invisible fluid, whereby spirits coming near a medium are able to connect themselves with his magnetism, and thus exercise their will over material objects or human beings."

"We can now understand how the spirit which is invisible may be able to influence man and visible objects. The spirit-circle is formed by six or eight persons sitting round a table, and placing the palms of the hands lightly on the top of it. If a person having the natural qualifications of a medium is present, and if the temperaments of the other sitters are congenial, the magnetic power of the whole company will gather in a cloud over the table and the sitters, enabling the attendant spirits to move the table up and down, or from side to side, and even to float it in the air, while no human hand is touching it. This is almost incredible, but quite easy of explanation by the laws of magnetism above alluded to. When tables thus move, communication can at once be established."—*Seed Corn*.

"The usual movement of objects and other palpable physical phenomena, convince the most obtuse that there is something in it. But the manifestations do not remain there. The 'force' develops into an intelligence, which in due course appears in proper person, and gives an account of himself. . . . THE SPIRITS MATERIALISE THEMSELVES by drawing from the medium and others the elements of an organism in a prepared and gaseous state. Our food is transformed before it becomes flesh and bone, and during the process assumes a gaseous form. At this stage it is extracted by the spirits and made to adhere by vital attraction to their spiritual organism."

HOW IT IS DONE has been thus described—

"On a recent occasion when Mr Gerald Massey, the poet, and the Rev. Dr. Davies were present, 'John King' manifested himself in a very superior manner, appearing like an ordinary human being. . . . Soon after eight o'clock the company, numbering eleven persons in all, sat round a circular table large enough to permit of their being seated closely together. . . . All hands having been joined in a living chain round the table, the candle was blown out. . . . Soon after the light was extinguished, the presence of spirits was indicated by several sensitive and mediumistic persons shivering as if exposed to cold. This sensation was caused by the force necessary for the spirits to perform the manifestations being drawn from their bodies. A successful spirit-circle is one in which all the sitters give off a force favourable to the purposes of the operating spirits. There were several seer mediums, or clairvoyants, present. . . . A lady present saw several spirits walking round outside of the circle, and collecting the 'power' or 'force' from the bodies of the sitters, and driving it in a mass on to the centre of the table. Soon others present began to perceive a white haze over the table, which became more and more distinct, till a human form, somewhat luminous, was observed moving in the midst of it."—*Medium and Daybreak*.

And it is this power so given off, and so used by these spirits which is set in the place of the Holy Spirit, as they have the audacity to say in so many words; and also that it was by this very power that Christ and his apostles did their work of healing, &c., as see the following—

"As the healthy principle of life unites and brings into sympathy all the parts of the human system, while disease introduces discord; so the Holy Spirit, the sphere of purified spirits, coming earthward through prepared human agencies, heals national sores, removes social evils, builds up breaches in moral movements, and bridges over the gulfs of disunion in human society. It is God the creator, the Divine architect, exercising his ceaseless prerogative, in sustaining and perfecting the work of his hands."

"We know for a certainty that some of the most important spiritual manifestations related in the Bible occurred in darkness. . . . It is well known that the gifts of healing were practised by the apostles, according to the recognised method now called Magnetism."—*Medium and Daybreak*.

These and multitudes of other such statements do indeed show how, in this terrible system, despite is done to the "Spirit of Grace."

But, since these things began to be done, a great advance has been made; to use their own words—

"Spiritualism began when the first man went into Paradise. But the realm of an objective existence of intelligence composed of men and women, first became realisable and knowable as a demonstration 34 years ago. . . . Spiritualism has been for 33 years a persecuted work, even as Jesus was. All this time we have been doing navy work—clearing away human prejudice and infidelity, but soon the Child will be born, and we will be spiritually purified by His 'blood,' or spiritual fluid passing into us and redeeming us from the lower influences."

Now this Child is born, by which is meant that a New Era has commenced. Concerning which they say:—

"It has been long in gestation. We declare it here now. . . . The true work of Spiritualism is just opening out. . . . There is a work of separation going on in Spiritualism at the present time. Those who are fit for the work are being taken apart. . . . The policy of the past has been Combination, but the spiritual principle is Separation. . . . 'T. H.' suggests a Select Circle for London. . . . like Dr Davies' 'Guild of the Holy Spirit.' These points are not compatible with the obtaining of the higher phenomena, and communion with elevated spirits. . . . The object thus sought for is accomplished daily in London and elsewhere, but not in the manner thus detailed. . . . Isolation, not association, is the mode of getting this higher spiritual result, the very highest form of which is that light which comes within the individual spirit. . . . No circles, guilds, or societies are needed to secure this priceless treasure, nor does its possession hinge on phenomenal achievements. . . . We must remember that all life is a mode of spiritual influx and participation, and that this world of humanity is one vast spirit-circle; each individual being a circlelet."—*Medium and Daybreak.*

The meaning of this seems to be, that now all difficulties in the way of perfect intercourse with the spirits are cleared away. The door is now so fully open that men, not only in companies, may deal with them, but as individuals. The last message of Jesus to the Churches was—"Behold I stand at the door and knock; if any man hear my voice and open to me, I will come in and will sup with him and he with me," i.e., as the next verse explains, will take full possession of his nature, and work on it, so as to fit him to sit down with me on my throne, even as I am set down with my Father on his throne. This is now the counterfeit carnalised or materialised version of the same thing.

"Ere long the youth and the grey hairs of to-day will have ascended and joined that throng of humanity collected in invisibility, and knocking at the gate of the interior side of human consciousness."

"This life is only the beginning of existence, and death is nature's doorway into Paradise: a door that opens to all, good and bad—the Christ and the Thief! Our experience, as thoughtful Spiritualists, will be of much value to us when this 'door' opens to us; knowing as we do that a knock on the wall may come as a warning from some loving friend and Saviour. Let us live on, trusting in this truth, and the 'Truth shall make you free.'"

Under the direction of a Grand Master, they tell us, a mighty organisation is at work. To use their own words—

"Can it for a moment be imagined that all the existing state of matters in the Spiritual movement is a fortuitous concurrence of atoms, or the result of hazard? No, there is assuredly some mighty organisation at work, and producing these results on the moral and spiritual planes of thought. There is nothing more certain than that the work of Spiritualism is under the direction of a Grand Master."

"The well attested phenomena of the past thirty-three years will be utilised and more clearly defined through the forthcoming operations of Spiritualism. The existence of spirit will be even more objective by a nearer descent of its power. The Spirit of Truth—the Comforter—will still abide with those that are ready to entertain it, and greater works will yet be done than have been accomplished in the past. These 'works' will not only be 'greater' in intensity, but also 'greater' in degree. These will not only be of more power, but they will be of a higher class. The eyes of men will not only be riveted by wonders, but their inner minds will be enlightened to comprehend their spiritual import. Justice demands that Spiritualism have a fair hearing from every man, woman, and child in the universe. . . ."

"It is the object of this Movement to make every human being his own medium, and enable him, as a spirit, to be guided by his own spiritual faculties."—*Medium and Daybreak.*

It would be easy to fill a volume with similar quotations, but enough has been said to show that, in the actual working out of the antitypical history, the symbolic position of the living creatures under the crystal firmament—ISOLATION from God has been reached. They are now letting down their wings—these spiritual forces are now knocking, not in symbol but in actual fact, at the door of human nature, in all the four quarters of the earth, and whosoever will may open and let them in. But there is the inevitable consequence; they must, along with them, take their stand below the crystal firmament, i.e., be completely and for ever ISOLATED from God. We thus see the meaning of the expression, that when the living creatures were lifted up to that position, so were the wheels also, because one spirit animated both (Ez. i. 21-22).

Having thus, from the long array of facts presented on the roll of history, traced out the gradual development of this movement down to the present day, we shall now be prepared to understand better the small portion of the vision which yet remains uncon sidered.

When Ezekiel had, by divine command, eaten the roll, he seems then to have been prepared to receive a yet fuller revelation; so, while on the way to execute his mission of telling the people what it contained, quite unexpectedly it appears, the spirit lifted him up out of the reach of the turmoil below, and showed him the true nature of the appearances he had seen. Here, by symbol, the same thing is taught as Jesus stated in plain terms (Rev. iii. 10). Under this special power of the Spirit the prophet was made to hear a voice behind him,

a voice of a great rushing, saying, Blessed be the glory of the LORD from His place—the divine humanity praising the God of their choice, who had at length got His place. Earth, the now fully separated place, had received its god, and its counterfeit millennium had begun in symbol, as they say it has now begun in fact.

Is this explanation a baseless assumption, or is there any evidence for it? We shall see. The original word rendered "LORD" is, Gesenius says, JEHOVAH, the proper name of the supreme God—the "I AM THAT I AM" (Exod. iii. 14); the name being derived from the verb to *be*, and so signifying the eternal and immutable One. In Ps. lxxxiii. we find throughout prayer for the destruction of the wicked, *i.e.*, men, with one consent or heart (margin), confederate against the Lord. Looking at the imagery of the psalm, we see that it all appertains to the time when God will rise up to begin His strange work of taking vengeance on the mockers or apostates (Isa. xxviii. 21-28). The reason for offering the prayer is given in the last verse—"That men may know that Thou, whose name *alone* is JEHOVAH, art the most high over all the earth." Two things are here implied, viz, that His name, and also His position as rightful ruler of the earth, had been usurped by these apostates. Gesenius has given proof of this by showing that in the early ages the idolaters freely used and applied it to their false gods.

The following, from the pen of a spiritualist, confirms this, and even goes the length of indicating that the true Jehovah had no real claim to it, but only these idolaters:—

"The Gayatri, the most sacred verse in the Hindu scriptures, is:—'We meditate on that excellent light of the Divine Sun; may he illuminate our minds.'

"This is the same idea as that which forms the corner stone of Egyptian religion, and it is not improbable that it came to India from Egypt, through India's pre-Aryan inhabitants, a Turanian race, allied to the ancient Egyptians and Chaldeans. Amen-Ra, that is, the 'Hidden Sun,' or Spiritual Sun, of whom Ra, the Physical Sun, was but an embodiment and symbol, was the Supreme Deity of Egypt, another of whose names was 'Nuk-pu-nuk'—'I am that I am.' The Jewish 'Jehovah' came out of Egypt with other wisdom, but he soon degenerated. Swedenborg revealed the same Spiritual Sun."

"The Egyptian creed recognised the 'supreme, incomprehensible, self-existent, intelligent first cause,' whose name—I AM—was never pronounced, but only indicated by a gesture, and that there was a divine ruler of the earth, whose dual nature, intelligence, and affection was symbolised as the god Osiris and his wife Isis, to whom the sacred name I AM was also attributed, and who formed together the central object of Egyptian worship."—*Testimony of the Ages.*

If, indeed, this vision of Ezekiel really appertains to the last times, and we are in them, there ought to be now something taking place which would fulfil the figure of that burst of praise—not to the thrice Holy One, whose glory was the

fulness of the whole earth, but to a Lord from (or in) His place.*

The heathen writer, Lucian, makes his dialogist ask—"What is man?" "A mortal god." "And what is a god?" "An immortal man." Such was the common heathen doctrine on this subject. The gods who were worshipped were once mortal men. It does not seem, however, that they claimed divinity for the mass of men, but only for a few of them, during life. The representatives of Nimrod down to the pagan emperors, and after them, the popes of Rome, alone claimed divinity as the representatives of an invisible deity. But now, near the close of the 19th century, we are getting our eyes opened to see that DIVINITY IS INHERENT IN EVERY ONE, ACCORDING TO THE SPIRITUALISTS, who speak thus:—

"Except the element of infinity, any given quality is the same in its infinite as in its finite development. Man has thus the attributes of the Father in a finite degree.

"Man is Nature on the Human plane of being; God is Nature on the Infinite plane of being; man is a finite God, and God an infinite man, their natures not differing in kind, but in degree, each composed of Spirit, Soul, and Body: Spirit possessing the innate attribute of love, Soul the innate attribute of wisdom, Body the innate attribute of will.

"The saying of Isaiah, for instance, 'Behold the virgin [soul] shall conceive, and bear a son [the regenerate man], and his name shall be IMMANUEL [within us is God],' relates to every human soul.

"An ancient poet inspired with spiritual truth said:—'The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. . . . And who is the LORD for whose coming preparation has thus to be made? . . . The term 'lord' means the bread-giver, the life-sustainer, the leader: he who as the innermost of man is the image of God, and whose thought as spiritual wisdom and conscience is the word of God. He is the mediator between the infinite source and the finite physical man, and he is the saviour of man by revealing to the external mind and animal nature those truths and modes of conduct which will show us the will of God as written in the universe around us, and incline us to walk in the paths thus indicated. Therefore the voice crieth 'in the wilderness' now as of old, 'Prepare ye the way of the Lord.' It is indeed a spiritual 'desert' in which there is no 'highway' for the truths of the spirit to find expression. The 'Lord'—the divine soul powers of man are altogether lost sight of and hidden from view."—*Medium and Daybreak.*

From lectures on "Spiritual Science," by Rev. R. P. Wilson, we extract the following:—

"Although as a believer in true spiritual philosophy, we cannot receive the orthodox views of salvation, yet we recognise the birth of a Saviour and Redeemer into the universal hearts of humanity, wherein truly the deity is incarnate, dwelling in the interior of man's spirit. We believe that each soul

* We must keep in mind that at the time when this was sung, as a literal fact the image of jealousy stood in God's place, and Satan's worship in all its varieties was carried on in the temple. The abomination of desolation was literally set up, which prefigured the awful Being, the real abomination, who would, in the end of the ages, sit in the place of God, and show himself that he is God. And we think that, beyond question, we are having the first instalment of that crowning abomination set up now.

of man is born with his or her Saviour within them, he contains in his central nature an incarnation of deity."

But, besides the song of praise to "the Lord in his place," and the great rushing and noise of the wings and wheels, the prophet notices a very peculiar movement made by the former. It had previously been said of them that they were "joined one to another;" at this epoch it is said that they "touched (literally, kissed) each other." One need have no difficulty in seeing that HARMONY is so symbolised as being established amidst much noise and commotion. There is one sense in which this harmony has had a remarkable development among pagans, in the perfect toleration always accorded to each other in regard to religious matters. Any of the many gods "under the heavens" (Jer. x. 11) might be worshipped without molestation. Only the worshippers of the God of heaven had trouble and were called heretics or schismatics. Then, again and again, from Babel on, the attempt has been made with much noise and confusion of wings (armies) to establish this state of harmony—a universal state and a universal religion. Up to this time it has failed. But here in the vision it is shown as a thing accomplished, and as following the noise of the wings, which followed the songs of praise to "the Lord in His place."

Is there anything in Spiritualism to answer to this figure of harmony (which is also indicated by other parts of the symbolism), is the next question? Let them again speak for themselves—

"Seeing then that Spiritualism is an established fact, the question arises—What are its teachings and tendencies in the future? Spiritualism, if permitted, will tend to raise up and build the nations of the earth; it will change the present bias of thought, spiritualize the mind of man, and remove the intervening clouds between the great Spirit-world around and the earth-plane. Its great purposes must be accomplished—to bring the great human family into one common brotherhood—spreading peace, truth, and righteousness throughout the whole world. It is destined to accomplish this. Already the angel-world, combined with this, have conveyed the glad tidings of this truth to the far continents of the earth, and its effects are already being felt and seen.

"Then, if this be so, are there no impediments in the way of progress which need removing? We would point out that the greatest opponents to our progress as Spiritualists are our so-called friends [viz., the representatives of orthodoxy, ministers, &c., as they plainly state].

"As long as humanity is led by such wolves in sheep's clothing, it will be a long and weary time before the adverse conditions can be subdued, and humanity shall usher in a spiritual millennium.

"But there are churches hid from public view, called SPIRITUAL CIRCLES, which receive the spiritual light and love from on high; whose strength and vitality is derived from the Eternal Father. Though they may be obscure and feeble in their efforts to-day, yet the time is coming when they will rise as an army with banners, and they will strike consternation to the heart of the foe. Then, and not till then, will the potentates forbear to slaughter their fellow-men—then all the nations of the earth will become united in the bonds of fraternal love, and peace and harmony will universally prevail. Then will the millennium be ushered in, when all will bask in the effulgence of spiritual freedom.

Let us unite with the spirit-world in delivering mankind from error, superstition, and sin, and the time will soon come when the world will be united, and realize the beauties and benefits of this great truth; when the nations of the earth will exclaim with joy, that "God is the father of us all, and we are all brethren."

A spirit calling himself Busirus, the Ancient of Days, lately spoke thus—

"I have witnessed in spirit-life the advent of this your empire, and I have been serving the Angel of this Dispensation.* This age that shall overrule all contradictory creeds, and that shall join in the universal bond of brotherhood, Christians, Mohammedans, Buddhists, Hindoos, and, in fact, all the races on earth. This change, which is without any prescriptive spirit, all are welcome to believe; all are invited, all are pressed into the service, that are believers to-day. This change is to restore UNITY."—*Medium and Daybreak.*

Regarding the practical carrying out of this unity, there is the following testimony—

"Spiritualism has spread till it has become world-wide in its influence, numbering among its most ardent supporters many of the first men and women of both continents. Ministers, doctors, lawyers, judges, Congress-men, governors, presidents, queens, kings, emperors, of all religions, are bowing to its influence, and showing their sympathy with its teachings. No other system ever made so great a progress in so short a time, or ever had a better prospect of bringing the whole world into its embrace. Its doors are open for Catholics, Protestants, Infidels, Atheists, the lewd and the virtuous. Mohammedans, Jews, and Pagans, all are invited, all are welcome to the bosom of this broad Church. Scores of ministers have left their churches to preach this 'new gospel of Spiritualism,' as it is termed. Large numbers of church members have broken off their former religious associations to mingle with those who teach the new religion, and very rarely do they ever return to the Christian Church again."—*Signs of the Times.*

Space forbids saying more than that we now have the wings sounding, even in the most literal sense (never before have such armies as now exist been brought and kept together as are now to be found in Europe); and, at the same time, millions of infatuated Spiritualists are singing their syren song of unity. "Peace and harmony, love and charity," are words used so often by Spiritualist writers and speakers, as to strike one painfully, seeing that they so utterly repudiate Him in whom alone these blessings can be ever enjoyed by our fallen race. In Jer. vi. 14, a time is spoken of when the people, notwithstanding their deliberate disobedience to the word of the Lord, will be saying "Peace, peace;" and in chap. viii. 11-15, another people are represented as doing the same thing, while yet the word had gone forth that they would be consumed. In Dan. viii. 25, we again read of one who, by peace, is to destroy many, and who, just before he is broken without hand, stands up against the Prince of princes.

* Tom Paine.

This ends another distinct stage of the vision, when the prophet, having got a full understanding of its nature, went away in bitterness and heat of spirit, then sat down in astonishment for seven days. Up to this point we have been enabled to trace out, in past and present facts, a fulfilment of the various symbols and appearances; but now we come to one which, as yet, has had no antitypical facts corresponding to it. But it is remarkable to find advanced Spiritualists teaching and expecting just such things soon to take place as will amply fulfil it. This new stage of the vision is the development of a HEAD.

In this last stage a very great change is visible in their mode of action—viz., that instead of going in advance of the spirit, to which attention has been so specially called, they now follow THE HEAD to the place whither it looked. A head had never been mentioned before, so this reference to it now, just a little before they disappear, fits in exactly with the cherubim being the ministration of death, whose head—he that had the power of death—was to be bruised at the end of the time allotted to him to carry out his purposes. On observing closely, a remarkable idea of unity is carried out through all the vision from its commencement. For example, Ezekiel says of the living creatures on their first appearance, that they had the likeness of a man—not men. Then on their next appearance the linen-clothed man was commanded to go in between the wheels, under THE CHERUB, and fill his hand with coals of fire from between the cherubim. Then, before he had done so, and as he stood by one of the wheels, “the cherub” stretched forth his hand unto the fire that was between the cherubim, showing that here was some special appearance called “the cherub.”

When the cherubim first appeared, the face of a man was most prominent, and so was first mentioned. Then at this point, when the head had been fully developed, he again states that the living creature had four faces; the first of which, he said, was the face of “a cherub,” which must mean that of the ox, as all the others were the same as before, only that the face of the man was second instead of first, and the ox face, which was on the left side and not very prominent, had taken its place. And further, the ox face being that of a cherub, the one called “the cherub” was therefore in the form of an ox. Then, if we remember that it was expressly said of Israel that they changed their glory—i.e., their God—into the similitude of an ox that eateth grass (Psalm cvi. 20), the mystery is made plain, and the fact ascertained that this vision did represent the ministration of death. It was only at this point, when they were fully developed, that the prophet mentions their names, and assures

his readers that he knew that it was the cherubim. And as everything connected with the vision is symbolic, this is probably an intimation that it is only at the end of their career that it will be understood who they really are, when their head, the man of sin, who will show himself as God, is revealed. We have still another proof of this in the extraordinary development of eyes that took place after the head was manifested. Not only in the rings of the wheels but from every part of them, eyes were seen staring out, and from the living creatures as well, every part of which—their whole flesh (margin), back, hands, wings, and wheels—were full of eyes. Surely this betokened the “REIGN OF INTELLIGENCE” commenced—Satan’s promise fulfilled, “Ye shall be as gods, knowing good and evil”—good lost, evil fully attained. Here was now man perfected after the Satanic idea, full of knowledge, but destitute of all goodness.

But there is still another idea given by this figure, which confirms the view of this being the counterfeit of the true Messiah—“LOOK UNTO ME, all ye ends of the earth, for I am God, and none else; beside me there is no saviour, says the true God (Isa. xlv. 21, 22). Do not such words imply that there was some false pretender to this position? Here we have the symbolism of this very power of the false god and saviour now fully developed—the head to whom all eyes were directed. This was a complete usurpation of the work of the Spirit (Ps. xxxii. 7, 8; John xvi. 13). For every eye being directed to the head, by whose looks their motions were guided, that head was therefore in the place of God. The figure shows also that it is spiritual guidance, not being by word, but by the eyes. Such also indicates perfect submission to as a master, and hope in as a God (Ps. cxxiii). What a state of vassalage and intimacy does this figure disclose!

But there is a deeper meaning still. When anything is seen, there is no room left for faith; YOU THEN KNOW. From the beginning, knowledge which will make man as God, has been Satan’s bait to man; and here now is a symbolism showing man in possession of this knowledge. And no longer like the just that lives by his faith (Hab. ii. 4). So, in spiritualism, we find again the counterpart of this symbolism. Says one of its leaders:—

“No faith is worth having where knowledge is absent. Creeds and speculations, however, they may serve their purpose when they appeal to the fears of men, have otherwise no practical effect; hence the little spirituality there is in the Church. Give men KNOWLEDGE, and see what an awakening of interest and enthusiasm there will be. Is this knowledge possible? Yes, Spiritualism is restoring this evidence to the world, and all Spiritualists can say—WE KNOW! A door of communication has been opened, the glory of that realm is streaming forth upon humanity; the inhabitants of that world, not strangers,

but those we have known, are manifesting their presence to their friends on earth. Yes, millions can say *WE KNOW*, and on the same grounds—because they are in daily communication with human spirits who are dwellers of the brighter world; and many of them, by their abnormal experiences in trance and clairvoyance, are consciously living, as it were, in both worlds. Spiritualism is offering this proof to a world involved in dreary materialism, or groping in the fogs of religious doubt and uncertainty. The partition has been broken down, and mutual and general communication is established between the two worlds. . . . The question of man's future destiny is settled once for all by the spirits themselves; and the time is at hand when this will be regarded as a matter of course; and when all will be able to say, *WE KNOW!*"

We can see how well fitted the creatures were by this final development for the change of tactics of following the looks of the head instead of, as before, preceding the Spirit. In Ps. xxxii., we have a very special promise made to such as had their transgressions forgiven, their sin covered, to whom the Lord would impute no iniquity, and in whose spirit there was no guile, *i.e.*, to all such as had availed themselves of the provisions made for the justification from the guilt of sin, and purification from the power of it, symbolised in the vision of the seraphim, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." This indicates very special guidance to a specially prepared people. Now, here in the symbolism of the cherubim, we see the place of God in human nature usurped. The relation between God and His purchased and covenanted people is very close—so close that they who are thus joined to Him are one spirit; they are filled with His spirit, and when so given up to God in self-surrender, are guided by Him into all truth—in such the full effect of redemption work is seen. They form the special company who are called the first-fruits, the virgin souls who are without fault, without guile, which follow the Lamb whithersoever He goes (Rev. xiv. 5). These are specially near the Saviour, and have the special honour of having His Father's name written in their forehead.

So in this counter figure of the cherubim. Satan is shown as sitting on the throne of human nature, guiding them and controlling them by his spirits; and then in the end the effect of this terrible union is seen; the name or sign of the power with which they are connected comes out over their entire being—they have knowledge to the full—all eyes, but each directed to the controlling head who guides them with his eye; all being directed to them in order to observe and follow out these silent indications of the usurper's will. No picture could be more awful!

The purpose of God, which first began to be made known at the division of the nations, and which was in after-times distinctly revealed, is to "gather together in one all things in Christ, both which are in the heavens and which are on earth,

in Him" (Eph. i. 10). To frustrate this purpose, at least forestall it by a counter gathering of man round his representative Nimrod, the false Babylonian messiah, was Satan's purpose. Open action was checked at Babel. Then this mystery of iniquity began to work in secret, and has wrought down all the ages, counterfeiting and forestalling the true plan for man's spiritual elevation and redemption; slowly unfolding its successive stages, with some materialized version, so artfully devised as to be most attractive to human nature in its corrupt and fallen condition. A singular thing is that again and again he has seemingly prevailed, as at Babel, as at the time of Ezekiel's vision. Then, again, at the end of the dispensation of the fullness of times, just before Jesus comes to commence the times of restitution, and make all things new, the Scripture distinctly announces what this vision shows in hieroglyph, that the world as a whole will be gathered round a common head; and when Christ shall openly appear, it will be to find men gathered round this opposition centre. But this success was only seeming, although in one sense it was awfully real; he had succeeded in drawing a majority of the human race into his toils. But these were only the refuse—the chaff. His pounding, and temptations, and trials had only succeeded in separating between it and the wheat, which was always carefully gathered out at the close of each dispensation to form the nucleus of a new and higher mode of operation; so that the point of seeming success was only the point of commencing judgment, by which the chaff was blown away, to clear the way for the new movement. But no sooner was it commenced than the tester, with his terrible tribulum, as the roaring lion of persecution, or as an angel of light with his cunning counterfeits, began as before to try the reality of all the professions of those who have entered into covenant with Jehovah.

As shown by this vision, such is the special nature of the movement now commenced. By the wondrous power of electricity, the material world is to be turned into a PARADISE. A MILLENNIUM period is announced, not only as coming, but as already commenced in its initiatory stages—a millennium for every part of man's nature—material comfort, spiritual freedom, perfect knowledge, all to be accomplished by the union of humanity with these four-sided creatures. When this symbolism becomes a reality, the millennium for which the Spiritualists look will have begun; and not they only for the same things are taught and looked for in some sections of the Christian Church, as we have already shown; all of whose teaching we have but to compare with the teaching of the Testaments (Old and New) to see into its real character. For a millennium without

Christ, of peace, and prosperity, and sensuous enjoyment, the world is ready. But Jesus did not promise such a thing to His faithful people; on the contrary, He said before leaving them, "In this world ye shall have tribulation. But I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John xvi. 17-22). All through the little while of His absence they were to have sorrow. His return alone would bring their joy. And during that absence they were to be tested and tried, first by the fires of persecution, and lastly, by the still more searching trial of prosperity. Just as in the personal trial of Jesus, the kingdoms of the earth and all the glory of them were offered to Him on condition of doing homage to Satan for them; so present good, in its most refined and alluring form, is his final bait to those called by His name. Hence the warnings: "Love not the world nor the things of the world." Hence also the statement (1 John ii. 15-17). Attending, therefore, strictly to the Word of the Lord, now as in the days of the apostle, is the only way to keep out of this last snare of the destroyer. Such a state of earthly prosperity ripened the antediluvian world for its doom; also the Jews, as we see that in connection with a formal profession of attachment to the true God, they found their happiness in earthly good (Isa. chaps. i, ii, iii.) The same condition of things preceded the fall of ancient Tyrus and Egypt (Ezek. chaps. xxvii.-xxxii.); and lastly, we have the picture of an apostate church—as a woman clothed in purple and scarlet, and decked with gold and precious stones, living deliciously, not mourning her absent head, but sitting a queen and no widow, which shows that she had now some other one in her rightful Lord's place, and so was justly entitled to the name she gets in the first verse of the 17th chapter; while in the eighth we are shown her end—utter destruction with fire. Such, according to the teaching of the Scriptures, is to be the end of the present luxurious condition of things—the COUNTERFEIT MILLENNIUM with which Satan will be permitted to test the real spiritual condition of the Christian world just before Jesus comes to destroy the usurper and deceiver with the brightness of His glory, and commence earth's true millennium; the times of restitution of all things by making them new (Acts iii. 21; Rev. xxi. 5).

Having thus shown in symbol the world's millennium commenced, and men gathered together into a great unity under its chosen Head, the next figure in the vision shows how it is all to end. "As for the wheels," says the prophet, "It was cried unto them, in my hearing, O wheel," or, as the margin reads, "they were called in my hearing wheel or *galgal*." This word rendered wheel in our version is not the same word as is used for wheels in the same verse, but a word which Gesenius

shows to signify *whirlwind*. It also signifies *straw, chaff, husk*, which is driven by a whirlwind (as in Ps. lxxxiii. 13). It is from the root "to roll" (from which also come Golgotha), and in certain connections signifies *to roll off or away from anyone; to transfer what is rolled away from one's self to another, a ball of dung*. In this vision, where every item is significant, this naming of them after full development is doubtless intended to point out something very definite about their nature—all names divinely given being especially instructive. Whichever of these meanings are adopted, there is abundant Scriptural data to support it. That a tremendous destruction, under the figure of a whirlwind, is to close up the Christian dispensation, and times of the Gentiles is stated in the following passages: Ps. lviii. 9; Prov. i. 24-28; Isa. v. 26-30; xvii. 12-14; xl. 24; xli. 16; lxvi. 15, 16; Jer. xxiii. 19, 20; xxv. 30-33; xxx. 23, 24; Amos i. 14. In Deut. xxix. 17 (margin) we get at the meaning of the last one. Here were the dungy gods, the abomination, which had brought the early Canaanites to destruction, had laid Judah open to the desolation which soon came upon them (Zech. vii. 14). That, however, was only the commencement of the continuing whirlwind, which will bring desolation on the whole earth (Jer. xxx. 23, 24). Such is to be the end of this counterfeit millennium. As we throw away what is filthy and vile out of our sight, so will this HEAD, and all found in connection with it, be driven away out of the Lord's presence—blown away like chaff, and spread like dung upon the face of the earth. Paul understood fully the value of earthly good as compared with the true riches which Christ offers, and reckoned them at their true value (Phil. iii. 8).

God having thus condescended to make it plain to us, there can be no question as to whom the cherubim represent. But before the last terrible storm begins to blow, the people called in to fill the place of the Jews will have repeated their sin in a much more awful form. That of the Jews culminated in the crucifixion of the Son of God: that of those who succeeded them in crucifying Him afresh, putting him to an open shame, and in doing despite to the Spirit of Grace. We have given awful samples of the manner in which this is being done; and it is curious to find that even the people who do so act are seeing the symptoms of the coming storm. But they fancy that, having made a covenant with DEATH, it will be all right with them. Isaiah (xxviii. 17, 18) shows how terribly they are mistaken. Now, while the Lord, in this extraordinary revelation of the abomination which will make the world desolate, and in plain terms also, gives warning of the tremendous events which are to close up the Christian era, it is remarkable to find the very people who set aside the Bible, and the true and living

One whom it reveals, predicting the very things which He in that ignored word says are coming.

"A CLOUD OF EVIL HANGING OVER ENGLAND.—It perhaps is not out of place to mention the fact, that the present ominous political situation of this country has a spiritual connection, or, we would truthfully assert, a spiritual origin. For some time back we have observed, clairvoyantly, a dense, dark zone, that has gradually gathered near the earth, and portentously rests over England. This spiritual belt of darkness intercepts the more benignant influences of a brighter zone immediately above. This storm-cloud, for we can call it no other name, is produced by the malignant influences or emanations of undeveloped spiritual beings. This sight has been noticed often of late, and has been mentioned to different parties with whom I communicate, as being a singular phenomenon in the spirit-world. It appears to be a condensation or united gathering of spirits of evil, causing darkness, and being near to earthly, or natural conditions of life, must act tremendously on receptive minds who furnish conditions for such spirits, and will not fail to occasion in our midst acts of violence and unparalleled crime. . . . Whatever restrictions are adopted, these scenes will unavoidably take place. There will be an obscuration of moral principle, and almost a total reversion of humane feelings when conditions allow, that will cause good and well-disposed persons to shudder, and think of safety in other lands. These things may be laughed at in some quarters, but, as certain as we live, there are bands of most sanguinary spirits, determined to undermine and uproot ancient and existing institutions, and, without regard to any mode of procedure, will carry through the programme. Somehow or other they appear to have liberty and unrestrained power to execute their designs. The intervention of good, holy, angelic spirits, is strangely withheld, and until the exhaustion of that zone of fiendish strength we will not have peace, or even genuine prosperity.

"To those minds willing to be guided by spiritual light, there is the hope and protection of good angels. But as storms in the natural condition are the exception and not the rule, so this alarming spiritual depression will only be of temporary duration, and will assuredly mend the spiritual and moral condition of society, and be the means of opening up higher and more advanced states of human action."*—ALEX. DUGUID, Kirkcaldy.

There are many other points in this vision which would amply repay consideration, but space and time forbid our further enlarging, and besides, enough has been said to show that the great cycle of evil is fast closing in; that we are in the initial stages of the last great whirlwind. Limb by limb the spectral mystery of iniquity has unfolded itself, until we can now see its lineaments almost complete. From Babel on we have seen Satan aping and counterfeiting the position of God the Father, God the Son, and God the Holy Ghost. And in this chapter we have fully shown that he is now not only aping and counterfeiting, but actually *usurping* their place. As yet we are just listening to the incoming tramp—the distant footfall of the man of sin, whose coming is after the working of Satan "with all power, signs and wonders of falsehood." Soon he will be here in all the fearfulness of reality.

* Yet the man who gives this warning speaks also thus—"Cannot we live without the Bible? In its smooth garb of literal interpretation it is certainly an indigestible mouthful, and in its sugary sensational make-up of modern times, it is a load to the stomach which must produce nightmare if largely indulged in."—*Medium and Daybreak*.

"The coming year," said the inspiring intelligence speaking through Mrs Richmond, in one of her addresses of last year, 'will be fraught with destiny.' . . . The Spiritualist will recognise the deep spiritual significance underlying all these events and transactions, and it is from a spiritual standpoint chiefly that we view the past year as exceptionally eventful and significant. The air has been full of subtle influences. . . . In how many directions has the influence of Spiritualism been recognised and felt. Never before has it had such a prominence in the secular press in this country; never before has it figured so conspicuously in the religious world. To use the words of Professor Phelps, though referred to by him with another feeling, 'The air has been tremulous with the march of invisible battalions!' . . . It has been the end of one spiritual age, and the beginning of a brighter and happier era; the dawn of a new and an immortal day."—*Medium and Daybreak*.

Such is the vain dream of the spiritualists. What it all really means is thus shown by G. H. Pember, M.A. :—

"In the twelfth chapter of the Apocalypse, it is plainly announced that, before the development of Antichrist and the unparalleled woes of the end, Satan and his angels will be driven out of heaven, swept down from their aerial abodes, and confined to the narrow bounds of earth. Then will all the fallen angels, who are yet at liberty, be among men, and will quickly make them feel the meaning of that awful utterance, 'Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.'

"Then not merely the demons, but the great angels of darkness, the principalities, the powers, and the world rulers, maddened by the thought that they have lost their fair realms for ever, and that the Lord is at hand to complete their destruction, will, in their rage, break through every restraint, and recklessly gratify their own evil desires. And so, in the most appalling sense, the earth will again become corrupt and filled with violence.

"For this terrible inroad Spiritualism appears to be preparing the way. The army of demons has been sent forth in advance to bring about an universal apostasy from God and denial of Christ, and to establish a general communication between the powers of darkness and the children of disobedience. Years ago these demons predicted the future appearance upon earth of spiritual beings in material bodies: what has been their aim, but to open men's hearts for the reception of the banished angels?

"Spiritualistic manifestations are continually increasing in power; tangible forms are beginning to appear; the world is becoming accustomed to supernatural visitants! Surely the Prince of the air must have heard that the legions of Michael are marching, and is lastly preparing his place of retreat.

"In the subsequent (thirteenth) chapter of the Apocalypse, we see the result of Satan's flight to earth; for out of the troubled sea of anarchy and perplexity of nations, there arises, in far greater majesty and power than it ever before possessed, the resuscitated empire of Rome, under the immediate direction and government of Satan incarnate in the future personal Antichrist.

"But of far greater interest to those who love the Lord Jesus and long for His appearing, is that which is signified as taking place just previously to the expulsion of the devil and his angels from heaven. The waiting church will be removed before the fallen angels are driven down to earth. The birth and rapture of the Man-child in Rev. xii. 1-5 plainly refers to the completion of the mystic Christ—of which the personal Christ is the Head and His church the body—as manifested by the sudden translation of all waiting saints to meet their Lord in the air.

"It thus appears that this long-expected event will precede Satan's banishment from heaven, and precede also its results, the revival of the Roman empire, and the revelation of the Man of Sin. Like Enoch, the Church of Christ will be called away before earth is for a time abandoned to the fallen angels—before the fearful woes of the end.

"If, then, the fallen angels appear to be already preparing for their descent;

if the great apostasy, which will at last evolve the Lawless One, be even now spreading; who can be sure of a day or an hour? Who of Christ's watching people can tell, when he rises in the morning, whether he will not have left the scenes of earth before close of day."

In such circumstances what need have we to make sure of refuge from the coming storm in THE MAN who will be the hiding place; of seeing that our feet are indeed placed on the ROCK that cannot be shaken. To do so is in our power to-day, to-morrow may be too late.

CHAPTER XI.

TIMES OF THE GENTILES.

IN the last chapter we had a revelation by symbol of the manner in which the mystery of iniquity would work on to the conclusion of the Christian age and "Times of the Gentiles." Now we retrace our steps in order to inquire when these times began, and also what is implied by the expression as originally used by Jesus (Luke xxi. 24).

In writing to the Ephesians, St Paul states that God had made known unto them the mystery of His will—viz., that in the dispensation of the fullness of times his purpose was to gather together in one all things in Christ, both which are in the heavens and in the earth. (Eph. i. 9, 10.) Then in answer to the inquiries of His disciples, we have Jesus pointing out the fact that from the time that the city was taken, up to a point immediately preceding His coming, Jerusalem would be trodden down of the Gentiles, until the times of the Gentiles were fulfilled.

In the light of these two statements we come to see that a great truth was wrapped up in the length of the life of Lamech, which was 777 years—the perfect number three times repeated. Lamech further occupied a typical position, in that he represented the remnant of a Church, debased and stricken down into a very low spiritual condition, by sinful connections and compliances with a world that had turned away from God. This, from our advanced position in the ages, becomes evident, as we can now look back over earth's history, and see that it has been marked off into three great divisions or dispensations, not only by very striking events, but also by a special method of dealing with mankind, and each of them has (according to prophetic phraseology) seven times, or 2520 years. Two of these dispensations have ended in signal judgments. We are almost at the close of a like period of years, and marked off by like characteristics. The legitimate inference, therefore, is that great events are at hand, the condition of the antediluvian world being pointed out by the Lord Jesus Christ as an exact prefiguration of the state in which He would find the world at His return.

The phrase "Times of the Gentiles" is evidently used by

Him to designate some definite period during which the Gentiles were to have the ascendancy. The words further suggest the idea of succession, as if the Gentiles were having their turn after others who had previously enjoyed the same dominant and privileged position. As a matter of fact we know it to have been so. Chapter VIII. ended with the appalling spectacle—not of a material world covered with a flood of water, beneath which lay the dead bodies of the whole human race, except the eight persons floating safely on the surface—but of the earth in a spiritual sense, overspread by a flood of idolatrous worship, beneath which, with the exception of Shem and his remnant, lay the whole race of mankind—dead spiritually, having turned away from the living God, and made a covenant with death. Satan's purpose of setting up *one* vast empire over men through his representative Nimrod had been thoroughly frustrated, but his success in regard to their spiritual enthrallment was complete.

Man is endowed with a power of choice. Men had exercised their power, and chosen whom they were to serve. Then the world of ungodly men who did not like to retain God in their knowledge were left to their own way. God's spirit had striven with men, but would not coerce. Coercion in dealing with man's heart forms no part of the divine programme. But God could righteously interfere and prevent the purpose being carried out, whereby the earth would have then become one vast organisation, pervaded by principles which would have made it impossible for any who adhered to JEHOVAH, the true and living God, to have lived in it; nor would they have been permitted a place in the satanically-dominated earth without conforming to its ways.

To prevent this, God scattered the people, and secured a multiplicity of nations through the confusion of the common language which had obtained among men up to the events of Babel. This seeming severity was in reality a most merciful arrangement, in that it prepared the way for the development of the plan by which he would again draw to Himself the scattered nations.

One part of His plan towards securing this, was to raise up and prepare a nation to be placed in the midst of all the others. This nation and people was to be peculiarly his own. In His dealings with them He would fully reveal Himself, and ultimately through them to the other nations to whom He had become an unknown God. His choice of a common ancestor or father to this intended nation fell on one who was a leader in the idolatrous worship of the people. We are not informed by what means God revealed Himself to Abram. We are only made acquainted with the fact that He found a way of speaking

to his heart, and Abram came out from the place where Satan had his seat, Ur of the Chaldees, *i.e.*, the land where *fire* and *demons* were worshipped; Ur, signifying *fire*, Chaldees, *demons*.

Of the significance of names and the importance attaching to them, we get a fresh proof in his being changed from Abram, or "high father," into Abraham, "father of a multitude." After this, Abraham's confidence in God and obedience to Him were put to a very severe test. Many wonder why it was so. The idea seems so extraordinary that such a demand could be made by God as that of offering up the son in whom all his hopes were centred. In the light of the facts already stated we can see good reason for the trial. Human sacrifices were required in the worship of him who was a murderer from the beginning. Sanchoniathon's Phœnician history is full of such sacrifices, as shown in Chapter VIII. Manetho and other ancient writers state that an only son, or the being nearest and dearest of all others, was often required to be laid on the altar of sacrifice, and that the horrible practice was not confined to the Phœnicians, Chaldeans, or Egyptians, as the legends of many countries show. The sacrifice demanded of Abraham being therefore nothing beyond what he might have been called upon to make at the bidding of him who was no god, he had accordingly no just ground of complaint. But it was a most thorough test of his confidence in God. And the man who could follow so fully thereby proved his meetness for God's purpose. To him the promises were therefore given. A further purpose would also be served, in that the *accuser* would be silenced for ever in regard to the sincerity of Abraham's devotion to God, and preference for His service.

There are certain bonds of union and sources of sympathy by which the minds of a whole people may be united into one common mind, all hearts being affected by the same subjects and moved by the same motives. Among the causes which have power to bind men into a common being, as it were, is that of a common parentage, a common religion, a common fellowship in suffering and deliverance; or, in short, any circumstance which educes the susceptibilities of the mind, and twines them together, causes men to be more closely allied together in social and civil compact. In view of this principle, we see the wisdom of God's dealing with the children of Israel—Abraham's descendants. He intended to make them a unity, which would be strong to resist the powerful and seductive influences which would be brought to bear upon them by the nations surrounding them. So they were sent down into Egypt, where they were, in the circumstances of bondage and deliverance, subjected to such a course of training as would secure the desired result.

Fairly out into the wilderness, and just about to enter Canaan, Moses is commissioned to renew the covenant made in Horeb (Deut. xxix. 1).

Having distinctly made known his purpose regarding them, God further tells them, that because they were to occupy this high position of being peculiarly the Lord's people, they must abstain from certain practices indulged in by their idolatrous neighbours (Deut. xiv. 1-21). They were also to have a set of observances and laws which, by their attending to them would make and keep them a separate people. To a steadfast adherence to these things, great privileges were attached. They were to be set on high above all the nations of the earth,* and be blest in every department of life—public, private, and social. By obedience and perseverance in the ways of the Lord, they were to be established in their high position in some very manifest way in the sight of all nations. They were to be made only and always the head and not the tail; were to be above always, and not beneath, provided they did not turn aside after other gods to serve them (Deut. xxviii. 1-14).

Still this people so favoured and prepared were to be under no power of coercion. The Lord will have a willing people. If they kept faithful to Him, He engaged to bless them in the manner stated; if they turned aside and proved unfaithful, the results of that course were placed before them with special distinctness. The blessings were put before them in a few comprehensive statements, but the cursings were set before them with a distinctness and minutæ of description which put any excuse, on the plea of ignorance, entirely beyond them. Fourteen verses contain all the blessings promised, while fifty-four are taken up in describing the evils which would come upon them for unfaithfulness. Their relation to God also was to be of the most endearing character. He was not to stand afar off like some stern taskmaster, watching for occasions of evil against them, but was to dwell in their midst, "in all their afflictions to be afflicted, to save them by the angel of His presence, and in love and pity redeem them" (Isaiah lxiii. 9, 10). And the result is thus summarily stated: "But they rebelled and vexed His Holy Spirit, until he was turned to be their enemy, and fought against them." The whole of Israel's history from the beginning is just a record of defections and restorations.

"They mingled among the heathen and learned their works, and served their idols; sacrificed their sons and daughters unto devils, and shed innocent blood, even of their sons and daughters, and sacrificed unto the idols of Canaan until

* It is to be observed that in the second covenant with Israel there is nothing said of the prepared place mentioned in the first covenant made at Horeb. The place of spiritual supremacy had been forfeited, and the promises attaching to this new covenant are those of an earthly supremacy and material blessings.

the land was polluted with blood, &c., until the wrath of the Lord was kindled against His people, and He abhorred His own inheritance, and gave them into the hand of the heathen, and they that hated them ruled over them" (Psalms cvi. 35-41).

Many times did this occur, and as often were they brought low, until a climax was reached in the time of Manasseh, who

"Built up the high places which his father had destroyed, reared up altars for Baal; made a grove; worshipped all the host of heaven, and served them; built altars in the house of the Lord, and in the courts of the Lord's house for all the hosts of heaven; made his son pass through the fire; observed times; used enchantments; dealt with familiar spirits and wizards; set a carved image in the house of God; seduced the children of Israel to do more evil than the nations which had been cast out before them, and shed innocent blood." Doubtless of those who would not conform, "until Jerusalem was filled with it from one end to another" (2 Kings xxi. 1-16).

That shedding of innocent blood the Lord would not pardon (2 Kings xxiv. 4). The pride of Israel's power was broken—"Cast them out of my sight, let them go forth . . . because of Manasseh" (Jer. xv. 1, 4). Then Ezekiel was commissioned to tell the profane, wicked prince of Israel to remove the diadem and take off the crown. Israel being to rule no more, until he came whose right it was (Ezek. xxi. 26).

The sceptre of supremacy now, and for these reasons, taken out of the hands of the Jews, was put into the hands of the Gentiles. The time had come when Satan would be permitted to carry out his long-cherished scheme. God had interfered to prevent his carrying it out just when at the point of success at Babel. Now the time had come when he was allowed to establish a kingdom to be ruled on his principles. When a perfect despotism over the bodies and souls of men was set up in the person of Nebuchadnezzar, Satan's triumph seemed complete, and so it would have been, but for a little remnant who sat by the rivers of Babylon, and wept as they remembered Zion. With that exception, the whole earth was drunk with the wine of Babylon. Part of the Lord's peculiar people were burning incense to the queen of heaven in the streets of the cities of Egypt, where they had taken refuge (Jer. xlii. 1-28). A Jeremiah was indeed there to lift up his warning voice; but to no purpose, for, according to tradition, they put him to a terrible death. The mass of the people who had been carried to Babylon were as very idolaters as their conquerors. "Darkness had indeed covered the earth, and gross darkness the minds of the people;" with the exception of Ezekiel on the banks of the river Chebar, and Daniel with his intrepid band, who were still on the side of the God of Israel, and who, having made up their minds to any amount of self-denial, suffering, and even death itself, became the true "invincibles" by which the dominion of Satan over the minds and hearts of men was shaken to its very foundations,

It was a curious thing to find the mighty potentate of Babylon interesting himself in the education of the captives of Judah. Perhaps there was more in the circumstance than at first appears—a deeper design than Nebuchadnezzar gets credit for. He may have been the unconscious tool of the powers of darkness, yet he was doing their work very effectually. The chief of the youth of all ranks—from royal, noble, and plebeian families—were to be taken and educated in the tongue and learning of the Chaldeans. There might be much useful knowledge embodied in the Chaldean system, but it chiefly consisted of the magic, soothsaying, necromancy, and all the other diabolic arts began at Babel, and which had now, by the united cunning of men and devils, been perfected into an elaborate system of spiritual despotism, “which,” to use the words of another, “bound men neck and heels to the priests, in blind and absolute submission to a hierarchy who were again entirely dependent on the sovereigns of Babylon.”

The Jews had been obliged to bow low to Satan as monarch of this world in the person of Nebuchadnezzar; but his triumph was not complete until he had them bowing equally low to him in soul, as their god in his representative of that great golden image. For this complete triumph over the living God, in the persons of his peculiar people, preparations were made with great skill. The minds of the youth were to be corrupted by the fascinations of the Chaldean system. The indulgence of the lusts of the flesh is one of Satan's most powerful arguments for enticing youths to enter his service; and besides the grosser acts of licentiousness which formed part of the ritual, the whole system was so interwoven with the commonest acts of life, that no conscientious Jew could have eaten the ordinary food, far less that provided by the king, without being defiled by it.

The apparently trivial matter of food was, therefore, the first barrier to be broken down. Daniel and his friends walked too near the Lord not to see through the snare, and for them and himself made request accordingly. That this was a matter of some importance is made evident from the fact that Arioch was in danger of losing his head by any neglect about it. But the Lord made the way of his faithful ones plain by causing them to look fairer and fatter in flesh than all who had partaken of the King's meat. It was for a specified period of three years that the Jews were to be trained—a space quite sufficient to corrupt any one not preserved from contamination by special influence. During this time the great image would be in course of preparation. It was made by order of the king, and could not be done in a corner—its vast size, great value, &c., would require many workmen, and of the foremost order. The great demonstration to take place when set up as the object of universal

worship, would be the subject of much previous talk and of much previous preparation. The four Hebrew youths would hear of all that was going on, the burning fiery furnace to be prepared for any who might resist the king's will, &c., and had, doubtless made up their mind on the subject. But before the time came a strange thing occurred. The king had a dream one night, which troubled him exceedingly, though he could not remember it. At least he said so, and ordered his wise men of all classes to appear before him, and demanded of them to tell both the dream and its interpretation.

Possibly the idea of the image had proceeded from them, and also the cruel alternative for all nonconformists. Now they are caught in their own snare, and taste the cup which they intended others to drink. Now, also, the faithful Daniel, champion of the God of Heaven, is brought to the front, and at once proves the superiority of the God he served to all the Babylonian deities, seeing that not one of them could do what Daniel, by the openly-acknowledged help of his God, did with the utmost ease and readiness. Daniel was loaded with honours and offices for which he seems to have had little heart, and he requested that his friends might be set over the affairs, while he sat in the gate of the king. Possibly his idea was, by means of his own ready access to the mind of the king, to prevent, if possible, the setting up of the monster image.

If such was his idea, it failed. The image was set up, and, by the power of the mighty despot, princes, governors, captains, judges, treasurers, councillors, sheriffs, and all rulers of the provinces were brought together to its dedication. When the mighty multitude had assembled, a herald proclaimed aloud—“To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, &c., ye fall down and worship the golden image which Nebuchadnezzar the king hath set up.” It was Satan's version of gathering the people together in one, even in him. The obsequious multitude obeyed—Jews as well as others. What a spectacle! The world prone before Satan—his triumph seemed complete.

Nay, there is a failure: three forms stand erect, while all around them lie prostrate. It is possible that something of the kind was expected; hence the readiness of detection. This at least is certain, that it was the men whose lives the Hebrews had been the means of saving, who informed upon them, and who even put the matter in a false light before the king. “There are certain Jews whom thou hast set over the province of Babylon. . . . These men, O king, have *set no regard upon thee*; they serve not thy gods, nor worship the image which thou hast set up.” How much the king's heart was set upon his project is seen in the rage and fury with which he was

filled. "Is it of set purpose, Shadrach, Meshach, and Abednego, that ye do not serve my gods, nor worship the golden image which I have set up? Now, if ye be ready when ye hear the cornet, flute, harp . . . and fall down and worship, well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace, and who is that God that shall deliver out of my hands?"

There was no need for repeating the music. "We are not careful to answer thee in this matter," was the prompt reply. "Our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods nor worship thine image which thou hast set up." Then was Nebuchadnezzar filled with fury; the form of his countenance changed, and the command was given to heat the furnace seven times more than it was wont to be heated, while the strongest men in his army were commanded to cast the three men into it. The scene must have been inconceivably terrible; the heat of the furnace being so intense that the men died who threw them in. The king from some high position overlooked the whole, and the people would be waiting to hail with applause the signal of their destruction. But no such signal came—strange emotions of wonder and awe flashed across the king's countenance. At last, unable to contain himself longer, he suddenly sprang to his feet and cried to his counsellors, "Did we not cast three men into the midst of the fire?" "True, O king." "Lo, I see four men, loose, walking in the midst of the fire, and they have no hurt, and the fourth is like the form of the Son of God!" Then hurrying to the door of the furnace he cried "Shadrach, Meshach, and Abednego, ye servants of the Most High God, come out and come hither!" And obeying the king's command, they walked out of the furnace without even the smell of fire upon them.

But where was Daniel during these stirring scenes? We do not know, but we may rest assured that he was not acting the rôle of the coward. Many surmises are made as to the cause of his absence, which may or may not be true; but may we not find in him a type of those who shall wholly escape the hour of temptation or trial which, at the closing up of the times of the Gentiles, will come upon all the world to try it? And do not Shadrach, Meshach, and Abednego represent those who shall come through it unhurt? Thus the symbolism of the latter days is complete.

NEBUCHADNEZZAR'S DREAM—THE GREAT IMAGE.

When the prophet Jeremiah was commanded to make bonds

and yokes, and send them by the hands of the ambassadors of the kings of Edom, Moab, Tyrus, &c., with the message that He who had made heaven and earth, and to whom it therefore belonged, had given all lands into the hands of Nebuchadnezzar his servant (Jer. xxvii. 1-6), THE TIMES OF THE GENTILES had begun, and this was the formal annunciation of the fact by God himself.*

The length of time was exactly pointed out that the Babylonian dynasty was to remain in power, viz., for the present king's life, that of his son, and his son's son (Jer. xxvii. 7), even until the very time of his land came, and then other kings and nations were to serve themselves of him. Turning to Jer. l. 23, we find the kind of work Nebuchadnezzar was commissioned to do. It was that of being the hammer of the whole earth, to crush and bruise and oppress it. The world was ripe for judgment, and he was just the one to execute it. It is probable that he had heard of that prophecy, for he knew of Jeremiah, and had him treated kindly; and it is possible there might be some connection between it and the vision that he had, because Daniel expressly states that it was given for two reasons, viz., "To make known to the king what shall be in the latter days, and that he might know the thoughts of his heart." He that revealeth secrets was to make known to him what was to come to pass.

The subject-matter of the dream was a great image—the colossal figure of a man. Its head of gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, its feet of iron and clay.†

The king did not see the image in a state of formation, it stood before him perfect and complete. It continued to stand for some time, long enough for the various parts of it to be distinctly noticed. Then another object takes up his attention. He saw a stone being cut out of the mountain without hands, which came rolling down the mountain and smote the image upon its feet, and smashed it to pieces, so small as to be carried away like chaff before a summer breeze. The wicked shall be made like a wheel—like the chaff before a whirlwind. Such is to be the end of the WHEEL KINGDOM, before the stone one takes up its place, and becomes a great mountain, and fills the whole earth.

* That God should call the king of Babylon his servant may seem to militate against the view of his being Satan's representative. In reality it does not do so. Satan himself serves (Matt. iv. 10) not in intention, yet in reality: his testings and buffetings of the faithful only do them good, in that these become the means of establishing and perfecting their characters. And we find God often making use of even wicked men to bring about His purposes, and so making them His servants for the particular end He had in view.

† A curious and continuous deterioration of substance—from gold to clay; it could only get one stage lower, i.e., dust. The law of Satan's kingdom is deterioration—the best first, dust and ashes is the end.

There was a point in Ezekiel's vision when he heard it cried, as if in adoration, "O wheel!" Nebuchadnezzar, as the typical man at the pinnacle of earthly glory, was seated on the throne of earth's universal kingdom, and people were crying, "O king," and all adoring him as earth's sole ruler and king; but here God was pleased to show him the end of all secular dominion. Daniel, in addressing the king, gave him all honour, and acknowledged his lofty position, but was careful to point out that he was indebted for it all to God. Having done so, he proceeded to explain the vision. "Thou art this head of gold." Another kingdom inferior to him was represented by the silver. The kingdom signified by the brass was to rule over all the earth. A fourth kingdom was to be strong as iron. But this last kingdom was to be divided, its feet were to be a mixture of iron and clay—strength and weakness; its toes were to be the same, partly strong and partly broken. Great efforts were to be made, at the end, to get the two to commingle, but without success; "they will not cleave one to another." And while these partly strong and partly broken kingdoms would be vainly trying to cement themselves with the seed of men and other devices, the God of heaven would set up a kingdom which would never be destroyed, but would consume and break in pieces all others, and continue itself for ever.

This vision is simply the world's political history in advance, and though containing no chronological element, it may yet help us to reach some conclusion as to our true position in the ages. Four kingdoms were to be developed, and a particular condition of the fourth just before the end. We now know that these four kingdoms have been developed, and that the particular condition of the fourth has almost been attained. If such is the case, then we are very near the time when the God of heaven will set up the kingdom which shall never be moved.

In this revelation of the world's then future history, made through this vision, a succession of events was unfolded, reaching down to our own time, and a little beyond. These events the pens of historians have been employed in recording from that day to this, so we can have no difficulty in finding out just how much of this vision has passed into actual fact. Those who wish information may have it to the full. Chronology tells us when, a map will show us where, and history will tell us how, all that God revealed to the world's first universal head has been accomplished.

THE HEAD OF GOLD.

In the statement, "Thou art this Head of Gold," we are given the clue to the interpretation; also a starting-point and

date clearly defined. To Nebuchadnezzar, his son, and grandson, was this high position given. From Jer. xxv. 1-11, we learn that he was put into it in the first year of his reign, and also that the supremacy of Babylon would last 70 years. As the 1st year of Nebuchadnezzar and the 4th of Jehoiakim was 606 B.C.—the epoch therefore, or definite period of commencement for the times of the Gentiles; but this point will be more fully dealt with in the chapter on Prophetic Periods.

After the death of Nebuchadnezzar, the Chaldeans made no more conquests; several of the subjected nations revolted; the Medes and Persians soon began to straiten them; till at length Belshazzar shut himself up in Babylon, not daring to face Cyrus. But while this godless king rioted within its impregnable walls, God was marshalling His agents by whom Babylon, the glory of kingdoms, the beauty of the Chaldean excellency, was to be brought even with the dust (Isa. xiii. 19). Everything had been done which human wisdom could devise for its preservation, but God's appointed time for its fall was approaching. Seventy years His people and the nations were to serve the king of Babylon, and when these seventy years were accomplished, the king of Babylon and that nation were to be punished (Jer. xxv. 11, 12). Now the time had come, and the kingdom of Babylon was held by Belshazzar, the son's son of Nebuchadnezzar. No human power could therefore avert its doom of desolation, which was to come suddenly (Isa. xlvi. 11). It may interest readers to know by what means the word of the Lord was fulfilled.

"The river Euphrates, upon the banks of which Babylon stood, ran directly through the city. Its banks were low, and to prevent its overflow, when the snow melted on the mountains of Armenia, high walls were built on each side of its entire course through the city, of the same thickness as that of the great outer wall. While these were building, the whole river was turned into an artificial lake 40 miles square, which was dug to receive it during this time on the west of Babylon. This lake being found convenient not only for its original purpose, but also to receive the surplus waters that came down every year, was preserved till the time of Cyrus. In the walls of the river were placed gates of brass at every street, and steps leading down to the water. With these facts before us, we are prepared to understand the stratagem by which Cyrus, after a siege of nearly two years, made himself master of the place.

"He first dug a trench broad and deep around the city, and having ascertained that upon a certain day, an annual festival was to be kept, in which the whole night was usually spent in revelry and dissipation, he resolved to take advantage of the disorder that would then prevail, and execute his scheme. He therefore stationed a body of men at the point where the river came out of the city on the lower side, and another at the upper side where it entered, with orders that when they should find the water of the river so reduced as to make it fordable, they should rush into its channel, and thus enter the city. He then sent up a body of men with orders at a given time to break down the embankment at the head of the canal leading to the lake above mentioned, and thus turn the river that way, while at the same time he opened the trench which he had dug around the city, and turned the water of the river also into that. Thus its channel through the city was rendered comparatively dry, and the soldiers entered in as ordered. But having

secured this object, what is now to be done? for the walls on each side of the river were closed with huge gates of brass; and there was no earthly power then available that could scale those walls or force those brazen gates. But Providence had removed all difficulty here; for in the confusion of that night of impious revelry, these gates were all *left open* (see Isa. xlv. 1, 2). Thus the army of Cyrus found free entrance into the very heart of the proud city of their enemy.

"From this scene turn to the palace of Belshazzar, whose carousals with his lords, wives, and concubines were suddenly interrupted by the appearance of a hand, which proceeded to trace upon the wall mysterious characters of fearful import. The astrologers were called in haste to interpret the writing. Failing to do so, Daniel was called in to explain the mystery. Then the hand vanished; and the writing that was written had this interpretation: 'MENE; God hath numbered thy kingdom and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided and given to the Medes and Persians.' And while the recording angel was writing out this sentence before the eyes of the guilty monarch, the legions of the Medes and Persians were pouring in through the two-leaved gates of the river walls, to its execution. They met at the palace as previously concerted, and upon the guard's opening the gates to ascertain the cause of the uproar without, they rushed in and slew the king."

"That night was Belshazzar, king of the Chaldeans, slain, and Darius, the Median, took the kingdom," is the brief but comprehensive record which Scripture has preserved of this first instalment of the prophetic vision's fulfilment. The golden head had been, and before midnight of the last day of its appointed time it thus gave place to the

BREAST AND ARMS OF SILVER.

Nebuchadnezzar's Babylonian empire was represented by gold, because he was an absolute despot. So far as man was concerned, he could do just as he liked; whom he would he slew, and whom he would he kept alive. This form of government was permitted to remain long enough to show the results of irresponsible power when placed in the hands of a human being, and also to typify the career of the one who would close up the times which he had inaugurated. The next kingdom was represented by silver, because the absolute power of Babylon was now divided between the king and nobles of Medo-Persia. Aristocratic monarchy was the form it assumed, the nobles being the sustainers and controllers of the crown. This can be seen in the case of Daniel. The nobles proposed the decree which condemned him to the den of lions—the king's consent and signature made it law; then the king himself could not alter it. Cyrus, the man who established this monarchy, had his special work to do, which was distinctly marked out for him before he came into existence (Isa. xlv. 28; xlv. 1, 2, 13). In the year 599 B.C. he was born.

"His mother was Mandana, daughter of Astyages, king of the Medes; and his father was Cambyzes, king of Persia. A year before the birth of Cyrus, a

son was added to the royal family of Media. This was Cyaxares, called in the book of Daniel, "Darius the Median." He was brother to Mandana, the mother of Cyrus, and consequently bore the relation of uncle to Cyrus himself.

"When Neriglissar came to the throne of Babylon, a violent war sprang up between him and the Medes, whereon Cyaxares, who had just then ascended the throne of Media, called Cyrus out of Persia to his aid. In the first pitched battle the Assyrian army was routed and Neriglissar slain. He was succeeded in the kingdom of Babylon by Laborosoarchod, nine months, and then by Belshazzar, who was the last of the Babylonian, Assyrian, or Chaldean kings, as already noticed. Upon the taking of Babylon, Cyrus placed his uncle Darius upon the throne; and hence we read in Daniel that Darius the Median took the kingdom, although Cyrus had performed all the work of its subjugation. But shortly after this event, he married the daughter of Darius, and with her received the kingdom of Media in reversion after her father's death. He died about two years after the taking of Babylon; and Cyrus, having succeeded his father a short time before in the kingdom of Persia, now added Media also to his other dominions, and became absolute monarch of the whole."

Having already noticed how promptly Cyrus did the work assigned to him by the God of heaven, it only remains to show the chronological exactness with which the promise of restoration at the end of seventy years was fulfilled. Nebuchadnezzar reigned forty-four years. He was succeeded by his son, Evilmerodach, who reigned two years. Evilmerodach was followed by Neriglissar, who reigned four years. He was succeeded by Laborosoarchod, who being put to death after nine months, his reign is not counted in the Canon of Ptolemy. This brings us to the reign of Nabonadius, who is the Belshazzar of Daniel. He reigned seventeen years, to 538 B.C. $44 + 2 + 4 + 17 = 67$, which, with the nine months of Laborosoarchod, and the odd months of the other reigns, brings it up to 68 years, *i.e.*, 538 the year when Babylon was taken by Cyrus. Two years after, 536 B.C., he issued his edict proclaiming liberty to the captive Jews. In 606 B.C. their captivity began, and ended 536—exactly seventy years between the dates.

"Cyrus was succeeded by his son, Cambyzes, who reigned seven years and five months. He is called in Scripture Abasuerus. After the death of Cambyzes, one of the Magi, called Smerdis, usurped the kingdom, feigning himself to be Smerdis the brother of Cambyzes, who had been slain. But the fraud was discovered, and he was slain after a reign of only seven months. He is called Artaxerxes in Ezra iv. 7. Darius, a Persian noble, called Darius Hystaspes, then took the kingdom, and reigned thirty-six years. From him the succession of Persian kings and the length of their reign is as follows:—1. Xerxes, who reigned twenty-one years. He is mentioned in Dan. xi. 2, as one who should stir up all against the realm of Grecia. He went against Greece with an army of five millions. 2. Artaxerxes Longimanus, who reigned forty-one years. His reign commenced 464 B.C. His seventh year would therefore be 457 B.C.; and in this very year Ezra received his commission for the restoration of Jerusalem, Ezra vii. This is an important fact, as will appear hereafter in the examination of the 70 weeks and 2,300 days, Dan. viii. 9. 3. Darius Nothus, nineteen years, to 404 B.C. 4. Artaxerxes Mnemon, forty-six years, to 358 B.C. 5. Ochus, twenty-one years, to B.C. 337. 6. Arses, two years, 335 B.C. 7. Darius Codomannus, who was the last of the Persian kings, and reigned four years, to the fatal battle of Arbela, 331 B.C. The character given of this prince, says Prideaux, is 'that he was for his stature and make of his body the goodliest person in the whole Persian

empire, and of the greatest personal valour of any in it, and of a disposition mild and generous; but having the good fortune of Alexander to encounter with, he could not stand against it."

There was more than the good fortune of Alexander to contend with: the sure word of prophecy had to be fulfilled, viz.: that a third kingdom was to arise, which should bear rule over all the earth, whose symbol was brass. More than 270 years before this, God had said it would be so, and from our later standpoint it is easy to trace the historical steps by which that word was carried into effect, and there arose

THE BRASS KINGDOM.

"Alexander the Great was born at Pella in Macedonia, 356 B.C. This prince and Darius the Persian were the two principal actors on the stage when the empire of the world for the second time exchanged hands.

"Philip, king of Macedon, the father of Alexander, having overthrown the Thebans and Athenians, in a great battle at Chaeronea, made himself thereby in a manner lord of all Greece; and calling together at Corinth an assembly of all the Grecian cities and states, he caused himself to be chosen captain-general of all Greece for the carrying on of a war against the Persians. But being slain by one of his guards the next year, just as he was ready to set forward, Alexander his son succeeded him in the kingdom, being then twenty years old."

Next year, with a force of 30,000 foot and 5000 horse, he commenced his daring career against the throne of Persia. The following brief synopsis of his course is given by Rollin:—

"Alexander set out from Macedonia, and crossed the Hellespont, or the Strait of the Dardanelles. He crossed Asia Minor (Natolia), where he fought two battles, the first at the pass of the river Granicus, and the second near the city of Issus. After this he entered Syria and Palestine; went into Egypt; built Alexandria on one of the arms of the Nile; advanced as far as Libya, to the temple of Jupiter Ammon; whence he returned back to Tyre, thence marched towards the Euphrates. He crossed that river, then the Tigris, and gained the celebrated victory of Arbela, possessed himself of Babylon, the capital of Babylonia, and Ecbatana, the chief city of Media. From thence he passed into Hyrcania, Parthia, Drangiana, and the country of Paropamisus. He afterwards went into Bactriana and Sogdiana; advanced as far as the river Iaxartes, the farther side of which is inhabited by the Scythians, whose country forms a part of Great Tartary.

"Alexander, after having gone through various countries, crossed the river Indus, entered India, and advanced very near the river Ganges, which he also intended to pass, had not his army refused to follow him. He therefore contented himself with marching to view the ocean, and went down the river Indus to its mouth. From Macedonia to the Ganges, which river Alexander nearly approached, is computed at least eleven hundred leagues. Add to this the various turnings in Alexander's marches; first, from the extremity of Cilicia, where the battle of Issus was fought, to the temple of Jupiter Ammon in Libya; and his returning from thence to Tyre, a journey of three hundred leagues at least, and as much space at least for the windings of his route in different places; we shall find that Alexander, in less than eight years, marched his army upwards of seventeen hundred leagues (or more than fifty-one hundred miles), without including his return to Babylon."

This Kingdom of Brass was to rule the whole earth. The

above extract shows how truly the prophet's words were accomplished—true or otherwise, the tradition remains that Alexander wept because there was not another world to conquer.

"Ptolemy, the Egyptian astronomer, begins Alexander's reign over the East with the building of Alexandria, 332 B.C.; but it was not till the battle of Arbela, the year following, that he became, according to Prideaux, 'absolute lord of that empire to the utmost extent in which it was ever possessed by the Persian kings.' On the eve of this engagement, Darius sent ten of his chief relations to sue for peace, for which he had twice sought in vain before; and upon their presenting their conditions to Alexander, he replied, 'Tell your sovereign . . . that the world will not permit two suns, nor two sovereigns! Let him therefore choose, either to surrender to-day, or to fight to-morrow.' Having assembled his general officers, and requested them to represent to the soldiers that they were to fight on this occasion, not for Phenicia or Egypt only, but for all Asia, and that the whole empire hung upon the issue, he led them against the army of Darius, and gave him an irreparable overthrow. Darius herein fled towards Media, and was shortly after traitorously slain by his attendants. Thus ended the reign of Darius, and with it the Persian empire, after it had continued from the taking of Babylon by Cyrus two hundred and seven years.

"Alexander, after his conquests in the far East, returned to Babylon. While there, he gave himself up to the pleasures, luxuries, and drunkenness of the place, till at length he drank himself into a fever, of which, in a few days after, he died, 323 B.C. After his death, great confusion arose about the succession. The governments of the empire were at length divided among the chief commanders of the army, who took at first the name of governors, finally that of kings. Soon after they were settled in their provinces, they warred among themselves, till, after some years, all were destroyed but four; Cassander, who had Macedon and Greece in the west; Lysimachus, who had Thrace and the parts of Asia on the Hellespont and Bosphorus in the north; Ptolemy, who had Egypt, Libya, Arabia, Palestine, and Cele-Syria in the south; and Seleucus, who had Syria and all the rest of Alexander's dominions in the east."

These four then warred among themselves until only two were left (whose respective dynasties remained until subjugated by the Romans); these would therefore represent the thighs of brass, so minutely do the facts of history fill up the prophetic symbolism. The only other thing that remains to be noted regarding this kingdom is, why it should be represented by brass. One explanatory fact is, that the armour of the Greeks was so largely composed of brass, that the well-known epithet of "brazen warriors" has been applied to Alexander's soldiers. Then the character of his power was only worthy of being represented by brass, as his government was a military oligarchy. The brass of the great image was followed by

THE LEGS OF IRON,

By which was symbolized the Roman empire. This information is covertly conveyed in the epithet, strong as iron—Rome signifying *strength*. Facts, however, put the matter beyond a doubt. From small beginnings Rome rose to unparalleled greatness. Macedonia became one of its provinces 168 B.C.

tional Government, Nationality, and Civil and Religious Liberty. The masses in various countries rank themselves on either side of these; and the beam leans now to this side, anon to that, until the great *unification of nations* takes place, of which the present state of things is evidently but the foreshadowing. Europe is now in a state of transition; the old *régime* has become effete, and the new has not yet developed; but she heaves with a presentiment of something—a something which she is not yet, but hereafter shall become.*

Thus, in actual fact, we have almost reached the last phase of earthly governments, and must therefore be near the time when the whole will be broken up by the falling of the stone.*

Before passing from the subject of the toes, it will be necessary to mark one point of difficulty in regard to them. The number of nations which broke up and finally settled in Europe, according to Machiavel, Bishop Lloyd, Dr Hales, and others, were ten. According to many expositors these ten formed the toes of the image; while others as decidedly say they do not. Sir Isaac Newton may be cited as an example of the former opinion; T. Ryan of the latter. He says—

"Now that these ten kingdoms have not yet been manifested and developed as such, and the iron and clay form of government has not yet been manifested and developed in those states which have occupied the surface of the Roman earth, is the position we take. There are, as yet, no ten kingdoms of the kind, and never were."

How are these different opinions to be reconciled; both cannot be true? Is there a possibility of reconciling them? There is: by looking under the surface, as it were, and comparing historic facts with the anatomy of the human foot, we come to see how both parties hold the truth in part, and fully between them. In looking at the representation of this great image on the diagram, it will be observed that one foot is presented in skeleton-form, which is done for the express purpose of illustrating this point. In looking, therefore, at it, we see that the two bones of the leg form a union at the ankle with the bones of the tarsus, which are seven in number, and constitute the heel or back part of the foot. These again are united to the metatarsal bones, forming the body of the foot, five in number. To these again are joined the phalanges of the foot, fourteen in all, two being attached to the great toe and three to each of the others. Now, in comparing the changes which have taken place in the Roman Empire with this anatomical structure, we find a perfect analogy

* The thrones of Europe have not yet crumbled into dust, but the process of disintegration is begun. Every kingdom has its hand upon its sword, as it ready for self-defence. Is there not cause? Yes, for another prophecy is coming into force, and men are beginning to scoff at kings, and to declare that the sovereign power is vested in the people, i.e., the clay or dust, the democracy. *Hab. i. 10.* It will be noticed that in verse 6 it is said that the Chaldeans are to do this. Chaldeans signify demon-worshippers. These are now found in all lands, and are numbered by millions, and it is a notorious fact that these demon-worshippers, or Spiritualists, lead the van in the begun struggle against all authority and government, spiritual and secular. In which fact we have another clear proof that the breaking up of the image is at hand.

obtaining between them. First, we have the iron rule of the emperors, from Augustus Cæsar down to Philip, when the inroads of the barbarians commenced. Then, on a careful scrutiny of ancient historians, there will be found the names of fourteen nations, who, as it were, formed the heel, or occupied the transposition period during which the preparation work of undermining the absolute rule of the emperors (the legs of iron) went on. These fourteen formed the tarsus to each foot, to which succeeded the metatarsal bones, or ten nations, who took up their place as the body of the foot (476-8), when the empire was subverted. The continuing changes in Europe since answer exactly to the phalanges; and now we see them about their last development, and the symmetry of the foot complete. In dealing with the Porte in regard to the great Eastern questions, we find exactly five leading European Powers; Russia, the sixth, not having been included in the ancient Roman Empire.

"To preserve the analogy of the vision," says one, "we must regard the legs and the feet of the image as symbolising the Eastern and Western (or Greek and Latin) divisions of the empire. And thus, there being five toes on each foot, *five of these kingdoms must be found in the East and five in the West.*"

As shown above, five great powers now take the lead in Europe, and thus occupy a position analogous to the toes on one foot. Then, as to the eastern foot, the analogy is equally correct and striking. Some 400 years ago the Turks conquered and absorbed almost the whole of the Eastern Empire; but a very remarkable change has taken place within the present century. Greece has achieved her independence, while the bonds which hold Syria and Egypt fast are so feeble that they may be snapped asunder very easily and very quickly, and so form separate kingdoms. Thrace itself would be the fourth; the fifth might then be formed by the rest of what once constituted the Eastern Empire. Thus far the signs of the times go towards formulating the toes of the image, and the last ten-kingdomed phase of the Roman Empire. While the last form of the degradation of the governmental principle, when power is not only derived from, but also exercised in obedience to, "the will of the people," is beginning to have a marked and not always pleasant development; "for," as says the Rev. Dr Vaughan, "the reign of lawlessness is begun, though a few years may yet intervene ere the actual unveiling of the LAWLESS ONE."

It is to be observed that Nebuchadnezzar did not see the image in the course of formation. It stood before him a perfect figure, representing in its changing metals the whole history of Gentile power. Nor was it without a purpose that a man was made the symbol. A MAN IS A UNITY controlled in every part by a single

will, directing all its energies to a particular end—the symbol is, in fact, that of the Man of sin. And as the entire territories symbolised by the image are presented to us as an organic whole, a vast confederacy, embracing all the principles of government which have ever obtained among the Gentiles, from absolute despotism down to democracy, with which, in the ten-toe kingdoms, the despotic metal tries in vain to amalgamate; so, though the strange conglomeration of peoples and princes now elaborating will, according to the imagery, succeed for a time to be united as one; it is just at this point of apparent success that the fabric will be smitten.

How near we are to this last phase of earthly government, and of which a foreshadowing or rehearsal in type was given in the French Revolution, may be seen from the following extract from an elaborate speech delivered to the Congress of the International at Berne, in 1868, by Michael Bakunin, a scion of a noble and wealthy Russian family:—

“This gospel admits of no half-measures and hesitations. The old world must be destroyed, and replaced by a new one. The lie must be stamped out and give way to truth. It is our mission to destroy the lie, and to effect this we must begin at the very commencement. Now the beginning of all those lies which have ground down this poor world in slavery, is God. Tear out of your hearts the belief in the existence of God, for as long as an atom of that silly superstition remains in your minds, you will never know what freedom is. When you have got rid of the belief in this priest-begotten God, and when, moreover, you are convinced that your existence, and that of the surrounding world, is due to the conglomeration of atoms, in accordance with the laws of gravity and attraction; then, and then only, you will have accomplished the first step toward liberty, and you will experience less difficulty in ridding your minds of that second lie which tyranny has invented. The first lie is God; the second lie is right. Might invented the fiction of right in order to insure and strengthen her reign. Might, my friends, forms the sole groundwork of society. Might makes and unmakes laws, and that might should be in the hands of the majority. Once penetrated with a clear conviction of your own might, you will be able to destroy this mere notion of right. And when you have freed your minds from the fear of a God, and from that childish respect for the fiction of right, then all the remaining chains which bind you, and which are called science, civilisation, property, marriage, morality, and justice, will snap asunder like threads. Let your own happiness be your only law. But in order to get this law recognised, and to bring about the proper relations which should exist between the majority and minority of mankind, you must destroy everything which exists in the shape of state or social organisations. Our first work must be destruction and annihilation of everything as it now exists. You must accustom yourselves to destroy everything—the good with the bad. For if an atom of this old world remains, the new will never be created. Take heed that no ark be allowed to rescue any atom of this old world, which we consecrate to destruction.”

“This man died in 1878. His teachings, however, became the Nihilist gospel of faith, were incorporated into their estheticism of revolution, and it was the practice of them that led to the assassination of the Emperor.”—*Signs of the Times*.

Having viewed this colossus, whose brightness was excellent, and whose form was terrible, the king next saw a stone cut out of the mountain without hands—words which imply that the

process of cutting out the stone was visible to him. A great variety of opinion exists upon this part of the vision, but instead of examining any one's conjectures, we shall endeavour to ascertain what light other scriptures throw upon it. Stone is a well-known mineral, of which there are divers kinds. In Scripture we find it used as the emblem of strength, constancy, immovability, durability, courage, &c., antithetically with dust and clay. As figuratively applied to Christ, it is first used by Jacob (Gen. xlix. 24). There, in a marked and singular manner, in connection with the blessing of Joseph, his typical representative, as rejected by his brethren, yet become their saviour, Christ is termed the shepherd, the stone of Israel. In which little phrase we have in germ all that has been unfolded during the lapse of ages regarding what has been termed the stone kingdom.*

The next item of information given regarding this stone is found in the double prediction of Ps. cxviii. 22, viz., that it would be rejected or refused, and yet become the head of the corner: words which imply that it would be presented to man for trial, and would not be considered by them suitable for building upon. The prophet Isaiah is the next who draws attention to the stone with all the force of a—“Thus saith the Lord God,” “Behold I lay in Zion for a foundation, a stone, A TRIED STONE, a precious corner-stone, A SURE FOUNDATION: he that believeth shall not make haste” (Isa. xxviii. 16). God's verdict regarding the stone is thus diametrically opposite to man's, and virtually reads: “I have tried the stone, and find it in every way fit to be the FOUNDATION and HEAD of the Church.” When next mentioned, the stone is seen by the king dashing the whole fabric of human government to pieces, grinding it to dust. These few passages give us its complete prophetic history. It was, however, no more completed in actual fact when the king saw it, than was the history of earthly government; but it is being so. Let us look how far the prophetic outline has been filled up, as shown by direct statements.

Turning to Acts iv. 8-12, we find Peter filled with the Holy Ghost, saying—“Ye rulers of the people, and elders of Israel, . . . Be it known unto you and to all the people of Israel . . . that Jesus Christ whom ye crucified, whom God raised from the dead . . . IS THE STONE which was set at nought of you builders, which is become head of the corner. Neither is there

* As already fully narrated, these were the two typical buildings set up at the very commencement of earthly dominion. One built on the living rock, itself composed, as its name imports, of hewn stone, and now standing intact a witness for the Lord at the end of the ages. The other, resting on the earth, on the clay and dust of the plain of Shinar, and composed solely of that same material, manufactured by the action of fire into brick, now a heap of rubbish, a “burnt mountain,” a foreshadowing of the utter collapse which awaits the modern and antitypical Babylon.

salvation in any other." In 1 Cor. iii. 11, Paul tells us that this **STONE**, Jesus Christ, is the only foundation on which man can build, and in verse 9 calls the believers God's building. In writing to the believers of Ephesus he brings out this truth more fully:—

"But God hath quickened us together with Christ. . . . We are His workmanship . . . and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. In whom all the building fitly framed together groweth into an holy temple in the Lord, in whom ye also are built together for an habitation of God through the Spirit."

1 Peter ii. 4-10 finishes the picture, and tells that this stone, disallowed of men but chosen of God, was a **LIVING STONE**, and that believers were lively stones of which were built up a spiritual house, whose chief corner was the stone which the builders had rejected. Col. ii. 7 tells of believers rooted and built up in Christ. Eph. iv. 15, 16, shows the whole body growing up unto Christ as its Head, compacted and joined together, receiving nourishment whereby it grew. Believers are also expressly called the Temple of God, each one individually, and also collectively as units in a great whole (1 Cor. iii. 16, 17; 2 Cor. vi. 16).

Besides these plain statements regarding the complex nature of the little stone which will one day smite the huge image, we have a typical representation of the manner in which its cutting and preparation are now being carried on in the mountain quarries of fallen humanity. Turning to 1 Kings v. 15; vii. 7, we find that the stones which composed the material temple were cut with hands out of the mountains; and there was this peculiarity about the process, that each stone was so perfectly prepared for the place it was to occupy, that no sound was heard of hammer or axe, or any tool of iron, while the house was building. Quietly and silently rose up tier after tier of these perfected stones on the solid foundation of the living rock of Moriah, until a day came when the last stone was fitted into its place, and there remained only the head stone to complete the structure; and with what rejoicing would it be lifted into its place! If such was the case when the returned captives raised up the ruined building (Ezra iii. 10-13), how much more when the first temple rose, when Israel was in the position of glory and honour? Then came the adorning, after which followed the crowning glory of the Lord taking possession of the building as His chosen dwelling-place.

Our analogical position in the antitypical temple need scarcely be pointed out. The stones are now preparing, being dug out of pit and quarry (Isa. li. 1), and being laid in their places. The last tier will be those who are alive and

remain to hear the Keleusma, or word of command, "Come up hither" (1 Thess. iv. 15, 16), and the last glimpse that we get of this gathered company is given by John (Rev. xix. 11-21). This is the falling of the stone which will crush once and for ever the mighty fabric of earthly power and glory. One other point of the analogy is worth noticing—viz., that the time occupied in building the typical temple, seven years, is exactly the length of the times of the Gentiles on the year-day theory, *i.e.*, 2520 literal days, typifying as many years.* The inauguration took place in the seventh month (1 Kings viii. 2), at the feast in that month—viz., of Tabernacles. But the house was not finished throughout in all its parts until the eighth month (1 Kings vi. 38), facts of the greatest significance in their typical relation to the completion of the spiritual building and consequent falling of the stone. The very month seems thus pointed out, but the day is withheld: that, the Father as yet keeps in His own power as well as the year; but as, in every other instance, the typical feasts were verified or fulfilled in the very month and day of the month in which they occurred, there is every reason to expect that this third and last antitypical fulfilment will be the same.

VISION OF THE FOUR BEASTS.

Some fifty years after the king's prophetic vision of the image, Daniel also had a dream by which the same events were still more clearly unfolded. The king saw nothing but the image which symbolised earthly governments in their external phase. The prophet's vision begins with the causes which produced them. "I saw in my vision by night, and behold the four winds of heaven strove upon the great sea." A remarkable statement, in that it is just such an action of the winds which produces a whirlwind. By winds, therefore, must be understood the invisible or spiritual agency by whose united operations on the great sea of agitated humanity four hideous creatures rose out of it.

Sea is that general collection of waters which encompass the earth. Restless, ungovernable, deceitful, yet held under a certain power of restraint by God, it is in Scripture used as the symbol for the wicked, *i.e.*, for the mass of mankind (Isa. lvii. 20). In a more particular sense the sea is the emblem of invading armies, as Isa. v. 26-30; Ezek. xxvi. 3; Jer. l. 41, 42, and many other passages show. In this vision sea seems to be used in the general sense for the restless mass

* It will be seen on the diagram that from the inauguration of the Temple, 1004 B.C. to 1516-7 A.D., the commencement of the Reformation by Zuingli and Luther, there elapsed exactly seven times, or 2520 years.

of humanity, which, having departed from God, were moved by the spiritual powers which had usurped his place. The king had only been permitted to see the effect of their operations in their most superficial phase, and best suited to his state of mind—viz., a great metallic man, deteriorating from gold to clay, and at last brought to nothing. Thus God taught him the emptiness of earthly pomp and grandeur. To the spiritually minded Daniel a very different revelation is made—viz., the cause or origin and character of these earthly governments. The four winds of heaven striving on the great sea appear to be simply another way of representing the four living creatures as seen by Ezekiel. The real character of their work is seen in the wild beasts which rose out of the sea on which they had been working with all their complex powers, through the working of which wars and civil commotions arose among men, stirring them up to bloody and destructive conflict. The appropriateness of the symbolism of wild beasts for kingdoms and governments established on such principles is therefore very manifest. Beasts know not God, so act in perfect independence of Him, without reference either to His will, ways, or even existence; while, all unconsciously to themselves, they are yet subject to His control, and dependent upon Him for subsistence (Ps. civ.). WILD BEASTS, further, are such as live by rapine and destruction of physically weaker or less cunning animals than themselves.

The first beast which Daniel saw coming up out of the troubled waters was like a LION. Gold is the most precious of metals, the lion the king of beasts, as the eagle is of birds, and these are the symbols of Babylon, "The glory of kingdoms, the beauty of the Chaldees' excellency." Daniel beheld until a great change took place in this animal—its wings were plucked, it was lifted up from the earth, and a man's heart was given unto it. This symbol has been described as follows:—

"Babylon is here fitly represented by a lion, the king of beasts, denoting the glory of that kingdom, and corresponds with the head of gold. The lion was an emblem of Nebuchadnezzar's courage and success in acquiring the dominion over his neighbours; and perhaps of his superior generosity and magnanimity, with which he ruled over the nations. The eagle's wings denoted the rapidity and unabated vigour with which he prosecuted his victories. The plucking of his wings may refer to the humiliation of the proud monarch of Babylon, or the cowardice of Belshazzar, who, instead of driving away his foe like a lion, shut himself up in the city, feasting and drinking with his lords, till he was killed, and the kingdom given to the Medes and Persians."

After the death of Nebuchadnezzar no more conquests were made; subjected nations revolted; the Medes and Persians began to straiten the Chaldeans. Babylon was besieged; Belshazzar shut himself up in it, not daring to meet Cyrus, as a man would

not dare to face a raging bear, which a lion would despise. And behold another beast, a second, like to

A BEAR,

appears, "which raised itself up on one side, *i.e.*, extended its conquests in one direction and had three ribs in the mouth of it, between the teeth." To it the command was given, "Arise, devour much flesh." The bear corresponds with the silver breast and arms of the image, and represents the Medo-Persian kingdom which succeeded Babylon. It was noted for cruelty and thirst for blood. The three ribs in the mouth of this bear evidently symbolise the three great powers conquered by the Medo-Persian kingdom; viz., Babylon, Lydia, and Egypt. See Rollin's *Ancient History*. It subdued many and populous kingdoms. Ahasuerus, or Artaxerxes, reigned over one hundred and twenty-seven provinces (Esth. i. 1). The bear may well represent the nature of the Persian kingdom, for, says Paxton, "the Syrian bear in strength and ferocity scarcely yields to the lion; and ancient historians stigmatise the Medes and Persians as the greatest robbers and spoilers that ever oppressed the nations." Thus it "devoured much flesh." The prophet next saw an extraordinary

LEOPARD

rise up, having on its back the four wings of a fowl,* and also four heads, to which dominion was given.

"This was the emblem of the Grecian or Macedonian empire, erected by Alexander the Great on the ruins of the Persian monarchy, and continued in four divisions under his successors. The leopard being exceedingly fierce and swift, represented the kingdom, and especially Alexander its founder; but the natural swiftness of the quadruped was not an adequate emblem of the rapidity with which he made his conquests, as he subdued nations more speedily than others could march their armies through them. The leopard had therefore four wings of a fowl upon his back. When Alexander died, his kingdom was, after many contests among his captains, divided into four parts—Egypt, Syria, Macedonia, and Thrace, with some regions of Asia Minor. These were the four heads of this third beast, and under them dominion was given to it, until it was gradually reduced by the next beast."

The singular appropriateness of this symbol is shown by the following extract from Prideaux:—

"Alexander was not stayed by the death of Darius. . . . He marched into Hyrcania, and received that country under his subjection. After that he subdued the Mardans, Arians, Drangians, Aracansians, and several other nations, over which he flew with victory swifter than others can travel, often

* "The identical emblem which was actually engraved on the shield of Alexander."—*Dr Keith*.

with his horse pursuing his enemies upon the spur whole days and nights, and sometimes making long marches for several days one after the other, as once he did in the pursuit of Darius, of near forty miles a day, for eleven days together. So that, by the speed of his marches, he came upon his enemy before they were aware of him, and conquered them before they could be in a posture to resist him; which exactly agreeth with the description given of him in the prophecies of Daniel some ages before; he being in them set forth under the similitude of a panther, or leopard, with four wings; for he was impetuous and fierce in his warlike expeditions, as a panther after his prey, and came on upon his enemies with that speed as if he flew with a double pair of wings."

THE FOURTH BEAST.

We often use the expletives dreadful, terrible, &c., when circumstances scarcely justify it, but in Daniel's case they were perfectly so, for the fourth beast which he saw was an extraordinary creature—wholly nondescript, as no other beast with any addition of heads, wings, or horns would serve for a symbol for this fourth and last of earthly empires; and so Daniel merely says that it was diverse from all the beasts that were before it.

Its horns, of which it had ten, seem to have been the last thing which attracted his attention. As he considered them, an extraordinary movement took place. A little one was seen pushing its way upwards, to make room for which, three of the original ten were plucked up by the roots. The empty space seems to have been at once filled, when the horn, now no longer little, begins to develop itself in a remarkable manner: first, the eyes of a man—not the uncalculating eyes of a brute, but the keen intelligent eyes of a man. This seems to denote a special connection with the wheels, which were full of eyes, and with the living creatures who looked through or animated them. At least, they indicate that this horn had exceptional powers of perception; could, like a man, see and understand its position and circumstances, then by intelligent measures take full advantage of both. But a still more extraordinary development took place of a mouth, speaking great things. It did not speak and have done; the action was continuous.

Daniel beheld "until the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened."

This is one of the most important items of Daniel's vision. He had been permitted to see the invisible cause of the rise of earthly governments; now he is permitted to see the cause of their complete and final overthrow. In the vision of the cherubim Ezekiel saw the schemes of the god of this world

complete, the abomination that astonisheth (margin, Dan. xi. 31) SET UP; therefore his bitterness and astonishment. Daniel is permitted to see these thrones CAST DOWN, and the Ancient of Days take up the place, whose infinite purity is indicated by the garment "white as snow," and hair like the "pure wool." His throne is changed from sapphire, with the appearance of a bow round about it, to that of a fiery flame, with its wheels of burning fire, indicating that the day of God's long-suffering was over, and the long-delayed day of vengeance begun.*

Fire is the symbol of God's holiness and justice, Deut. iv. 24, Heb. xii. 29. And further we learn, from 2 Thess. i. 7, 8, that "the Lord Jesus will be revealed from heaven with His mighty angels with flaming fire, to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." This is the point when He becomes visible to man. Not now in the way of mercy, but to begin the day of vengeance—to fulfil the long-standing threat of Isa. i. 24. "To smite the earth with the rod of His mouth (a blessed symbol, showing that there will be a mighty awakening through the Word), and with the breath of His lips to slay the wicked" (Isa. xi. 4). Thus He will purge the earth with the spirit of burning and of judgment, and remove the iniquity of the land in one day (Isa. iv. 4, Zech. iii. 9), and that the day of His revelation.

This cleansing of the earth is here seen to be preceded by a cleansing work in the heavensthe regions beyond the cognisance of man—and it is this preliminary work which Daniel is privileged to see so far accomplished. From the passage already alluded to (Rev. xii. 7-9), it would appear as if this work of ousting the powers, principalities, rulers of darkness of this world, and wicked spirits in high places (Eph. vi. 12), had occupied a considerable time: in which light we see the force of Christ's words, "I go to prepare a place for you." "It is expedient for you that I go away" (John xiv. 2, xvi. 7).

In the short statement, "I beheld till the thrones were cast down," we see this work of preparing a place completed. In the next statement—viz., that the Ancient of Days did sit, and that the judgment was set, and the books were opened—we see the preparation begun for the fulfilment of the promise made in the 3d verse of John xiv., "And if I go and prepare a place

* Here in symbol is an illustration of the principle, "Begin at my Sanctuary." We have already seen how it was usurped and defiled by the powers of darkness—in virtue of their double office of executioners and accusers, first of the Jews and then of the brethren. And this cleansing of the upper sanctuary, by casting down those thrones, brings about the complete defilement of the earth to which they are cast down; and a most remarkable fact is, that the influx of Spiritualism commenced just at the point when, on the year-day theory, this part of Daniel's vision was chronologically due.

† The cleansing of heaven means the complete defiling of earth, to which they are driven down.

for you, I will come again and receive you unto myself, that where I am, there ye may be also."

Before the destruction of Jerusalem, the writer with his ink-horn was sent out to write down the names of all dissenters from the all but general apostasy of the Jews. All found written in that book were passed over: the destroyers had no power over them to hurt them. Here, before the day of vengeance begins on a world-wide scale, are we again shown the books opened, and a careful scrutiny thereof is seen to take place. The judgment to be passed is not now on the Jews, but on the world which has had the offer of salvation made to it through a long day of grace. Now it will be seen who have really accepted it, and have diligently prepared themselves for a place in the kingdom now about to be set up.

That this is not the general but some preliminary work of judgment is most evident from a consideration of the 8th and 11th verses: the former stating that it was while the mouth was speaking great things that this work of casting down the thrones was completed, and the special session of the Ancient of Days for this investigative judgment commenced; the latter shows us that it was because of the great words which the horn spake that the beast itself was slain, "and his body destroyed and given to the burning flame," and that Daniel beheld until that was done.

Thus the sure word of prophecy makes known to us the important fact, that a great work of preparation for Christ's coming is now going on in regions far beyond the cognisance of our senses, and that a great climax will be reached in that work, while some power on earth, represented by this extraordinary horn, will be speaking great words, and will continue to speak until judgment suddenly overtake it, and the beast, on whose head it is, be destroyed and given to the burning flame—and we have to remember that the throne and wheels of the Most High are previously changed to fiery flame and burning fire. There is also a curious enigmatical statement made regarding the length of the period to be occupied with this fourth beast, during which the previous beasts will also remain in existence, but without dominion, viz., "a season and a time." (See diagram.)

The importance of this chronological item can be shown more fully afterwards, so we only notice now that after having been made acquainted with that fact, Daniel then saw one like the Son of Man come with the clouds of heaven.* In Ezekiel i.,

* One thing is made clear by this expression—viz., that this session was not held in heaven proper, the special dwelling-place of the Most High, because this new candidate for dominion comes with the clouds of heaven. And further, it must have been some place contiguous to

the living creatures which had so long usurped the high places, or "heavenlies," made their appearance as if coming out of a great cloud, in the midst of which was a fire unfolding itself, and when fully developed, their wings made a noise like the noise of great waters—as the voice of the Almighty, the voice of speech as the noise of an host. The day of the usurpers in the upper sanctuary is now over. Another coming with clouds, as here described—the one whose right it is—takes the kingdom. Turning to Isaiah lx., we find the same coming described, and get some additional particulars as to how it will affect certain parties on the earth. In the 5th verse is the well-known prediction, "the abundance of the sea shall be converted unto thee," which in the margin is—"the noise of the sea shall be turned towards thee—and the wealth of the Gentiles," who, in verse 8, are further represented flying as a cloud, and as doves to their windows. Words which imply that the noise of the mighty mass of mankind (the sea of human beings) had been towards another—they had been stirred and agitated by the powers of darkness. Now He who is the light has driven out these evil powers, and taken their place; and to Him, thus raised up as an ensign for the people, shall the Gentiles seek, and His rest shall be glory (Isa. xi. 10). And thus what one prophet was commissioned to foretell in the words of simple prediction, another was privileged to see fulfilled in symbolical representation, and then announce with all the force of an eye-witness to the fact—that to THIS ONE, who came with the clouds of heaven near to the Ancient of Days, "there was given dominion, and glory, and a kingdom; that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."

Daniel was fully aware that what he saw was simply a representation of certain events which would transpire in the future, and was very anxious to understand their meaning. So great, indeed, was his desire to know, that he drew near to one of the celestial beings, and asked the truth of all that he had seen. His inquiry met with an exceedingly prompt and hearty response. To the comprehensive question he put there was the clear, explicit explanation, "The four beasts are four kings which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom *for ever, even for ever and ever.*"

The last part of this explanation was given with such evident

earth, because from the position occupied even the prophet could see what was taking place on earth. The aerial heaven seems to be the scene of the vision—all the more probable from the fact that the air is to be the meeting-place of the Lord with His people (1 Thess. iv. 17).

pleasure and emphasis, that Daniel seems to have felt not a little encouraged, as he at once put another question so comprehensive that, when fully answered, not one particular about the fourth beast would be left unexplained. This makes it pretty certain that he did not feel snubbed for putting his first question, when he contrived to embody in the next some eighteen items, to every one of which he again received a prompt and explicit answer, contained in verses 23-27, while the question takes up from the 19th to the 22d verses. The answer which Daniel's comprehensive question elicited revealed much of which we can now fully understand the import; he doubtless felt that it was not for himself, but for others, that these things were revealed (1 Peter i. 10-12). But he did not therefore take it lightly; his cogitations much troubled him, his countenance changed in him, and he kept the matter in his heart. If, as we suppose, Daniel had some idea of the year-day theory, and that this mystical period included some 1260 years, he would be astonished at the length of time which the saints were to remain in bondage to the power represented by this terrible horn, nearly three times that of the bondage in Egypt; and if in vision he was permitted to see even a little of the sufferings by which the saints would be worn out, it is no wonder though we find him saying, "My countenance changed in me."

That the lives of the first three beasts were to be prolonged for a season and a time, Daniel was by some means given to understand, and now he is informed that the special power represented by the terrible little horn is to dominate for the specified period of "a time, and times, and the dividing of a time." The import of which chronological statement we shall see afterwards, and so only notice now how far facts have duplicated the symbolism of this fourth beast and peculiar horn.

"This beast represents the fourth universal empire, which is Rome, the same as symbolised by the fourth, or iron division of the great metallic image. Rome answers to the prophecy in diversity from the other kingdoms, and in the universality and tyranny of her iron rule. 'The empire of the Romans,' says Gibbon, 'filled the world. And when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal; and it was impossible to fly.'"

The ten horns are explained to be ten kings, and the little horn one that was to arise after them. That the ten kings arose at the specified time we have seen. It only remains to inquire whether the little horn has arisen, and whether such revolution took place as the plucking up of three kingdoms to make room for it; and also if it acted in the way which the prediction said it would. The pages of history supply ample information. All Protestant writers agree in pointing out the

Papacy as this little horn which not only came up after all the other ten, but was also diverse from the rest in being an ecclesiastical or church power, while the others were merely secular. With the submission of Romulus Augustulus to Odoacer, king of the Heruli at Ravenna, the long line of the Roman emperors of the western division of the empire came to an end in 476-7 A.D. About 493 A.D., Odoacer was dethroned by Theodoric, king of the Ostrogoths, who took the throne and reigned in Italy. In 534 A.D. the Vandals were conquered by the Greek emperor, Justinian, for the very purpose of establishing the supremacy of the Pope. In 538 A.D. the Ostrogoths were conquered by the army of Justinian in the interest of the same vile power. Justinian, five years before (533 A.D.), had issued a decree, declaring the bishop of Rome the head of all the churches, and that by the "decisions and right judgment of his venerable see, heretics are corrected." By these conquests of Belisarius he was enabled to put this decree into effect.

"D'Aubigne testifies: 'Princes whom these stormy times often shook upon their thrones, offered their protection if Rome would in its turn support them. They conceded to her the spiritual authority, provided she would make a return in secular power. They were lavish of the souls of men, in the hope that she would aid them against their enemies. The power of the hierarchy which was ascending, and the imperial power which was declining, leant thus one upon the other, and by this alliance accelerated their two-fold destiny. Rome could not lose by it. An edict of Theodosius II. and of Justinian published a similar decree.'"

"The authenticity of the title, Head of the Church,' says Mr Croley, 'receives unanswerable proof from the edicts of the *Novelle* of the Justinian code. The preamble of the 9th states, 'that as the elder Rome was the founder of the laws, so was it not to be questioned that in her was the supremacy of the pontificate.' The 131st, on the Ecclesiastical Titles and Privileges, chapter 2, states: 'We therefore decree that the most holy Pope of the elder Rome, is the first of all the priesthood, and that the most blessed Archbishop of Constantinople, the new Rome, shall hold the second rank after the holy apostolic chair of the elder Rome.'"

"It is true that the pope did not become a temporal prince till made so by Pepin, the French monarch, in 755; and he did not reach the height of his power till the tenth and twelfth centuries; but this is not the point in the prophecy: the question is—When did the Papacy become possessed of such power, that the saints, and times, and laws might be said to be given into its hands? This must have been in 538 A.D., when by the force of arms, Justinian established his decree, by which he had constituted the pope the head of the church and the corrector of heretics. And we conceive that the overthrow of the three kingdoms above enumerated—the Heruli, the Vandals, and the Ostrogoths—fulfilled the prediction that he should subdue three kings; for that three kingdoms were overthrown to make way for his supremacy, the pope has ever since signified by his triple crown."

The voice of history having thus testified that in order to make room for the papacy three horns were plucked up by the roots, we have still to listen while it tells us how far the other specifications of the prediction have been fulfilled—viz., that it

would speak great words against the Most High, and wear out the saints, &c.

A sufficient commentary on the words of arrogance and blasphemy which this little horn was to speak will be found in the titles which the Pope has assumed. He claims to be "Universal Father," "Holy Father," "His Holiness," "Sovereign Pontiff," "Supreme Head of the Church on Earth," "Pater Familias" (i.e., "Father of the family of God"), "Successor of Peter," "the Infallible One," "Prince of the Apostles," "Vicar of Christ," "Father of fathers," "Lieutenant of Christ," "Father and Doctor of all Christians," "Lord of lords," "A God on Earth," "Lord God the Pope," "Prince of the World," "Monarch of the Earth," "King of kings."

Pope Innocent III. writes: "He (Christ) hath set one man over the world, him whom He hath appointed his vicar on earth; and as to Christ is bent every knee in heaven, in earth, and under the earth, so shall obedience and service be paid to His vicar by all, that there may be one fold and one shepherd."

Again, Pope Gregory VII. says, "The Roman Pontiff alone is by right universal. In him alone is the right of making laws. Let all kings kiss the feet of the pope. His name alone shall be heard in the churches. It is the only name in the world. It is his right to depose kings. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred, and the Scriptures testify it never shall err."

Thus, in accepting such titles, and in arrogating the power to forgive sins, even before they were committed, the papacy is a power diverse from all others, also proud enough and blasphemous enough to answer to the character of the little horn.

"And shall wear out the saints of the Most High." No phrase could better denote the long and tedious persecutions of the saints by the Romish Church. "It has been computed," says the *Religious Encyclopedia*, "that fifty millions of Protestants have at different times been the victims of the persecutions of the Papists, and put to death for their religious opinions."

It is further said of this little horn that he is to "think to change times and laws." What laws? and whose? Not human laws; these the pope, or any other governmental power, may institute, change, or abrogate at pleasure; but the laws alluded to by Daniel's informer are those over which the horn has no control, and no power to change, nor is it said that he shall change them, but only think to do so. The laws referred to must, therefore, be the laws of God. Do we find that the Papacy has interfered with these? The facts of history again say yes.

"According to the boast and testimony of all Catholics, the pope has

directly changed the fourth commandment; he has abolished the second, divided the tenth, and transposed nearly all. For proof of these statements we refer to the various Catholic catechisms in the land."

On this point Professor Gausson further speaks—

"A king, diverse from the other ten, shall think to change times and laws. This denotes the unparalleled attempt which the pope has made upon the laws of God: pretended to change the law in its sovereignty, in its sanction, in the extent of its promulgation, in its contents, in its morals, and in its doctrines. He alone on earth, proclaiming himself infallible, has dared to put his decrees and traditions on a level with, and above the Scriptures. He alone on earth has pretended to pardon the sins which the law condemns, and to dispense from the duties which the law commands."

For a period expressed by the prophetic phrase—a time, times, and the dividing of a time, they, i.e., the saints, times, and laws are to be given into the hands of this power. Instead of entering here into any explanation of the length of this period, we adduce the following facts with which history supplies us in regard to the length of time that the Papacy dominated, and persecuted the saints of the Most High, &c.:-

"The edict of the Emperor Justinian, dated 533 A.D., made the Bishop of Rome the head of all the churches. But this edict could not go into effect till the Arian Ostrogoths, the last of the three horns that were plucked up to make room for the Papacy, were driven from Rome, and this was not accomplished till 538 A.D. The edict would have been of no effect had this latter event not been accomplished; hence from this latter year we are to date, as this was the earliest point where the saints were in reality in the hands of this power."

After the death of Justinian, this power of supremacy or headship over all the churches was disputed by the Bishop of Constantinople. But about the autumnal equinox of 607 A.D., the Emperor Phocas re-bestowed the supremacy on the Bishop of Rome. Corresponding to these three dates, 533, 538, 607, we have the following remarkable historical facts. In 533, the Bishop of Rome was made head over all the churches, and for the space of 1260 years it may be said of him literally, whom he would he slew, and whom he would he kept alive. Up to 1793 A.D. the saints of the Most High were given into his hand. But whoever reads the history of the papacy will find a mighty change taking place at that time. The destroyer is itself destroyed. The ministers of this terrible horn were massacred, its monasteries and convents plundered, its shrines and altars rifled and dismantled, and finally the remarkable code of laws known as the *Code Napoleon* was given, and produced a change as great as the *Novellæ* and the edict of Justinian did 1260 years before.

Then as the edict of Justinian, though issued in 533, did not have full effect until 538, so at exactly 1260 from that date, 1798, we find history again setting up a towering waymark for the comfort and encouragement of all those who, waiting for the consolation of Israel, are watching the signs of the times, and

patiently studying the word of prophecy. If clothing the pope with temporal power gave the saints into his hands, and marked the commencement of his career, depriving him of that power would terminate his supremacy; and the pope *was* thus deprived of his civil authority in 1798. It is a notable fact of history, that on the 10th of February 1798, Berthier, a French general, at the head of the Republican army of France, entered the city of Rome and took it. On the 15th of the same month, the pope and his cardinals were taken prisoners, and shut up in the Vatican. The papal government was abolished, and Rome and Italy, at the request of the people, were erected into the Roman Republic. The pope was carried a captive to France, where in 1799 he died a prisoner and an exile.

Daniel's informant does not say that after a time, times, and the dividing of a time, this great power shall cease to exist, but that the judgment shall sit, and his dominion be taken away to consume and destroy it unto the end. Corresponding with this prediction we have the following facts. Not long ago there was discovered amid the ruins of Rome the pillar of Phocas, who re-bestowed the title of universal bishop on the Pope of Rome. The inscription shows it to have been erected 608. In that year Phocas marks his favour to the pope by giving him the Pantheon, a temple originally dedicated to Cybele (the same as the Babylonian mother of God or divine mother), and all the pagan gods; and which the pope characteristically dedicated to the Virgin Mary and all the martyrs, which is a witness to the predicted apostasy of the Church of Rome. Exactly 1260 years after (1868), Pope Pius IX. promulgated the blasphemous dogma of what was called "The Immaculate Conception of the Virgin Mary," and consummated the apostasy of the Roman Church by assembling the Vatican Council, which two years later proclaimed the pope "Infallible."

These were the greatest words which the little horn had yet spoken, and Daniel informs us that it was because of the great words which this horn spake that the beast was slain and his body destroyed; we may well, therefore, inquire if history has anything to say in regard to this. It has. It tells us that on the 18th of July 1870, 6 archbishop princes, 49 cardinals, 11 patriarchs, 680 archbishops and bishops, 28 abbots, 29 generals of orders, 803 spiritual rulers of the Church of Rome, met to decree that the occupant of the papal chair was, in all his decisions respecting faith and morals, "INFALLIBLE." Preparations had been made for a most magnificent display of earthly pomp and glory.* To give full effect to which, arrange-

* The London *Times* speaks thus of the decree:—"Not a few pious people at home have expected, and even prophesied, that the final declaration of Papal Infallibility would find heaven prepared for the ascription. They would not have been surprised at an earthquake, or whatever

ments were made, by means of mirrors placed above the roof of the hall, to throw a supernatural brilliancy over the pope (who was placed at a window near the EAST, and clothed with a robe resplendent with gold and jewels). Just at the moment when he read the decree which endowed a mortal man with the prerogative of the Deity, heaven, as it were, was to be made to smile in such extraordinary fashion as to appear like giving its especial sanction to the impious proceedings. But all was in vain. The eventful day was ushered in with a darkness so dense that an eye-witness said it might be felt, so extraordinary was its character. And when the conclave met, it was amidst the roaring of thunder so awful that the house shook to its very foundations. Yet amidst these blanched faces and quaking hearts the blasphemous decree was read; not by the light of the sun, however, though it was noon-day, but by the aid of a lighted taper did a man proclaim himself to be as God. Thus markedly did the Most High testify His displeasure at the infamous transaction. Nor was that all. Either on that or following day war was declared between France and Prussia, in which Napoleon, whose bayonets had kept the pope on his throne, was crushed. Then Victor Emmanuel, seizing his opportunity to carry out the long-cherished dream of a United Italy, seized Rome to make it the capital of his kingdom. To his troops, under General Cadorna, Rome surrendered, September 20, 1870. Then the last vestige of the temporal power departed, nevermore, said Victor Emmanuel, to be restored; and the pope has been virtually a prisoner in his own palace since that time. Thus again we have, between the years 608-10 and 1868-70, exactly the period of 1260 years, or a time, times and a half, or the dividing of a time, at the end of which, and in this manner, his dominion was taken away.

If we admit that these facts are the fulfilment of Daniel's vision, we must further admit that they are the result of the judgment being set in the region not open to our senses, yet contiguous to us; and that the time is not far distant when the Son of Man will receive the dominion and put His saints in possession of the kingdom that will last for ever, even for ever and ever.

else might happen. The presentiment, indeed, cannot be said to have proved void. . . . In the very brief interval between the decision of the Vatican Council and the formal promulgation, war has been declared between the chief Catholic and chief Protestant Powers of this Continent. In the midst of thunder, lightning, and rain, our correspondent informs us, Pius IX. has proclaimed himself the only infallible teacher, pastor, and guide. His courtiers had promised him the best offices of heaven on the auspicious occasion. The Council Hall was so planned that at the very day and hour of the intended triumph, when the assembled fathers were themselves buried in the shadows of that vast pile, a sudden gleam of celestial glory was to surround the Papal throne. But this was not to be; and, as the event proves, the inauguration of the new king has been marked with the prophetic "thunder and rain in wheat harvest," instead of heaven's best smiles. Everything else has failed in like manner."

VISION OF THE RAM, THE HE-GOAT, AND THE LITTLE HORN.

Three years after the vision of the four beasts Daniel had another, described in chapter viii. He was a most careful observer, no item escaped his scrutiny; and so he not only tells us that the huge ram which he saw had two horns, but that one was higher than the other, and that the higher came up last. He doubtless knew that in these symbolical representations the most trivial items had important significance, and so we find him note that the Medean kingdom, which was the lowest of the two horns, came up first. Darius, the Mede, took the kingdom and held it before Cyrus, the Persian, some two years. And further, we learn that the symbols chosen to represent the two antagonistic powers are not merely arbitrary. It is usual for the Persian kings to wear a diadem of gold in the form of a ram's head. While another notable fact is that the goat was the national emblem of the Macedonian kingdom, the inhabitants of which were long called the *Ægeadæ*, or goat's people,* and Alexander *Ægeas* was the favourite appellation of Grecia's mighty king. Thus, in both instances, it was the national emblem that was adopted in giving this symbolical representation of their future history.

Daniel saw the ram pushing westward, northward, and southward. This may well refer to the operations of Cyrus from his first coming out of Persia to the taking of Babylon, while he lay abroad in the field pushing his conquests in all those directions, till he had at length subdued, says Prideaux, "all the East from the *Ægean* Sea to the river Indus, and thereby erected the greatest empire that had ever been in Asia to that time." The ram was not seen pushing eastward, for Persia lying to the east, its conquests were chiefly toward the west. As Daniel was considering the ram, he saw a he-goat come from the west, on the face of the whole earth, with such swiftness that he touched not the ground; and he had a notable horn between his eyes. He ran into the ram in the fury of his power, smote him, cast him down and stamped upon him. He waxed great, his horn was broken, and in its stead came up four notable ones towards the four winds of heaven. This goat is explained to be Grecia, and the great horn the first king, or Alexander. And whereas, that being broken, four stood up in its place, as shown the prophet, in fulfilment thereof, that division took place in the kingdom on the death of Alexander, which has been already noticed. Historic facts in connection with the career of Alexander fully verify every particular of this prediction.

* Dr Keith, *Signs of the Times*.

"Never," says the historian, "had any man a greater run of success than he had for twelve years and a half together (for so long he reigned from the death of his father); in that time he subjected to him all the nations and countries that lay from the Adriatic Sea to the Ganges, the greater part of the then known habitable world. And although most of his actions were carried on with a furious and extravagant rashness, yet none of them failed of success. His first attempt upon the Persians in passing the Granicus with only thirty-five thousand men against an army above five times as many guarding the banks of the river on the other side, was what no man else that was well in his wits would have run upon, and yet he succeeded in it; and this success creating a panic fear of him through all the Persian empire, made way for all the other victories which he afterwards obtained; for no army after that, though twenty times the number of his (as was that of Arbela), would take courage enough to stand before him."

When Alexander had conquered Darius, his heart was so lifted up with pride that he ordered himself to be worshipped as a god. Callisthenes, his preceptor, who refused to pay him divine honours, was shamefully put to death. Besides taking to himself the name of a god, Alexander proposed to restore Babylon, make it the seat of his universal empire, and thence rule the world he had conquered. But while meditating a thing which God had said would never be done, he died so suddenly that his death has been attributed to poison or excessive drinking; and after many dissensions and bloody wars among themselves, Alexander's mighty empire was divided among his four generals.

Thus far the vision is so much akin to the previous one, that we begin to wonder at the repetition of the same characters under different symbols. But the 9th verse begins a series of events which silences all such questionings. A little horn is seen sprouting out of one of the four, which waxed exceeding great towards the south, the east, and the pleasant land. It waxed great against the host of heaven, and cast down some of the host and of the stars to the ground. Yea, he magnified himself against the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. The host was given over for the transgression against the daily sacrifice, and it cast down the truth to the ground; and it practised and prospered. In addition to the sight of these wonderful things, Daniel heard a holy one speaking. And presently he heard another say unto the first that spake, "The numberer of secrets, or the wonderful numberer," as the margin reads, "How long shall be the vision concerning the daily sacrifice, and the transgression making desolate, to give both the sanctuary and the host to be trodden under foot?" "Unto 2300 days: Then shall the sanctuary be cleansed," was the answer.

Careful readers of Daniel's visions will have observed that a singular impressiveness accompanies the announcement of the prophetic periods—a special, almost awful, solemnity, as if to

forbid the thought that they are merely given in passing, or as matters of subordinate importance; and here, as if to draw attention to the mystery hid up in this one of 2300 DAYS, our Lord receives the title of the "Wonderful numberer." This we may be sure is not done to excite an idle and prurient curiosity, but to arouse attention to a subject of special importance. We have therefore reached a fitting point for considering what provision has been made for enabling us to understand these prophetic periods, which will be done in the next chapter.

CHAPTER XII.

THE PROPHEPIC PERIODS.

THE first idea which we get of the measurement of time is in Gen. i. 14, where the lights of the firmament of heaven were appointed "for signs, for seasons, for days, and for years." In this divinely constructed chronometer, the sun and moon were the principal hands by which terrestrial time was to be measured. By its more obvious and minor measures of day, night, months, and years, men have divided time from the beginning; by the greater and less obvious revolutions of the same chronometer, signs, seasons, or appointed times, God regulates His providential and dispensational dealings with mankind.

It is not His purpose that man should remain ignorant of these larger measures, yet He has arranged so that the knowledge of them shall only be arrived at progressively, in such time and degree as will be for man's highest interests. As the mind is constituted, knowledge can only be communicated by degrees or progressively. We begin with elementary principles, and proceed through all the stages of education. And God, who has stamped this law upon mind, and inwrought this same law of progression into the nature of things, has, in this matter of measuring time (or, rather in educating up to the point of being able to decipher His manner of measuring it), observed it also. From careful scrutiny of certain statements in Scripture, we come to see how gradually He has been preparing man to read these higher measures, just when the power to do so will be of great advantage to him.

The fundamental lesson was given in Eden when the seventh day was sanctified or set apart from all the others. The WEEK, which in Hebrew just means seven, in a most remarkable manner measures the periods of history, both great and small, as can be ascertained by any one who will give that patient and accurate attention to the statements of Scripture needful for the tracing out of the arrangement of its periods.

The next thing to be noticed in regard to time is the singular way in which day and year are used as convertible terms; see Gen. v., where, from Adam down to Lamech, it is said of each that all their days were so many years. Bishop Whiston,

in his *Theory of the Earth*, conjectures that before the fall the earth had no diurnal motion, consequently would have no day of 24 hours, only an annual rotation round the sun: this he gives as the original reason for Scripture putting days for years so frequently, which, of course, is a mere conjecture. Still we have the fact that Scripture does so often use day and year as convertible terms, as to forbid the supposition that the circumstance is merely casual. Especially does it appear significant when, in the case of Ishmael and others not in the covenant, we find the years of his life stated as years (Gen. xxv. 17). In the light of other Scriptural facts, we are warranted in considering that the purpose of the phrase was to prepare man for future revelations by familiarising his mind with such special use of the terms. And thus a key was put into his hands whereby to unlock the prophetic periods when the time came to make them known, and when the knowledge of them would serve man's highest interest.

That the year of the antediluvians was marked off into months, weeks, days, and that they used day and year as convertible terms is all we know about their calendar.* But with the Jewish economy a new and peculiar mode of reckoning time came into operation: days, weeks, months, and years were not only used in their ordinary sense, but also as types of a longer but analogous periods. They had the week of days (*i.e.*, seven days) established in Eden, and re-established in the wilderness (Exod. xx.). They had a week of weeks (*i.e.*, seven weeks), or Pentecost (Lev. xxiii. 15, 16); a week of months (Lev. xxiii. 24), and within those seven months (the sacred portion of the Jewish year) were contained all the divinely appointed religious feasts and ceremonies which prefigured the history of redemption. The Jews had further a week of years, or the Sabbatic year (Lev. xxv. 3, 4). They had also a week of weeks of years (*i.e.*, seven times seven years) (Lev. xxv. 8). The jubilee year or Sabbath which followed this large week foreshadowed, more fully than any preceding Sabbath, the blessedness of the rest that remaineth for the people of God, in that all debt, poverty, bondage, &c., passed away, and at its commencement everything was restored to its first possessor. Once at least in the course of every ordinary lifetime this great prophetic ordinance would occur. This peculiar and typical mode of reckoning time being constantly and necessarily used, not only in religious festivals,

* In connection with the flood we get a fundamental lesson in the reading of prophetic time in that the months which measured that period of judgment are shown to have contained thirty days each, which consequently gave 360 to the year. This may be seen in Gen. vii., viii. There it is shown that for five months the waters prevailed. On the seventeenth day of the second month of the six hundredth year of Noah's life the fountains were opened, while on the seventeenth day of the seventh month of the same year they began to abate. Then it is distinctly said that the waters prevailed for 150 days—30 x 5 = 150. Here then we find the scale on which prophetic time is measured.

but also in the practical affairs of everyday life, the general mind could not but become familiarised with it. So much was this the case, and in so many senses could the terms week, month, year be used, that it seems to have been necessary to state which was intended, as in Num. xi. 20, where it is said that for a month of days the people should eat; in 1 Sam. xxvii. 7, David dwelt in the country of the Philistines a year of days; 2 Kings xv. 13, Shallum . . . reigned a month of days; Jer. xxviii. 3, where the false prophet said within two years of days, &c.; so also Daniel (x. 23) says that he mourned three weeks of days; and Amos (iv. 2, 3) speaks also of three years of days. From these and other passages we see that the minds of the people to whom the oracles of God were committed were prepared to understand certain definite periods of time in a much wider sense than the strictly literal one.

In giving the command to number seven Sabbaths of years—seven times seven make forty-nine—each day of this their great week was a year: the jubilee occurring every fiftieth year. In this passage, therefore, a year is strictly taken for a day. But a very much plainer lesson on this point was given them as a people when it was said—"After the number of days in which ye searched the land, forty days (each day for a year), forty years shall ye bear your iniquity" (Num. xiv. 34). Now it is to be noticed that the children of Israel only searched the land in the persons of their representatives. And as the twelve men represented the twelve tribes, so the forty days during which they searched the land were made typical of the forty years during which they should wander in the wilderness.

This was a very plain lesson on the subject of typical time reading, and one not likely to be forgotten. Many years after, they got another still plainer, when Ezekiel was commanded to enact a type by lying first on his left side 390 days for the house of Israel, and then 40 days on his right side for the house of Judah. And as the recumbent position of the prophet represented the debasement and degraded condition of the nation by sin, so the time that he was to maintain that position held the same analogous relation to the period of suffering. In measuring out the time for their punishment, the same divinely-fixed scale was used as in the wilderness, and given in the most emphatic manner—"I have appointed thee a day for a year, A DAY FOR A YEAR" (margin, Ezek. iv. 4-6). We are further expressly informed that whatever happened to the Jews was not for their own sakes only, but for ours as well, on whom the ends of the world have come (1 Cor. x. 11). We have therefore the advantages of the early training of the patriarchs and of the Jews in time-reading; but beyond that we have the further aid of all the light which slowly but surely has been collecting

during the lapse of ages, and now pours itself down in ever-increasing volume on the focal point of the present day.

In the visions of Daniel the word "time" is evidently used in a typical sense for some definite period, and is by many expositors explained to mean a year; not an ordinary year of days, but a year of years, *i.e.*, a year each day of which represents a year—a time consequently meaning 360 years—and this is called the year-day theory. We now wish to inquire what reason they have for saying that it means just that period. Setting aside all human conjectures, however good, our duty is to inquire what light Scripture itself throws upon this point. And the first thing we learn is that the sun, moon, and stars were set for signs, and for seasons or appointed times. This may have a primary reference to the movements by which they produce the four divisions of the year—spring, summer, autumn, winter. An additional item of information is added in Ps. civ. 19, where it is expressly stated that the moon was by God appointed for seasons; which passage (unless we are prepared to say that it is mere verbiage) indicates that the moon has some special connection with the appointed times. In explanation of this point we adduce the following:—

"We must premise that there are in nature *years of three different lengths*; years measured by the moon, years measured by conjoint movements of sun and moon, and years measured by the sun alone; *i.e.*, there are—

1. Lunar years, of 354 days.
2. Calendar years, of 360 days.
3. Solar years, of 365½ days.

Hence 1,260 *lunar* years equal only 1,222½ of our ordinary (*solar*) years, and 1,260 *calendar* years equal only 1,242 (*solar*) years, and therefore *lack* 18 years of 1,260 *solar* years, while they are about 20 years in *excess* of 1,260 *lunar* years."—*Mrs Guinness*.

There is one "appointed time" or prophetic period with which all who read their Bibles must be familiar. It is found (Rev. xi. 3; xii. 6) in the form of 1260 days. In the same chapter (Rev. xii. 14) the same period is called "a time, times and half a time." Now as these two modes of expression refer to the same typical woman, and to the same typical period in her history, we get the clue to the meaning of Daniel's "time, times, and the dividing of a time." "Time, times and a half." And also to another prophetic period which is twice repeated (Rev. xi. 2; xiii. 5) in a different form, *viz.*, "forty-two months," and which is exactly the same length as Daniel's time, times, and the dividing of a time, as the forty and two months refer to the same thing—the length of time during which the little horn is to prevail, speak great words against the Most High, and wear out his saints, as the prophetic month contains 30 days, $42 \times 30 = 1260$. We have therefore the same interval

of time given seven times over, and in four different ways. This is very remarkable, and seems to indicate most clearly that we are not to accept the natural literal sense of the 1260 days, which would simply be some three and a half years, but to understand them in the typical sense of a day for a year. Then in Daniel's time the fact was made known that time and year were convertible terms,* chap. xi. 13. He was informed that at the end of YEARS, even TIMES, the king of the north would come. Thus, as the Jews were trained to understand the year in a sort of flexible sense, as meaning either 360 days or as many years, so we see that "time" could be used in the same manner.

Of the restricted or limited sense of the word "time" we have an example in the seven years' "lycanthropy"† of Nebuchadnezzar. As he was a typical man, and as the golden head of the great fourfold image stood the representative of the long succession of Gentile rulers who would succeed him, whose chief characteristics have been idolatry and persecution, so the "SEVEN TIMES" prefigure the duration of their domination. Thus we have the moral features and chronological extent of the times of the Gentiles distinctly foreshadowed in that strange episode in the life of the mighty despot who introduced them. Idolatrous debasement and fierce cruelty render the symbol of wild beasts most suitable to represent the succession of empires which would arise in them. So the man whose life foreshadowed that, was fitly presented as acting like a beast for seven times, or years. Taken in its prophetic and typical sense, every single day of those years or times represented a literal year, which at once gives us the duration of the "Times of the Gentiles"— $7 \times 360 = 2520$. The half of seven times would be a time, times, and the dividing of a time, or three times and a half; these times, reduced to prophetic months of 30 days, give exactly 42 months, which again reduced yield 1260 days. Thus all is harmony, while the facts of history correspond to these numbers with equal accuracy and almost mathematical precision. This later period of 1260 days, as already noted, is given seven times in the Scriptures. Twice as days to mark off periods of special suffering to those whom Jesus calls his two witnesses, who are to prophesy 1260 days clothed in sackcloth, and to the woman who is to be fed

* Here is the connecting link. The Jews had first been taught the primary fact that a day stood for a year, and now Daniel is prepared to receive the next lesson, *viz.*, that one of these great years, whose days were years, was a time, and that, like a year, it could mean either the long or short period.

† "Lycanthropy," a peculiar kind of madness during which a man supposes himself to be a beast. Whatever kind of animal Nebuchadnezzar supposed himself to be he seems to have associated with oxen, which is very significant in connection with what is stated about the cherubim, see page 365.

in the wilderness for the same length of time. Three times it is used in reference to the Church being in the power of the little horn (*i.e.*, the power so represented), while it is twice called forty-two months.* Fleming points out the fact, that when this period is spoken of in relation to the Church, it is always with respect to the sun, either to his diurnal rotation, producing days, or to his annual rotation, which produces years; whereas, when spoken of in relation to the beast's unstable kingdom of night and darkness, it is in connection with the unconstant luminary which, by changing its face continually, makes our months; and hence it is that the Church is represented under the emblem of a woman clothed with the sun, and the moon under her feet.

In connection with this subject, another fact has to be noted, viz., that twice in the Old Testament God used this scale of reduction; in the second instance doubling it in the most emphatic manner. "I have appointed a day for a year, A DAY FOR A YEAR." Then in the New Testament we find the Lord Jesus using the same scale on two occasions. Once when the Pharisees said Herod was going to kill him, He spoke of the years of His ministry as days (Luke xiii. 32); and again after His ascension, His message to the church of Smyrna was that it was to have tribulation ten days. Now there is no instance of persecution for ten literal days, but there was a persecution which lasted ten years.

The last prophetic period is found in Lev. xxvi., where, in verses 18, 21, 24, 28, the statement is four times repeated that the Lord would punish the children of Israel seven times for their sins. The full meaning of this fourfold threatening would not be suspected by the Israelites, although sufficiently clear for present practical effect on the people, which was the thing needed in their circumstances. It is probable also that this fourfold repetition of seven times punishment may point to a fact which will come under consideration, viz., that in the commencement of the times of the Gentiles there are four leading stages, dating from either of which 2520 years lead on to corresponding years of crises. It required the lapse of ages to unfold the prophetic element contained in it; and now to us who live at the end of the "dispensation of the fulness of TIMES" the whole mystery lies open. St Paul, in writing to the Romans, says—"I would not have

*The moon signifies a month. In Chaldee the word signifying moon also signifies month, and is so used Ezra vi. 15.—*Geenius*. After the Jews came out of Egypt they measured their months by the course of the moon, and then the first month was of thirty days, the next twenty-nine, and so on alternately. That which had thirty days was called a full or complete month. The new moon was always the beginning of the month, and that day they called *No-men* (new moon, or new month) and was always held as a sort of festival (Num. x. 10; xxviii. 11, 12; 2 Kings iv. 23; Amos viii. 6).

you ignorant, brethren, that blindness in part is happened to Israel until the fulness of the Gentiles be brought in." It is the declared purpose of God, in the fulness of the dispensation of times, "to gather together in one, all things in Christ, both which are in the heavens and which are on earth" (Eph. i. 10). Jerusalem is to be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. These times, Leviticus informs us, are seven. The angel Gabriel (Dan. xi. 13, margin) has shown that times and years are convertible terms, and measure each other, whether used in a limited or more extended sense. Events have shown that times were used in the wide sense of a day for a year. $7 \times 360 = 2520$ is therefore the length of the times of the Gentiles, when the treading down of Jerusalem shall cease, and all things be gathered together in one in Christ.

An important question here arises—viz.: When did these times commence? The answer is—When, according to the divine threatening, the pride of Israel's power was broken, *i.e.*, the place of supremacy among the nations taken from them and given to the Gentiles. This was not done all at once. In the decline and fall of the Jewish monarchy there are six leading stages, from some one of which the times of the Gentiles may be dated. Of these, two are connected with the fall of Israel, and four with that of Judah. These are as follows:—1st, Pul's invasion of Israel, 770 B.C. (2 Kings xv. 19); 2d, the fall of Samaria, 721 B.C. (2 Kings xvii. 9-23). The fall of Judah—1st, The submission of Ahaz to the king of Assyria, 741 B.C. (2 Chron. xxviii. 4-22); 2d, the captivity of Manasseh, 676 B.C. (2 Chron. xxxiii. 11; 2 Kings xxi. 1-16; xxxiii. 24-27; Jer. xv. 4); 3d, the commencement of the seventy years' captivity, in the reign of Jehoiakim, 606 B.C. (2 Kings xxiv. 1-4; Dan. i. 1, 2); 4th, the final fall of the throne of Judah, and destruction of Jerusalem, 588 B.C. (2 Chron. xxxvi. 14-21).

Dating from the first epoch, 770 B.C., 2520 years brings down to 1750 A.D., a very remarkable period indeed in the history of Gentile nations, and which is the point that (from the coincidence of this first running out of the prophetic period, 2520, with a series of events which began to occur then) we are warranted to consider as the commencement of the TIME OF THE END. Dating from 741 B.C., when Ahaz sought, by present, the help of the King of Assyria against his neighbours, brings us down to the very marked occurrence of the darkening of the sun for fourteen hours, one of the leading signs to mark the time of the end, not only as begun, but in full progress. By consulting the passage (2 Chron. xxviii. 4-22), readers will see that this was an important period. Because of the sin of Judah in forsaking the worship of God,

120,000 were slain in one day by Pekah, a name full of significance—"opening of the Lord." But Ahaz, instead of humbling himself, proceeded to fill up the measure of his iniquity by stopping the worship of Jehovah (2 Chron. xxix. 6-10). Dating again from 721 B.C., brings us down to 1799 A.D., another most remarkable epoch, and which is, as Dr Keith and others think, the date when the third of the last vials was begun to be poured out. At least the year was marked by this fact, that for the first time from their final dispersion, the Jews had the privilege of citizenship accorded to them by Joseph of Austria. Dating from 676, 2520 brings us to 1844, again a memorable point, as is shown at page 313. While from the date 606, 2520 prophetic years of 360 days have already run out, so that we are in a period analogous to that during which Noah was in the ark after the time (120 years) was up, before the door was finally shut. And events as remarkable are taking place now, affording us clear evidence that we are in the winding-up period at the close of the ages, as those which took place in that analogous waiting period before the flood. Thus to us living down in the last years of prophetic fulfilment, and consequently able to trace out in history the accomplishment of those predictions; and finding that current events duplicate those which we are led to expect will occur at the close of the periods, the correctness of the year-day principle is put beyond question. A slight glance at a few of the historic facts in connection with the explanation given to Daniel of the vision will help further to the elucidation of our subject.

"The ram which thou sawest," said Gabriel (Dan. viii. 20), "are the kings of Media and Persia, and the rough goat is the king of Grecia (Alexander). Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." So far has all this become matter of history that in some of our Bibles, along the margin of the page in which this explanation is given, we may see the word "fulfilled." In one sense this is perfectly true. In another it falls short of the truth, in that they are only being fulfilled.

"It will be found," says Brown, "that most predictions have a cumulative fulfilment. Many events being foretold in the same passage, it may not be thought strange that the prophetic terms do not exactly agree to any one of the particular events or steps of fulfilment. Nevertheless, they will agree to the whole fulfilment taken conjointly. The steps which appear too much or too little for one stage of fulfilment will perhaps be exactly answerable to another stage, and so on until the very last, when it will be found that every jot and tittle has been literally and fully accomplished."

* The application of the principle already noted makes the matter still simpler, viz., that there is a threefold fulfilment; the first typical, the second historical, the third literal and

The facts of history verify the correctness of these remarks. Alexander, as an individual, acted out the rôle of the fierce king, in that he overran the world by his prowess, claimed divine honours, and put to death such as refused to render him the same. His power was suddenly broken, and history testifies that, after fifteen years of discord and bloody contests, his mighty empire was divided into four, neither of which could, as a matter of course, possess the same power as when one man held the whole.

In the latter times of these kingdoms Antiochus again rehearsed the part of the fierce king, who was to destroy wonderfully, as did Alexander, but in addition he specifically foreshadowed another characteristic—viz., that he would destroy the mighty, and the people of the holy ones (margin). The facts connected with Antiochus are as follows:—

Soon after coming to the Syrian throne, the Jews, at that time subject to it, began to feel the effects of his furious, despotic disposition. Because Onias, the high-priest, refused to comply with some idolatrous rites, Antiochus turned him out and sold the office to Jason, his brother, for 350 talents of silver, and soon after sold it to a third brother for 650 talents. A report having spread that Antiochus was dead, the Jews endeavoured to retake the priesthood. Enraged thereat, and also for rejoicing at his death, Antiochus, on his return from Egypt, forced his way into Jerusalem, murdered 40,000 and sold as many more for slaves, carried off part of the sacred furniture, emptied the treasury, and appointed two of his most savage friends to govern Judea and Samaria as his deputies. Two years after, being enraged with the Romans for checking his designs on Egypt, he wreaked his fury on the Jews; ordered the troops to pillage the cities of Judea, murder the men, and sell the women and children for slaves. On a Sabbath-day his general, Apollonius, craftily entered Jerusalem, killed multitudes, carried off 10,000 prisoners, and built a fort near the temple, whence his soldiers fell on the people who came to worship. At last he abolished entirely the worship of God, desecrated the temple, which he dedicated to Jupiter Olympus, whose statue he erected on the altar of burnt offering; and for 2300 mornings and evenings the daily sacrifice was stopped, and the temple made into shambles of murder, and a sty of whoredom and all manner of abomination. Such Jews as refused to eat swine's flesh and comply with these heathen abominations were exposed to all the horrors of persecution, torture, and death.

exhaustive. These successive fulfilments are not, however, standing apart and distinct, but springing from, or out of each other; each not only foreshadowing what was to come, but also preparing for it.

And at this time many of the Jews bravely suffered martyrdom, while others not only basely complied with the idolatrous practices themselves, but endeavoured to induce others to do the same.*

At this juncture the Jews were holpen with a little help by the Maccabean princes; Mattathias, the priest, with his sons Judas, Jonathan, and Simon, bravely fought for their religion and liberties, and after a severe struggle succeeded in giving the king's troops a terrible defeat, regained the temple, repaired and purified it, then restored the daily worship of God; finally the Syrian yoke was broken, and for a little while the Jewish nation was independent.†

Thus remarkably and literally were the angel's words to Daniel fulfilled, and we are justified in saying that they were so at that very time. But events later on have as clearly shown that it was but a precursory fulfilment, necessary in its time and measure for the fulfilment of the prediction long before given, viz., "that the sceptre was not to depart from Judah till Shiloh come" (Gen. xlix. 10). The Jews were a subject people from the captivity in Babylon until the terrible treatment of Antiochus roused them to the struggle in which they gained the position of an independent nation ruled by its own kings. By this means the way was prepared for the fulfilment of the prophetic utterances of the dying Jacob, and also for the fulfilment of another prediction found in Deut. xxviii. 48-57. Antiochus had destroyed the mighty people on a personal and typical scale; it had to be done on the more extended or historical one. There were also "the people of the holy ones" to be destroyed, and just at this point the power that was to destroy both came to the prophetic front. In 161 B.C. a covenant or league of mutual friendship and defence was made between the Jews and Romans, who soon after began to act out the *role* or principles of the fierce king under fresh circumstances. Called in to settle a difference between the contending Jewish princes (Aristobulus and Hyrcanus), the Romans soon found a pretended grievance, treacherously took Jerusalem on a Sabbath-day, and ultimately reduced Judea to a Roman province over which Herod was made king. And just then, when the sceptre had passed from Judah into the hands of an alien, who ruled in Jerusalem, Shiloh came "to his own," but was despised and rejected. And soon after

* Compare this with Dan. xi. 31-33; and it will be found answering to the letter, yet all those fulfillments were but a mere foreshadow of what will finally close up the times of the Gentiles.

† Here we see in type the history of Popery and of the Reformation. Ground down in every way, the Protestants at last rose and recovered their liberties by the sword. But the type does not end there. The Jews degenerated into a nation of "hypocrites," a minority excepted, who recognised and accepted their deliverer when he came, and so escaped the awful judgments which cut off the others—and such is the condition of the Christian world to-day in regard to the second coming of the Messiah.

the mighty were destroyed wonderfully,* and the daily sacrifice was taken away. On the 17th day† of Thammuz the sacrifice called the "daily sacrifice" had failed, for want of men to offer it in the straitness of that terrible siege. The sanctuary was not polluted as by Antiochus, but it was overthrown by the Romans, and the mighty people, the Jews, were scattered, as the Lord had threatened, among all people from the one end of the earth to the other (Deut. xxviii. 64).

At the time that the mighty were put down from their seats (Luke i. 52), "the people of the holy ones" were no longer with them. Who these were we have already seen—viz.: Those who had taken the place of the Jews in spiritual privilege—the Church, now peculiarly "the people of the holy ones." How did the Romans treat these? The Jews had not suffered for their religion at their hands. On the contrary, they had complete toleration. Not so with the Christians.

In the first persecution under Nero, 30 years after the death of Christ, according to the heathen historian Tacitus, "they were put to death with exquisite cruelty; to which sufferings Nero added mockery and derision. Some, covered with skins of wild beasts, were left to be devoured with dogs; others were nailed to the cross; numbers were burnt alive; and many, covered with inflammable matter, were lighted up, when the day declined, to serve as torches."‡ And thus they fell by the sword and by flame "MANY DAYS." Down to the time of Diocletian seven millions are said thus to have perished.

And as of the mighty people, many in these times of trial were strong, and did exploits; so also of the people of the Holy Ones, many were faithful unto death. Here we find two distinct classes of witnesses—Jewish and Christian.

Another historic fact of great importance comes in here, and helps to show us how much may be comprehended in one short phrase—"The latter times of their kingdom." When the princes of the house of Seleucus (one of the four divisions of Alexander's kingdom) resigned the greater part of their eastern dominions to the Romans, all the provinces of Upper Asia were seized by the Parthians, a horde of Scythian origin. They in turn were subverted by Artaxerxes, who, descended from the ancient Persian kings, asserted his right to the throne, and aspired to the task of delivering the Persians from the bondage under which they had groaned for five centuries, since the

* More than a million were destroyed at the taking of Jerusalem. In less than three months 150,000 were carried out at one gate, and this even before the city was taken.—JOSEPHUS.

† "This was a very remarkable day indeed, the 17th of Thammuz (Thammuz), 70 A.D., when according to Daniel's prediction, 606 years before, the Romans in half a week caused the sacrifice and oblation to cease, Dan. ix. 27, for from the month of February, 66 A.D., about which time Vespasian entered on this war to this very time was just three years and a half."—WINTROP.

‡ Tacitus, Ann., lib. xv., c. 44.

death of Darius. This revolution, whose fatal effects were soon felt by the Romans, happened in the year 226 A.D., in the twenty-fourth year of the reign of Alexander Severus. Artaxerxes assumed the title of king of kings, and aimed not only at restoring the universal empire of Persia, but also at making its ancient fire-worship the universal religion. By an edict, the exercise of every worship, but that of Zoroaster, was severely prohibited by him. The temples of the Parthians, and the statues of their deified kings, were thrown down. The flames of persecution soon reached the Jews and Christians, and so furiously did they rage, that the schismatics within his vast empire were soon reduced to the number of eighty thousand.*

In 230 A.D., Artaxerxes declared war with the Romans. Contest after contest followed, and, as the western division of Rome was subverted by the barbarians, so the eastern empire was overrun, and Constantinople itself besieged by Chosroes, the last great king of Persia. Pressed to such extremities, Heraclius, the Roman emperor, made a last spasmodic effort to rid himself of his Persian foe. It was successful. Chosroes fell, and soon after every city and province of the Persian empire became the scene of bloody contests among the rival claimants for the vacant throne. Thus Artaxerxes, on the eastern side of the Roman empire, acted the part of a precursory little horn, presenting in type, on a personal scale, the career of the little horn which would arise out of one of the four horns of the goat, and wax exceeding great, and in the end stand up against the Prince of princes, and be broken without hand (Dan. viii. 25). This eastern horn represents the Mohammedan power which has now for the specified time stood up against the prince of princes, and is now being broken without hand. Thus, as Antiochus preceded the Roman or western horn, so did Artaxerxes precede Mohammed or the eastern one. Gibbon tells how the little horn thus foreshadowed arose:—

"While the Persian monarch was shining like a star in a general blaze of glory and magnificence, he received an epistle from an obscure citizen of Mecca, inviting him to acknowledge Mohammed as the apostle of God. Chosroes tore the letter and rejected the invitation. And the Arabian prophet ventured to predict that in a short time the kingdom of the haughty king would be torn in like manner. Placed on the verge of these two empires of the earth, Mahommed observed, with secret joy, the progress of mutual destruction. The Persian and Roman monarchies exhausted each other's strength, struck, as it were, the sword out of each other's hands, which was soon to be put into the hands of the false prophet."

Thus the way was laid open for "the fierce king understand-

* *Byde de Religionis Persar*, c. 11.

ing dark sentences" to stand up. The robber apostles of Mohammed, in their fanatic valour, issuing from the deserts of Arabia, entered into the already vanquished and dismembered kingdom of Persia on the one hand, and into the exhausted provinces of the eastern half of the Roman empire on the other; and thus the sword-propagated Mohammedanism, rose like a black smoke, and spread itself "over the east and over the south, and towards the pleasant land."

Thus, again, in a new sense it was true to the very letter, that in the latter time of their kingdom the fierce king stood up, "understanding dark sentences,"* and he rose up "when transgressors were come to the full." Even the semi-infidel historian can tell us that—

"The Christians of the seventh century had relapsed into the semblance of paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the East. The throne of the Almighty was darkened by a cloud of martyrs, and saints, and angels, the objects of popular veneration; and the Collyridian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honour of a goddess."

The curse or woe of Mohammedanism did not therefore come without a cause—not until the corrupt church had yielded to the tempter. Nimrod's horns, in a new and awful sense, were seen afresh in these two little horns, one of which, the Roman power or papacy, took the place of Christ, and as His pretended vicegerent, wore out the saints of the Most High for its specified period of 1260 years, or a time, times, and the dividing of a time. The other stood up against the Prince of princes, and after the same length of time was to be broken without hand.†

Now, in connection with these historic verities, here are some curious chronological facts. In 607-8 A.D., Phocas reinvested the Bishop of Rome with supremacy over all the churches (of which he had been deprived since the death of Justinian); in other words, set him up as the little horn in the place formerly occupied by the three which had been plucked up. In 609 A.D., the Persian king was in a blaze of glory, and Mohammed was in his cave receiving his revelations. In 610 the distress of the Roman empire began. In 622 the Roman emperor set out on his last successful expedition against the Persians, and Mohammed had to flee from Mecca, from which point dates the Hegira or

* The Koran was written in sentences.

† It is to be observed that while the pope took the place of Christ as His vicegerent on earth, Mohammed took the place of Christ in a different sense—viz., stood up against the Prince of princes. Thus the two horns, or politico-religious powers, of the east and the west have run their terrible course side by side; the collapse of the one taking place exactly at the time and in the manner predicted, while the other is proverbially known as "the sick man." i.e., is dying or being broken without hand, notwithstanding all that can be done to prevent it.

Mohammedan' era. Dating from 608, 1260 years bring us down to 1868, the year in which the council was called, which closed its session two years after by proclaiming the pope to be infallible. In which year (Sept. 20,* 1870), the dominion of this western little horn was taken away. Dating in like manner from 622 A.D., 1260 years bring us down to 1882, at which date the eastern little horn is to be broken without hand. We may expect, then, some event analogous to the calling of the Œcumenical Council at Rome, preparatory to the definite accomplishment of the prediction—"he shall be broken without hand," just as the words, "his dominion shall be taken away," were definitely and literally fulfilled in the case of the pope. Thus marvellously do the facts of history correspond to the predictions of future events given by Daniel, when we apply to the prophetic periods there given the principle or scale of a day for a year; and so they not only warrant, but even necessitate our understanding them on that principle. (See the diagram, where these events are demonstrated to the eye.)

The above paragraph was written 1879; the striking words of another in the current year, 1882, will fitly close up this part of the subject.

"Public attention is being widely directed at this time to Egypt, and we have plainly reached a fresh crisis in the downfall of the Ottoman Empire (the mystical drying-up of the Euphrates in Rev. xvi. 12). The events of the last week or two, and those now transpiring and pending, though of an intensely and painfully interesting nature in themselves, are to the Bible student far more interesting as fulfillments of chronologic prophecy.

"On Sunday, the 16th of July 1882, there terminated a period of 1260 years from the *Incarna*, or *Flight* of MOHAMMED—the epoch from which the whole Mohammedan world reckons its chronology, just as the whole Christian world dates from the era of the birth of Christ, 1 A.D. The new moon of Saturday, July 15, was first visible on the evening of Sunday, the 16th, and the phasis, or appearance of the new moon, is the point from which Mohammedans reckon their months. The great Moslem fast of the month Ramadan commenced the following day, Monday, the 17th.

"Now, this period of 1260 years is both a great astronomic cycle and prophetic interval. It is prophetically announced as the chronological duration of the great Western Apostasy, the Papacy, and it is also given as the measure of the last stage of the *long depression* and affliction of the Jewish people—that during which Jerusalem is under the Mohammedan Antichristian power.

"This 1260 years is linked in various forms with the rise and fall of the two peculiarly blasphemous and persecuting Powers, which are predicted as the final forms of Gentile rule in the prophetic earth (or sphere of the four great Empires). These two Powers (symbolised by the two little horns of Dan. vii. and viii.) are, as is well known, the Papacy in the West, and Mohammedanism in the East. Both these powers have run peculiarly evil careers; both claimed authority on the ground of religion; both have blasphemed God, and both have persecuted His people to an unparalleled extent. Both are destined to exist as false religions up to the Second Advent, and to be destroyed as such

* It is not a little striking to find that the 19th September was the day on which the annual cleansing of the sanctuary took place—the typical preparation for the feast of tabernacles.

only by it; but both are to cease and fall as temporal, secular Powers, at the close of 1260 years from the era of their rise.

"Already the history of the Western Antichrist, or Papacy, has fulfilled in a marvellous manner the chronological prophecies connected with this period of 1260 years, and now the history of the Eastern Antichrist, or Mohammedan power, is fulfilling them in a way no less remarkable.

"The critical years in the rise of the Mohammedan power were especially two, that of the Hegira, 622 A.D., the *terminus a quo* of the Mohammedan calendar, and that of the capture of Jerusalem by Omar, 637 A.D.

"From the first of these, 622 A.D., 1260 lunar years (and the Mohammedan calendar employs only such) extend to 1844-5 A.D., the date of the issue by the Ottoman Porte of the Hattihamayoun, or edict of toleration, the first patent proof that its independence and its power were gone. This edict, extorted under threat of European interference, abolished executions for conversion to Christianity, and insured religious toleration. This compulsory sheathing of the sword of Islam was a marked epoch in its loss of independence, a confession of its helplessness against the Christian nations of Europe.

"It is from this same Hegira date, the 16th of July, 622 A.D., the starting-point of the Mohammedan calendar, and the notable era of the rise of Mohammedanism, that 1260 solar years lead down to the terrible and tragic scenes just enacted in Egypt in July 1882.

"The 16th of July this year has seen the forts of Alexandria in ruins, and what is left of the burned and pillaged city held by English marines, who were guarding the Khedive from his rebel soldiery; the Ottoman Porte, unable to protect its own vassal, standing idly by, a helpless spectator of disorders it could not or would not quell; while a Conference of European Powers, sitting in Constantinople, was considering what it would command the *effendi* and bankrupt Sultan to do!

"The flight from Egypt of 78,000 European Christians from fear of Moslem massacres in July 1882; the bombardment and destruction of all the forts of Alexandria by a British fleet, acting independently of Turkey and against her wishes; and the Conference now sitting, without his permission and against his will, in the city of the Sultan—in a word, the present crisis in the East, unexpected and almost sudden as its occurrence has been, comes thus in a remarkable terminal year, one which prophetic students had long anticipated as a year of crisis in the Mohammedan world. Surely this coincidence of actual facts with Scripture chronology ought not to be allowed to pass unnoticed."

With the knowledge of these facts we shall now be better able to unravel the prophetic date of 2300 DAYS—a point of the utmost importance, inasmuch as in the explanation of the angel, they are seen to point out exactly when some great event called the cleansing of the sanctuary will take place. In close connection with the 2300 days is the further prophetic period of seventy weeks—one, also, of the greatest importance, in that, besides serving other important purposes, it gives us the starting-point of these 2300 days, so close is the connection between them. To ascertain whether such connection exists is, therefore, the first thing to be done. Unless it does so, and we by means of it can get a starting-point for the 2300 days, there is not another passage in the whole compass of God's Word which gives any help in determining it.

Daniel tells us that when he had seen the vision he sought for the meaning. Then there stood before him the appearance of a man, and this man, named Gabriel, was commanded to make Daniel understand the vision. This was done, point by point,

with great clearness till only one (that of time) was left unexplained; all said about it being, "And the vision of the evening and the morning is true, wherefore shut thou up the vision, for it shall be for many days." As this could be the effect of neither carelessness nor disobedience on the part of the man Gabriel, that Daniel did not get the complete explanation at that time, it could only be that Daniel had heard all he could then endure, for he tells us that he fainted and was sick certain days. Fifteen years elapse. A mighty revolution had just taken place, and Medo-Persia wielded the sceptre of the world. Daniel, understanding by books (Jer. xxv. 12) that the time for the deliverance of his people was at hand, set himself to fulfil the condition, *i.e.*, seek the Lord with his whole heart (Jer. xxix. 10-14, 2 Chron. vii. 14). Daniel, remembering the vision with which he had been favoured fifteen years before regarding the sanctuary, and probably connecting the end of the 2300 days with the end of the seventy years of the Jewish captivity, closes up his remarkable prayer with a request that the Lord would cause His face to shine upon the sanctuary which was desolate (chap. ix. 17).

In this Daniel was making a mistake, and had to be set right. So the commandment went forth to Gabriel to complete the work, previously begun, of explaining the vision. This Gabriel plainly tells Daniel, concluding with—"Now, therefore, understand the matter, and consider the vision." What vision? It must have been some previous one, for there was no vision on the present occasion; and as Daniel had had no vision from the one seen fifteen years before, and which was all explained already, except in the one point of time, it would, then, be the vision referred to. If so, it would necessarily be something connected with time which the angel had now to say. Accordingly, his first words are—"Seventy weeks are determined upon thy people and upon thy holy city." Now, the connection between these seventy weeks and the former vision is still more clearly seen from the word *determined*, which should be rendered *cut off*. There being no other period of time from which they could be said to be cut off, except the 2300 days of chap. viii., the two statements relating to time are thus linked together, and Gabriel completes his explanation of the 2300 days by dividing it into two periods—the first one of 70 weeks or 490 days, the remainder being necessarily one of 1810 days. Then by explaining the shorter period he gave a key to the whole.

The great point, therefore, involved in the interpretation of the 2,300 days is, that the 70 weeks, or 490 years, of Dan. ix. 24 are the first 490 of the 2,300 days of chapter viii.; consequently where the 70 weeks begin, there the 2,300 begin also. The inquiry next arises, From what point are the 70 weeks to

be dated? The answer is found in the further instruction given by the angel—"Know, therefore, and understand. From the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks. The street shall be built again, and the wall in troublous times." Here then we get a definite starting-point, the going forth of the commandment to restore and build again Jerusalem.

If we inquire when this commandment went forth, a curious fact again meets us. In Ezra vi. 14 we read that the elders of the Jews builded and finished according to the commandment of the God of Israel, and according to the commandment of Cyrus and Darius, and Artaxerxes king of Persia. And yet these decrees of three several kings are called "the commandment." Thus three separate and distinct dates are given, from either of which we may compute the days. Long before Jerusalem was destroyed, the Lord named the man whom He would raise up to let go His captives and build His city (Isa. xlv. 1-13).^{*} In Ezra i. 1 we find this very man issuing a decree which gave liberty to the captive Jews; and which also said, that whosoever among them liked, might go up to Jerusalem and build an house to the Lord God of heaven, who had given him all the kingdoms of the earth, and charged him to do this. This decree was issued 536 B.C., a date which can be fixed with astronomical exactness. The decree of Darius comes next in order. It was occasioned by the refusal of the Jews to allow the alien nations, who occupied the cities of Samaria, &c., to build with them in the temple at Jerusalem. These wrote to Smerdis the magian, called in Ezra iv. 7, Artaxerxes, and from him procured an edict prohibiting the further prosecution of the work at Jerusalem. The land being smitten with barrenness, the prophets Haggai and Zechariah were commissioned to tell the Jews that the cause of this calamity was their remissness, and to exhort them to resume the work of building, which they did again commence 520 B.C. When their enemies again endeavoured to hinder they appealed to Darius, who had now come to the Persian throne; and in 519 B.C. he sent forth the original decree of Cyrus, strengthened by one of his own, both of which were enforced by the sanction of a tremendous penalty (Ezra vi. 2, 8, 11). The third decree was issued by Artaxerxes Longimanus, as recorded in Ezra vii. He is supposed to be the Ahasuerus of the book of Esther, which would account for the remarkable favour shown by him to the

^{*} Gesenius gives for the name Cyrus the two significations of "the sun" and "uprightness." This distinctly points out that the literal Cyrus was a type of the One who will soon, in a more comprehensive sense, proclaim liberty to the captive, and let the oppressed go free.

Jewish people. The decree which he issued 457 B.C., enlarged and completed all the provisions which the former ones had made. Ezra was clothed with power, not only to build but to restore or re-establish the civil polity which made Jerusalem what it was before; and the forms and privileges of their peculiar worship were also restored, with judges and teachers to interpret, and officers to execute the laws of the God of heaven—to do, in short, all that could be done for a people who were still to be held tributary to the Persian throne.

Another decree was issued by this same king, in his twentieth year, to Nehemiah, 444 B.C., from which it would appear as if Ezra had been more anxious to promote the spiritual than the material prosperity of Jerusalem, or else that the enemies of the Jews had succeeded in inflicting some fresh calamity upon them. Whichever way, the broken walls of Jerusalem were built and completed by Nehemiah in fifty-two literal days. As seven weeks were to be taken up in building and restoring Jerusalem, Nehemiah's part could only therefore be the conclusion of the work.

The analogy between the commencement of these prophetic periods and that of the decline of the Jewish monarchy, is most evident. Four distinct stages occurred, from any of which the seven times might date; so here are four distinct epochs, from any one of which the 70 weeks and 2300 days might date. By this simple arrangement, the Father has kept in his own power the knowledge of the precise time when a prophetic period shall run out,* although there may be perfect certainty as to the approximate time of its ending. But then, this period of 70 weeks having long since expired (or, as all admit, at least 69 of them), we are not left in uncertainty as to which of the four decrees gave the starting-point in this instance, and consequently of the 2300 days also, because events have marked it out with great precision.

Sixty-nine weeks were to extend to Messiah the Prince; seven weeks of which, or forty-nine years, were to be taken up with the building of Jerusalem. Agreeing to this, we have the historic fact that the last act of reformation under Nehemiah was performed in the fifteenth year of Darius Nothus. Forty-nine years from 457 B.C. brings us down to 408 B.C. Dating in like manner from 408 B.C., sixty-two weeks, or 434 years, brings us down to 27 A.D. And what happened then? Why, Messiah the Prince was baptised of John, anointed of the Holy Ghost, and soon after began preaching the Gospel of the Kingdom of

* The exact point when a prophetic period begins cannot thus be known until it has run out, as commencing from all the earlier starting-points but the last. Then when the line has to be drawn from it, it is morally certain that the event predicted will take place—as the Word of the Lord cannot be broken.

God, and saying, "the time is fulfilled;" words which indicated the close of some definite period previously specified, and such period was alone found in that statement of time made by Gabriel to Daniel—viz., that to Messiah the Prince would be seven weeks and threescore and two weeks, *i.e.*, sixty-nine weeks or 483 years. It is to be observed that it is to the anointing, or baptism, and not to the birth of the Messiah that this period extends. It is also to be noted that there is no definite time given for cutting off the Messiah; it is merely said, "after that shall Messiah be cut off and have nothing."

Thus far there is a consensus of opinion among prophetic expositors, but in the disposal of the last week of the 70 there is a wide divergence of opinion. The first class consider that it immediately follows the 69, and includes the three and a half years of our Lord's ministry, ending with the pouring out of the Spirit on the Gentiles at the conversion of Cornelius; events which occurred exactly three and a half years after His ascension. Another class say it was fulfilled in the seven years' war with the Jews, in which Jerusalem was destroyed by the Romans, and Titus, their prince. The third class say it is still in the future, and consider that the "he" who is to confirm the covenant with man for one week, *i.e.*, seven years, does not refer to Christ at all, but to the fierce king (the last and worst form of Antichrist) who is to arise and for a period of seven years dominate the world; make a covenant with the restored Jews; break it in the midst of the week; cause the daily sacrifice in their newly-built temple to cease; make the city desolate, and ultimately be himself destroyed by the brightness of Christ's coming. Perhaps on close examination we may find that both the latter two have sufficient reason for believing as they do, and that the combination of their views might give us the whole truth on the point. But, setting that aside for the present, the divergence of opinion in regard to the last of the 70 weeks does not invalidate the commencement of the 69 as the starting-point of the 2300 days, which, dating from 457 B.C., brings us down to 1843-4 A.D., at which point the Cleansing of the Sanctuary (whatever that may mean) would take place, at least commence. With an inquiry regarding this we shall conclude the subject of the Prophetic Periods.

"UNTO 2300 DAYS, THEN SHALL THE SANCTUARY BE
CLEANSED" (Dan. vii. 14).

Two questions at once present themselves—viz., What sanctuary is meant, and what is the cleansing to be accomplished? To these questions various answers have been given, of which the principal are—that it means (1) the earth, which

is to be cleansed by fire; (2) the church which is to be purified and enlarged by the conversion of the whole world; (3) the land of Palestine, which is to be delivered from the power that now overrides it; the ancient sanctuary which is to be cleansed from that by which it is defiled—viz. the mosque of Omar, the centre of Moslem worship, now standing on the holy of holies. (See diagram.)

How are we to know which is right? The simple and only way by which we can ascertain the amount of truth to be found in any or all of these opinions is to inquire what light is thrown upon the subject by Scripture. Turning, then, to the Bible, we find it so full of reference to the sanctuary under one phase or other, that the fact of its cleansing being located at the very end of one of the great prophetic chains, shows the subject to be one of vast importance to mankind. It therefore plainly becomes a duty to endeavour, at least, to find out something regarding the nature of the work called the cleansing of the sanctuary.

The Bible idea of the sanctuary is that of a place where God dwells among a people. In Ex. xxv. 1-9, we get the commission of Moses to make one which was to be exactly after the similitude of one in heaven. This worldly or lower sanctuary, which was to be made by the hands of the Israelites, was, in every item of its furniture and service to be a figure of the upper or true sanctuary (Heb. viii. 2-5). From the time of the terrible rupture in Eden God had no dwelling-place on the earth. The altar of sacrifice was the one meeting-point between God and man, although gracious visits were often made to His own people. The very first idea of God having a permanent dwelling-place on earth is found in Israel's song of triumph after having passed the Red Sea, when in the fulness of their gratitude they declared that to the Lord, who had become their salvation, they would prepare a habitation (Ex. xv. 2).

This was not overlooked, and some three months after, a very gracious response was made. But before God could dwell among men, there had to be a special preparation. They had to enter into special relationship with Him. When all had been arranged, and the covenant entered into *by sacrifice*, and sealed with blood (see page 156), His first message to this covenanted people was—"Speak to the children of Israel to bring me an offering from every one that giveth it willingly with his heart, and let them make me a sanctuary that I may dwell among them." While the amazing condescension and love of God to man is here displayed, the awful state of the world is also shown clearly—no room in it for God to dwell—not one nation or people owned Him for their rightful Lord—all were drunk with the wine of Babylon, and mad upon their idols. But no

sooner had Israel promised to keep faithful to Him, and to obey the precepts and commands which would keep them separate from the rebellious nations, than He at once intimates His desire to come into their midst and dwell among them.

The proposed dwelling-place on earth was to resemble in its construction the sanctuary in heaven as closely as a shadow does the object from which it is thrown. In order to accomplish this, Moses was shown a pattern, and told the exact size of every item in the structure itself and also of its furnishings. Moses had thus the privilege of seeing the upper sanctuary which the lower one was to resemble (Ex. xxv. 9); a glorious high throne, Jeremiah (xvii. 12) tells us it was, *i.e.*, a seat of government as well as of worship. And a human being was taken up to see and examine it, so as to be fitted for the work of reproducing a figure of it, in the earth, where the Most High could display His favourable presence and be approached, worshipped, and consulted by His covenanted people.

A particular description of the tabernacle erected by Moses is not needed further than to say that it was a structure of extraordinary magnificence, formed of upright boards overlaid with gold. This sacred dwelling was divided into two apartments by a veil suspended from four pillars of shittim wood overlaid with gold and set in silver. In the first apartment, or holy place, were the golden candlestick, the table of shewbread, and the altar of incense. In the second apartment, or most holy place, were the ark, the mercy-seat, and the cherubim. Before the door of the tabernacle were placed the altar of burnt-offering and the brazen laver; and around the whole was erected the court with its curtains of fine twined linen.

Everything connected with this house was of divine appointment, even the time of setting it up. And the first thing to be done after its erection was to anoint the tabernacle, to hallow it, and all the vessels thereof, to be holy. This done, Aaron and his sons were washed, dressed in the holy garments, then anointed and sanctified to be ministers to God in the priest's office. By the appointed time everything was ready! On the specified day Moses began to set it up. This work finished, first a cloud covered, and then the glory of the Lord filled, the tabernacle, or sanctuary, which thus became the dwelling-place of the Lord, and centre of Israel's religious worship and civil government under that typical system.

It was not, however, in its structure only that this worldly sanctuary of the first covenant was a figure of the true or heavenly one, but also in its ministration and cleansing. "The priests on earth," says Paul, "serve unto the example and shadow of heavenly things" (Heb. viii. 5). This being so, it follows that the work connected with the earthly sanctuary was

the example and shadow of a like work in heaven. The ministration of the Levitical order of priesthood consisted of two great divisions—the daily ministration in the holy place, or first apartment; and the annual work, the ministration of cleansing, in the most holy place, or inner apartment, once in the year.

The daily ministration consisted of offering two lambs of the first year day by day continually, one in the morning and the other in the evening (Ex. xxix. 38-43); burning sweet incense every morning when the high-priest dressed the lamps, and in the evening when he lighted them (Ex. xxx. 7, 8). There was also the additional work of the Sabbaths, &c. (Numbers xxviii. and xxix.). Besides this there was the work to be done for individuals as they presented their offerings throughout the year. This was a very important part of the service, and with it the cleansing work in the inner or most holy place had a special connection. It has been thus described:—

"The ministration in the first apartment occupied the entire year, with the exception of one day, which was devoted to work in the second apartment, or most holy place, to close up the work which had been wrought in the first. The work in it was on this wise: When a man repented of his sin, he brought a sin-offering to the priest to the door of the sanctuary; then confessed his sin, putting his hand upon the head of his offering to indicate the transfer of the guilt from himself to his offering; then slew the victim because of the guilt thus transferred to it; and then the blood, representing its life, was taken by the priest and carried into the sanctuary, and sprinkled there seven times before God. This act was the offering of the life of an innocent victim in the place of the life of him who had broken the law of God, and it was the transference of that man's guilt from himself to the sanctuary of God. See Lev. iv, and parallel scriptures. This was the most important feature of the work in the first apartment, and by it the guilt of the penitents was transferred from themselves to the sanctuary, which thus became the receptacle of the sin of all offenders. And what an accumulation of iniquity would be typically represented there, as day by day, and week by week, this continual transfer of sins from the people to it went on! What became of these sins? did they always remain there? No. There was another ministration at the close of the year, by which they were removed from the sanctuary, and a final disposition made of them. This was the yearly ministration or the cleansing of the sanctuary (Lev. xvi). It took place on the tenth day of the seventh month. To accomplish this, the work of the high-priest was changed from the holy place to the most holy, within the veil. Here he entered with the blood of a bullock as a sin-offering for himself. He was then to take of the congregation of the children of Israel two kids of the goats for a sin-offering. Upon these he was to cast lots, one lot for the Lord and the other for Azazel (margin). He then offered up the goat upon which the lot fell for the Lord, for a sin-offering for the people, and bore his blood within the veil, and sprinkled it with his finger upon the mercy-seat eastward, and before the mercy-seat, seven times.

"The high priest then came out of the building, and having caused the other goat to be brought, which was for Azazel, he laid both his hands upon his head, and confessed over him all the transgressions of the children of Israel in all their sins. These he put upon the head of the goat, then sent him away by the hand of a fit man into the wilderness. And it is said that 'the goat shall bear upon him all their iniquities unto a separate place' (margin). Verses 20-22.

"The work of the high priest on this great day of atonement was for the purpose of completing the work which had been partially accomplished in the

first apartment. By the work in it the sins had been transferred to the sanctuary through the blood of sin-offering. By the work in the second apartment the sanctuary was cleansed and the sins of God's people blotted out and taken away. Such was the cleansing of the worldly sanctuary."

From St Paul we learn that not only was this earthly sanctuary, with its two apartments, or holy places, a figure of the true, but also that the services, or ministrations, carried on in them were set forth as the shadow and example of heavenly things (Heb. viii. 5), the round of service being repeated in it each year, even as a shadow is renewed each day; but the ministration of Christ, which casts this shadow, fills out each part of the work once for all and is not repeated. We shall therefore find the study of the service in the lower sanctuary full of instruction as to the work of Christ in the upper one.

"This sanctuary," writes one, "was merely a type of the 'true tabernacle,' wherein Jesus Christ ministers as High-Priest; and the service of the priesthood connected with it was merely a representation of the service of Christ in putting away the sins of His people. The ancient sanctuary and priesthood belonged to the first covenant; the sanctuary and priesthood of Christ pertain to the new. The former is called by the apostle 'a worldly sanctuary'; but the sanctuary and priesthood of the new covenant is in heaven. Says Paul, 'We have such an high-priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high-priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount' (Heb. viii. 1-5).

"From this testimony we may learn—1. That under the new or gospel covenant, we have a High-Priest in heaven. 2. That he ministers there in a sanctuary called 'the true tabernacle,' distinguished from the one pitched by man, as the one 'which the Lord pitched.' 3. That as priests were ordained to make offerings, it was necessary that he as a priest should make an offering. 4. That his work as a priest is in Heaven, and not on the earth; God having given to Aaron and his sons for ever the earthly priesthood. 5. That the service of the earthly priest was 'the example and shadow of heavenly things,' that is, it was a type of the service of Christ in the heavenly sanctuary. 6. That the tabernacle built by Moses was made according to a pattern shown him; and he must be particular to follow the pattern precisely, because that tabernacle was to be the best possible representation of the true tabernacle in which Christ ministers.

"Let these particulars be closely examined, and two points will be clearly evident. 1. That the heavenly sanctuary, like the earthly, has two apartments. 2. That Christ must minister successively in the two apartments; for, according to the 'example,' the priests went daily into the holy, but the high-priest alone, on the last day of the yearly round of service, into the most holy place.

"The Greek word translated sanctuary in Heb. viii. 2, quoted above, is in the plural number, and signifies holies, or holy places. In Heb. ix. 8 the same term is rendered 'holiest of all,' in verse 12, 'holy place.' In chapter x. 19, it is rendered 'holiest.' But in each of these instances it would be properly translated as it is in chapter ix. 24, 'holy places.' 'For Christ is not entered into the holy places made with hands which are the figures of the true.' Here the fact is recognised that the earthly sanctuary had holy places, and besides this

it is expressly declared that these holy places were figures of the true holy places where Christ is a minister (Heb. viii. 2). Much more proof might be cited on this point, but this is enough to show that the sanctuary in heaven has its two holy places, like that upon the earth. And as the ministration of the priests on earth was an example or shadow of Christ's ministration in the heavenly holy places, it is certain that He must minister first in the first apartment of the sanctuary, and afterward enter the second apartment, the most holy, to finish the work of His priesthood.

"The earthly priests served in the first holy place only, every day throughout the year; then on an appointed day, the high-priest entered the most holy place. This work in the most holy finished the round of service. The services of this day were most solemn. The day was called the day of atonement. It was said, 'For on that day shall the priest make an atonement for you to cleanse you, that ye may be clean from all your sins before the Lord.' From this language it seems that the services of this day were all-important; that without this, all the offerings of the past would be in effect incomplete; that they would not be cleansed from their sins. This day's service is described in Lev. xvi. By reading carefully verses 16-20, 33, it will be seen that an atonement was made that day for the sanctuary and the altar of incense, to cleanse them from the sins of the people; and all their sins are represented as being borne out of the sanctuary, and placed upon the head of the scape-goat and sent away. Hence this work was the cleansing of the sanctuary.

"Must our High-Priest finish His work of intercession in behalf of His people, by following the example and doing a work corresponding to this? It is necessary, if He follow that which was given expressly as a type. It is objected that the heavenly things need no cleansing or purifying. The answer is, The cleansing of the earthly sanctuary had reference only to the taking away of the sins of the people which had been imputed to it; and if our sins have been borne into the heavenly sanctuary by our Priest, it is necessary that they should be removed. Let us hear what an apostle says on this point (Heb. ix. 23): 'It was therefore necessary that the patterns of things in the heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these.'

"The point is settled that Jesus as our Priest must follow the type of the Levitical priesthood; and consequently must finish His priestly work by a general atonement for all His people. Under the law there was a set day for this work, the tenth day of the seventh month in each year. It seems reasonable that there shall be a time appointed in prophecy for this momentous work—a time for the cleansing of the sanctuary of the new covenant. Accordingly we read in Dan. viii. 14, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.'

The ministry in the most holy place being finished, it remained for the priest to bear out the sins from the sanctuary, place them on the head of the goat chosen for Azazel, and send him away into a land not inhabited. This ceremony, as performed in the type, we have already noticed, and have now to inquire what service connected with the more perfect tabernacle answers to this; and to what being shall we look as the one shadowed forth by the goat chosen for Azazel, as loaded with the sins of Israel he went forth from the camp, to be heard of no more. It is generally supposed to represent Christ, but how can it be so? Christ is the High-Priest, the minister of the sanctuary, but the goat is sent away alive by the priest, therefore cannot be the priest. Then the goat cannot in any sense be an offering, because it was sent away from Israel into a land not inhabited, to be heard of no more for ever; so it cannot represent Christ, who

will dwell in the midst of his people, the true Israel of faith, for ever. Again, it is impossible that two goats, one of which was chosen by the Lord, and is called the Lord's, and was for a sin-offering, while the other is not so called, but was left to perform an entirely different office, should both typify the same person.

From these and other considerations, it does not appear that Christ can be the antitype of the Levitical scape-goat. Then who is? We think the very name affords the clue. The Hebrew word rendered scape-goat is *Azazel*, as given in the margin of Lev. xvi. 8; on which verse Jenks remarks: "Spencer, after the oldest opinion of the Hebrews and Christians, thinks Azazel is the name of the devil;" and so also Rosenmire. The Syriac has "Azazel, the angel (strong one) who revolted." C. Beecher says—"The most ancient paraphrases and translations treat Azazel as a proper name. The Chaldee paraphrase, and the targums Onkelos and Jonathan, would certainly have translated it if it was not a proper name, but they do not. The Septuagint renders it *apopompaios*, a word applied by the Greeks to a malignant deity, sometimes appeased by sacrifices." In the Arabic, Azazel is employed as the name of the Evil Spirit. There is also the additional evidence of the Jewish work Zohar, and of the Cabalistic and Rabbinic writers, who tell us that the following proverb was current among the Jews: "On the day of atonement a gift to Sammael;" while Moses Gerundinensis explains that it is not a sacrifice, but only done because commanded by God. Gesenius further says of this word Azazel, "It is only found in the law of the day of atonement (Lev. xvi. 8, 10, 26), respecting which many conjectures have been made. I have no doubt it should be rendered *avorter*, from the root to remove, to separate. By this name, I suppose, is to be understood originally some idol—as Saturn or Mars, and afterwards, as I suppose, from the names of idols being applied to demons (see book of Enoch), this name is also used by the Arabs as that of an evil demon. The etymology above proposed is that which was of old expressed by the LXX., although generally overlooked, or else misunderstood. The Fathers of the Church incorrectly understood the word as applying to the goat, although it is clear in verse 8, that Azazel and Jehovah stand in opposition to each other. So, however, the Vulgate *caper emissarius*, as if it were compounded of *ez*, a goat, and *azal*, to depart."

These statements cast important light upon the subject of the cleansing of the sanctuary, and show that it must refer to what will take place at the close of our Lord's ministry for us in the Upper Sanctuary, where He now appears in the presence of God for us. And at the close of that ministration there will be the antitypical cleansing, when the sins of all those who have sought and found pardon through His blood will be removed

from the sanctuary and laid upon the author of sin (the devil, 1 John iii. 8). What could be more fitting than that the author and instigator of all sin should receive the guilt of those transgressions which he has incited mortals to commit, but of which they have repented, back upon his own head? And what could be a more striking antitype of the ancient ceremony of sending away the scape-goat into the wilderness, than the act of the mighty angel in binding Satan and casting him into the bottomless pit at the commencement of the thousand years? A description of this event, the last act of the cleansing, is given in Rev. xx. 1-3, just before the antitypical feast of tabernacles begins.

Such is one view of what the sanctuary is, and of what is meant by its cleansing. The other view of its being the earth which is to be cleansed is thus explained by those who hold it:—

"It is not the church, or host, to be cleansed at the end of the 2300 days, but their place of worship—their sanctuary. The tabernacle in the wilderness was a pattern. Those who offered sacrifices in that sanctuary were priests. So it is now. 'Ye are a holy priesthood, to offer up spiritual sacrifices, holy and acceptable to God by Jesus Christ.' Where must these offerings be made? In the sanctuary. Where is that? 'The hour cometh when neither in this mountain nor yet at Jerusalem shall men worship the Father.' No exclusive place now, but, 'where two or three are gathered in my name, there am I in the midst, and that to bless.'"

"Between the sanctuary and the holy of holies there was a veil. Josephus says, the tabernacle in the wilderness 'was in imitation of the universe.' 'The holy of holies represents heaven, and is peculiar to God, and is not accessible to man.' The veil between the holy of holies and the sanctuary was so wrought, 'that to the beholder, when viewed from a little distance, it could not be told from the sky itself.' He also says—the place of offerings (which Paul calls the sanctuary) 'represents land and water on which men live.' This makes up the true tabernacle which God pitched, and not man. Our High Priest is in heaven; the waiting church is on earth; the blue veil is between us, and soon the veil will be removed and the tabernacle of God will be with men—that part peculiar to God."

"The earth therefore is the true sanctuary, polluted now, but will be cleansed when the 'times of the Gentiles' be fulfilled. How will this earth, the polluted sanctuary, be cleansed? Matt. xiii. 18—"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels. As the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth His angels, and shall gather out of His kingdom all things that offend, and them that do iniquity, and cast them into a furnace of fire; there shall be weeping and gnashing of teeth.' This fire cleanses what remains of pollution in this sin-cursed earth after the wicked are cast out and the new earth appears. 'Then shall the righteous shine forth as the sun in the kingdom of their Father.' 'And there shall be no more curse, for the throne of God and the Lamb shall be in it, and His servants shall serve Him.' The holy of holies and the sanctuary no longer separated by a dimming veil."—*World's Crisis*.

Another view is that it is Palestine and the Temple which are to be cleansed, and for this view they find abundant data in the promises of restoration to the Jew, and of Jerusalem becom-

ing the centre of universal worship for the nations, as in Zech. xiv. and parallel passages. Events transpiring in the land, and occurring to the power which holds it subject, duplicate their views to some extent. As to the belief that the cleansing of the sanctuary means the conversion of the world by the sudden enlargement of the Church, current events tell strongly against it; while any scriptural ground for expecting it, except in connection with the coming of Christ, there is none. Accepting Him as the Great Cleanser, who will remove the iniquity of the land in one day (Zech. iii. 9), there is blessed reality in it, as in all the others; for there is a far-reaching comprehensiveness in the statement: "Then shall the sanctuary be cleansed," which infolds in its vast scope all these views, and to their utmost extent. The Scripture clearly indicates a cleansing, which, beginning in the upper sanctuary, will ultimately extend to the lower; down through the aerial heavens—the place now and so long usurped by Satan, the prince of the power of the air, and by all the principalities, powers, and wicked spirits in heavenly places (Eph. vi. 12, margin), and the rulers of the darkness of this world, who will be ejected; and into that place Christ will come, and from that place, cleansed and prepared: He will give the "KELEUSMA," the word of power, by which will be gathered together His waiting people (Thess. iv. 16, 17; 1 Cor. xv. 51, 52).

The goat was sent away into the wilderness, or as the margin reads, "a land of separation." The wilderness typifies this world (Ezek. xx. 35), which, by the vision to Ezekiel, was shown as THE SEPARATE PLACE. The head, in which its people were rejoicing, and by which they were entirely controlled and directed being the antitypical scape-goat, truly called the MAN OF SIN, in that all sin, now completely cleared off from the upper sanctuary, had been placed upon him with whom it originated, and who would never again, nor any of his adherents, be heard of more among the redeemed above the sea of glass—the crystal firmament.

The glorious and extensive meaning of the cleansing of the sanctuary may be seen from Zech. xiv. 16-21, a passage which indicates that its closing acts will reach to the utmost extremities of the courts of the Jews, and the Gentiles—Palestine, Jerusalem,

* The cleansing thus begun in the Upper Sanctuary will ultimately reach the earth, and in the same day in which a fountain shall be opened for the house of David, and to the inhabitants of Jerusalem for sin, and for separation for uncleanness; the Lord will cut off the idols out of the land to be no more remembered; and will also cause the prophets and the unclean spirit to pass out of the land (Zech. xiii. 1, 2). That is the day when the Lord comes, and all His saints with Him (xiv. 5)—the saints whom He had previously gathered. And the result of that coming, and the terrible events connected with it, will be that every one that is left will come up to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. In that day everything, to the bells of the horses, to the pots in Jerusalem, will be hallowed to the Lord; and there shall be no more the Canaanite in His House (Zech. xiv. 1-21).

and all the earth; for every one left of all the nations shall come up to worship the King, and to keep the Feast of Tabernacles—a statement which leads directly back to the worldly sanctuary and its typical cleansing, which immediately preceded, and was a preparation for, this typical Feast of Tabernacles.

It is a well-known fact, that of the three great feasts connected with the Mosaic economy, two have already received their antitypical fulfilment—the Passover at the cross, and the Feast of Weeks at Pentecost; while the connection between the third, or unfulfilled one—viz., the Feast of Tabernacles—and the cleansing of the sanctuary is so close, that to understand the one fully we must take into account the other. All the festivals of the Jews were comprised within seven months. On the 14th day of Nisan, their first sacred month, the first of them was held—viz., the Passover, and on the 15th day of Tisri, the seventh month, the last, or Feast of Tabernacles. The Passover was followed by seven days' eating of unleavened bread—a very expressive symbol indeed. It is called "a feast," but in reality it must have been a time of great restraint, a season wherein they ate the bread of carefulness (Ex. xii. 15-19). Being in connection with the Passover, it must have been a time of joy and thankfulness, but trembling must have been joined to their mirth, lest they should incur the tremendous penalty attached to the eating of leaven—the scriptural emblem of sin.

With the Feast of Tabernacles it was altogether different. It was a season of unmingled joy; but those who engaged in its festivities had to undergo a special preparation for it. On the first day of the month there was a service called "a blowing of trumpets." For a whole day they sounded; and thus every one within the camp was reminded of the special season which was approaching—the tenth day of the month, the great day of atonement, when the high-priest closed up his year's ministration in the holy place by a special service in the most holy, by which it was cleansed, in all the sins which had been ceremoniously transferred to it, with the blood of the victims being brought out and laid upon the goat on which the lot had fallen "for Azazel." Thus sin was blotted out, or put out of remembrance, this final cleansing being effected by the blood of the goat on whom the lot for the Lord had fallen.

The priest having presented the blood, received the remission of all the sins of the year, and came out from the holy of holies bearing them all with him: thus it was cleansed or purified by blood. He then did for the outer apartment what he had done in the inner one. And having thus cleansed it also by sprinkling the blood, and typically removing the sin, he came out to the

altar, which stood before the door of the tabernacle in the court, and sprinkled it with the blood seven times, and thus made atonement for, and cleansed it, by removing the sins from it. At the moment when this great work was accomplished, the high-priest figuratively bore on his own body the accumulation of iniquity which had been gathering up through the year by millions of people. What a load! even in type.

His next expressive act was that of taking the live goat and laying both his hands on its head, confessing over it all the iniquities of the children of Israel, and all their transgressions in all their sins; and having thus transferred them all to it, sent it away by the hands of a fit man into a land of separation, never to be heard of more. Thus were the sanctuary, tabernacle, altar, priest, and people all cleansed from sin, the abominable thing which God hateth. But was the sinner, who had with comparative ease got rid of his sin by laying it on the head of an innocent victim at the door of the tabernacle, to forget all about it after that act of transference and consequent pardon? No; and if he did, there was the special day appointed wherein to bring it to remembrance, and afflict his soul therefore. That day was the tenth day of the seventh month, the one on which the high-priest made atonement for all the sin confessed and repented of, cleansed the sanctuary of it, and had it finally taken away. While this work was going on INSIDE, the people OUTSIDE were called on to afflict their souls by fasting, prayer, and abstaining from all work but that of attending to this one thing. If any merely NEGLECTED to do so, they were cut off from among the people, from all the peculiar blessings and privileges of the Israelite. In the approaching Feast of Tabernacles they could have no share. But if any PRESUMPTUOUSLY did any work that day, that same soul was to be DESTROYED by the Lord himself (Lev. xxiii. 27-32).

When the high priest's work was done, he went into the tabernacle and put off his priestly dress of linen; washed his flesh, and then put on his robes of glory and of beauty on which were placed the little bells. Whenever the sound of these was heard, it was a token or sign that the priest was about to appear. From that time there would be special expectation. It is true he was not in sight; but that his work was finished and himself about ready to appear, they KNEW as well as though they were seeing him, by the sound of those tinkling bells. Those of the waiting, praying people nearest the door would, of course, hear the sound first, and give the others notice that he was just coming; for it was a *momentous moment*, when, at the close of that day of watching and prayer, he appeared without sin to bless all waiting for him.

Hence it was only such part of the people as had repented of,

confessed, and by faith transferred their sin to an innocent victim as their substitute, and who also had spent the whole of the tenth day in afflicting their souls in remembrance of it, and were found at the close of the day at the Tabernacle door praying and waiting for the High Priest, when (his work of atonement done) he appeared without sin, that would obtain the blessing of remission. Thus the Israelite was taught that sin was no light matter; and for us who are now living in an analogous time of waiting, these significant typical services have deep teaching. How we see in them the force of the Saviour's own words, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of Man" (Luke xxi. 36). We can also see in their light what Paul means when he says: "And unto them that look for Him will He appear the second time without sin unto salvation" (Heb. ix. 28).

The obedient people were thus prepared for the joyful occasion of the Feast of Tabernacles. Now they could feast without fear in the very presence of the Lord, and rejoice for seven days before Him in booths made of branches of palms and other goodly trees (Lev. xxiii. 39). But immediately after the people were blessed, the investigation would commence as to who had failed to afflict their souls. This in order to cut them off, and prevent them appearing at the Feast of Tabernacles with their cleansed and obedient brethren, and also to single out those who had sinned presumptuously, and so doomed themselves to destruction; and for this there was ample time during the four days that elapsed ere the Feast of Tabernacles commenced on the 15th day. There must have been careful records kept by the priests of all who appeared at the sanctuary throughout the year; and a special inspection must have been made not only at the sanctuary but over all the camp, in order to know who were obedient and who were either neglectful or sinned presumptuously. By examining these records, it would at once be shown who would get to the feast and who not. This was, therefore, the typical opening of the books which is shown in reality (Rev. xx. 12).

Thus there was a fourfold cleansing: first, of the sanctuary; next of the altar; then of the worshippers in the court, which was done when the cases of those who were to be cut off, or shut out, were settled, and a separation made between them and the obedient watchful ones who would go in to the feast. Have we not here the type of what Jesus will do in actual fact—separate the sheep from the goats (Matt. xxv). And lastly, the camp was cleansed by the destruction of all who had sinned presumptuously—type of the wicked whom the Lord will destroy with the breath of His mouth, of those who shall be punished with ever-

lasting destruction from the presence of the Lord, and from the glory of His power when He shall come (2 Thess. i. 7-10).

Thus we have a perfect prefiguration of the preparatory work before the great feast soon to commence; the whole procedure is clearly and distinctly foreshadowed, and will be as literally and circumstantially fulfilled as were the two previous Feasts of Passover and Pentecost when their set time had arrived. And hence we may see the importance of trying in thorough earnest to get at a correct understanding of the great prophetic period given to Daniel—viz., 2300 days—as at the end of them the cleansing of the antitypical sanctuary began.

1840-3 is the approximate point which many expositors have fixed on for their ending. Now at or about that very point we find facts of such a remarkable nature* taking place as form an ample confirmation of their deductions. In regard to the time of the ending of these days, there is great unanimity of opinion; still, as already shown, much difference exists among them as to the thing expected to be accomplished. But we may see that (according to the typical teaching of the feasts of the seventh month) at that point the Redeemer's work in the inner sanctuary commenced, the great antitypical work of making atonement, preparatory to the laying aside of His priestly vestments, and assuming the glory of the kingly character in which He will come forth without sin to bless the waiting people, who, instead of following in the wake of a pleasure-loving world, are humbling themselves, and seeking so to live as that they may obtain mercy on that day (Luke xxi. 36; 2 Tim. i. 18). And just as any great central commotion affects the whole in proportion to its nearness to the seat of action, so, when the great antitypical work of cleansing began at the centre or upper sanctuary, the outer circles were, to some extent, affected also—changes commenced in the Church, in the aerial heavens, in the world, in Palestine, in Jerusalem—initiator acts of cleansing which will be completed at the Lord's coming. Those are taking place so markedly, that every one who has eyes to see may perceive it.

As we have seen, presumptuous sinners are beginning to speak more and more daringly against the Lord and His Anointed. While these wicked men and seducers are waxing worse and worse, there are corresponding changes taking place in the Church. A little company of the great multitude called by His name, are diligently preparing themselves in expectation of a soon-coming Lord; but the vast majority are sunk in slumber, and instead of afflicting their souls in this day of

* What these are will be shown when the phenomenal evidence comes under consideration.

waiting, are preferring pleasure to God. Thus by neglect, or by the wilful pursuit of earthly enjoyments, the giddy multitude are settling practically the question of their separation from the waiting ones, who will go in to rejoice in the presence of the King when He comes.

There is a striking analogy between the work or cleansing of the typical and of the antitypical sanctuaries. Like that in the lower, the cleansing of the upper sanctuary goes on beyond the reach of human vision. We have therefore to take the Lord's word that it did begin at the specified time, and that it is even now going on. But while we have to take this by faith, there is something by which we may KNOW that our Great High-Priest has about finished His work, and will soon appear to bless His waiting people—something analogous to the bells to let us know what our High-Priest is doing. The day has been long and the waiting people are weary, but those nearest the door are hearing something which makes them cry, "He is coming!" What is that? Why the antitypical bells, the signs whereby we may know that He is just at the door—just about to appear the second time without sin unto salvation to those who LOOK for Him.

THE ABOMINATION OF DESOLATION—THE CLEANSING BY JUDGMENT.

In the vision of Himself which the Lord vouchsafed at the making of the first covenant, there was below His feet, as it were, a paved work of sapphire stone, but no firmament of the terrible crystal—no wall of isolation or separation; it was as the body of heaven in its clearness. It was simply God and His people brought into close and loving fellowship. But an extraordinary and sudden change took place. While Moses was yet in the presence of God, after receiving the tables of stone, he was directed to get away down, as the people had corrupted themselves. They had turned aside quickly out of the way; had made a *molten calf*, worshipped it, and sacrificed to it as the gods which had brought them out of the land of Egypt (Ex. xxxii. 8).

This would at once have proved their ruin, had not Moses stood in the breach; and when at length the Lord hearkened to the voice of his intercession, pardoned and promised to go up before them, there was an estrangement begun—there was no more the happy dwelling in the midst of the people. After this extraordinary collapse into idolatry (Ex. xxxiii. 7), the tabernacle was pitched far off, without the camp. And instead of the joyful rejoicing that prevailed among the people, we see them stripped of their ornaments, mourning their folly, and

trembling lest the Lord should in a moment come up into their midst and consume them.

This was the first attempt to set up the "Abomination that maketh desolate." It was abortive. The golden calf by which it was represented was quickly reduced to powder, strewn on the water, which, the people being then made to drink, became to them a veritable water of jealousy, which ultimately produced its terrible effects on all who were guilty (Num. v. 22). This was the first instance in which they provoked the Most High God to jealousy (Ps. lxxviii. 58); and the provocation went on until at length He greatly abhorred Israel, and forsook the Tabernacle of Shiloh, the tent which He placed among them. Why does the Most High continually use this figure of jealousy in speaking of the defection of the children of Israel into idolatry? Because of the very special relationship into which He had brought them to Himself—not that of master and servant, or even of king and people, but that of husband and wife. He had chosen them to be a peculiar treasure to Him, above all the peoples of the earth, and had come to dwell in their midst. But an antagonistic power comes between them, seduces them from His love and service, not directly, but by means of a visible object—the work of their own hands—by the worship of which they could get full scope to the corruptions of their heart, and the vile propensities of their fallen nature—a course the opposite in all respects to that which was required by the worship of Jehovah.

The prime mover in this seduction was the same Being who had beguiled the woman in Eden. The absence of Moses gave the opportunity, even as did that of Adam—then it was one human being, now it is a whole nation that is tried. The bait was the same in character—present good, gratification of the carnal appetites. Satan, however, could not be permitted to frustrate God's purpose any more than in Eden. He would, through them, bless the whole earth; but He declared to Moses that it was a terrible thing that He would do with them (Ex. xxxiv. 10). Thus began the wall of separation to be set up between God and His people, which, when finished (as seen in vision by Ezekiel), completely isolated them from the Holy One of Israel.

The ritual of the Sanctuary, when it was set up, consisted of the daily sacrifice—two lambs, one in the morning, and one in the evening. About 2521 A.M., these began to be offered. From which time, until about 3374 A.M., a period of some 853 years, that daily sacrifice continued to be offered in the Tabernacle, or in the Temple, which succeeded it. Israel had been drawn into Satan's snare, and had set up the golden calves as their objects of worship so early as 3029 A.M.; but Judah had

for all that length of time been faithful in maintaining the public worship of God, as appointed in the daily morning and evening sacrifices. About which period Hosea wrote—"Ephraim compasseth me about with lies, and the house of Israel with deceit; but Judah yet ruleth with God, and is faithful with the Most Holy" (margin, Hosea xi. 12).

But Satan at length compassed the ruin of Judah. It is instructive to observe how. Jehoram, the son of Jehoshaphat, the godly king of Judah, married the daughter of Ahab, the ungodly king of Israel. Instigated by his wife, he slew all his brethren on ascending the throne after his father's death, and then walked according to the ways of the kings of Israel, and wrought what was evil in the eyes of the Lord (2 Chron. xxi. 4-7). Heavy affliction overtook him because of his conduct, but he does not appear to have repented; and after his death his son, counselled by his mother, walked in the ways of the house of Ahab, which proved his destruction (2 Chron. xxii. 1-4).

Still the services in the Lord's house were continued, although the worship of Baal was also set up. Even the wicked Athaliah did not attempt to interfere with them. But a time came when they were interfered with, and the interference, when it did come, was from a most unlikely quarter—from Uzziah, the good king, who sought the Lord, and who prospered and was marvellously helped. "But when he was strong, his heart was lifted up to his destruction, for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense on the altar of incense" (2 Chron. xxvi. 16)*. He sinned presumptuously, and was at once cut off (Num. xv. 29-31).

The mystery of iniquity which began in the wilderness was now far advanced in its working when the attempt could be made to interfere with the temple service. The agent was most wisely chosen—the king, one who had been honoured of God and man; who would dare to hinder him? The faithful priests did, and would have doubtless felt the full effect of Uzziah's wrath, had not the Most High Himself interposed in a most signal manner in their behalf; and stricken of God, Uzziah hastened to go out of the place which he had attempted to desecrate. Thus Satan was frustrated; he had watched and waited long for his opportunity. Now he got it and failed, but only for a time. His efforts to accomplish the ruin of Judah were not relaxed, but put forth in another fashion. Jotham,

* This was forbidden except to the priests (Ex. xxx. 25-28). This marks a very important epoch in Israel's history, for at the impious attempt of Uzziah to offer sacrifice, a great earthquake took place (Zech. xiv. 15), which is used as a type of the greater one which will take place when the Lord's feet shall stand upon the mount of Olives, doubtless at the very time when the usurper will be about, in some way, to intrude into Christ's place.—Uzziah's action and the events connected with it, and these latter standing as type and antitype to each other.

warned by his father's experience, could not be seduced into his father's sin, but he could be drawn into a course of selfish neutrality. He did what was right himself, but he did not seek to reform the people who did corruptly (2 Chron. xxvii. 2-4), and who were in reality pursuing a course which the Lord called devil worship (Lev. xvii. 3-7). This was the awful sin with which Judah was tampering; yet Jotham left them alone. His energy was spent in beautifying and improving the material temple; not in trying to gather back the scattered sheep "who loved to wander."

By the supineness of Jotham the people would necessarily become more and more corrupt; and at his death, when Ahaz, his son, succeeded, they were ready to be led by him into the direct abandonment of the worship of Jehovah. He began first for himself to walk in the ways of the kings of Israel; made molten images for Baal; burnt his children in the fire after the abominations of the heathen; sacrificed with the people on the high places, on the hills, and under every green tree. For this, Judah was brought into great distress; 120,000 valiant men were slain in one day, because they had forsaken the Lord God of their fathers; and 200,000 men, women, and children were carried away captive. In addition to this, Edom came and smote Judah, and carried away captives; the Philistines also invaded the land, and took many cities. Brought thus low for their transgressions, Ahaz sent unto the king of Assyria to help him. And about this time he took the vessels out of the house of the Lord, cut them in pieces, and shut up the doors of the house of the Lord—consequently and of necessity the daily sacrifice was stopped.

Here, then, we have for the FIRST TIME the daily sacrifice taken away by Ahaz, the 12th king of Judah, about 740 B.C. A mighty epoch indeed in the downward history of Israel was then reached, and at this point we get the date of the commencement of the important prophetic period given to Daniel xii. 11. That the daily sacrifice was really taken away, we learn from Hezekiah, who, on his accession, sought at once to restore the temple service; and in his address to the Levites, he expressly says that they had shut up the doors of the porch, put out the lamps, and had not burnt incense, nor offered burnt offerings in the holy place to the God of Israel (2 Chron. xxix. 3-8).

Thus the daily sacrifice was taken away.* The next thing—

* The importance of this period or epoch can scarcely be overrated by those who wish to understand. In Daniel (xii. 7) a very remarkable conversation was overheard by the prophet, which led him to ask, "O my Lord, what shall be the end of these things?" In reply, he was told that the words were closed up and sealed till the time of the end. Then the wise would understand, but none of the wicked would do so. "And from the time that the daily

the setting up of the abomination of desolation—was accomplished by Manasseh, who set up a carved image on the altar of God, and made a grove in his house. The abomination which made Israel desolate was literally set up; Satan's triumph was complete; God was at last driven from His dwelling-place among men, defiled, as it thus was, with the image of jealousy (Ez. viii. 3-18). We further learn from Jeremiah that it was because of this act of Manasseh that Judah was cast out of His sight (Jer. xv. 1-4). But Manasseh not only set up this image, but he compelled the people to worship it, and made the streets of Jerusalem run with the blood of those who would not do so. Isaiah, the venerable, he caused to be sawn asunder as a special proof, it is supposed, of his hatred to God and the Holy ones, whose faithful witness Isaiah was. This literal consummation of the iniquity of Israel, and the means by which it was accomplished were symbolically represented to Ezekiel. When he saw the god of man's choice sitting in the place of God, and when he heard the terrible psalm that was sung to him, and understood its full import, he went away in great bitterness, and sat astonished for seven days among the captives in Chebar. The date of Ahaz's taking away the daily sacrifice is given as 740 B.C., dating from which brings us down to about 550 A.D. Adding to that the further period to which they "who wait and come are blessed," viz., 1335 days, bring us again down to 1885. Then Manasseh began to reign, 698 B.C., at the age of twelve. If we allow him some eighteen years to develop his character, and fix somewhere about 680 B.C. for his terrible transgression of defiling the sanctuary; dating from that, 1290 years bring us down to about 606-10 A.D., when another phase of the mystery of iniquity became manifest, and in another form the abomination that maketh desolate was set up.

How marvellously also do facts correspond to the vision and to the prophetic dates! In the reign of Uzziah, profaneness and presumption began to be openly developed, 758 B.C., in the last and only place in which the worship of Jehovah was maintained. In 740 B.C. the daily sacrifice was taken away. In 684 B.C. the abomination that maketh desolate,

sacrifice shall be taken away to set up the abomination that astonisheth (margin), there shall be a thousand two hundred and ninety days." Then a second period of a thousand three hundred and thirty-five was announced, regarding which it was said that at the end of it, whosoever waited was blessed, while Daniel himself was told that at the end of those days he should stand in his lot. Now, as 740 B.C. is the date of taking away the daily sacrifice, dating from that, 1290 years bring us down to 550 A.D., about which period Justinian, having conquered Italy, gave it up, in a great measure, to the pope's management (Plemin). To which, again, adding 1335 years, bring us down to 1885, viz., 550+1335=1885, which thus seems marked out as the period when those who wait shall be blessed, whatever that may mean. This would fit in exactly with the theory of those who expect Christ to come first as a thief to steal away all who are ready; just about the time when Antichrist will be openly manifested about the middle of the last 7 years; then, as another prophetic chain seems to indicate, come openly about 1888 to make all things new, 8 being the number of new life, and resurrection, the 8 three times repeated, rendering it very emphatic.

or astonisheth, was set up, from which, 1290 years bring us down to 606 A.D.* the year generally pointed out as the one in which the Bishop of Rome was not only made head over the churches by decree, or nominally, but put into actual possession of the power belonging to the awful position; and thus, in a new and more extended sense, the abomination which astonisheth or maketh desolate was set up, viz., a man claiming to have all the power of God took the place of the Lord Jesus Christ, as head of the Church. 1260 years, or a time, times, and the dividing of a time, was the space allotted for this usurpation; and so, if we count from 606 A.D., 1260 years will bring us down to 1866 A.D., when something called "the judgment did sit" (Dan. vii. 26). This sitting took place in a region beyond the cognisance of our senses, but the results of that judgment were not so. It was while that judgment was sitting that the horn spoke the great words which brought upon itself the loss of dominion (Dan. vii. 26). It was also because of these great words that dominion was taken from the horn, and also, ultimately, utter destruction came on the beast on which it had its place (verse 11).

Regarding 1866 A.D., the press speaks thus:—

"The July of 1866 will take rank among the notable months of world-history. It came in with the battle of Sadowa; it went out with the laying of the Atlantic telegraph; and the Europe on which the sun of its first morning rose was a very different Europe from that on which its last evening went down. . . . On the first of July, the German Confederation, the ultimate form of that old Roman and German Empire which for a thousand years imposed upon the imagination of mankind, was still in existence; on the last of July, it had been swept from the face of the earth, its elements had been thrown into new combinations, and the very possibility of its resuscitation had apparently been annihilated. On the first of July, that power which, in the modern system of European affairs, has been the main support of Popery—that power to which, as he feels his temporal sovereignty slipping from his grasp, the pope has looked wistfully and not without hope, as a refuge both from Italy and from France—was in command of an army which, though checked, had not been conquered, and which was still believed by many to be capable of trampling down the squadrons of Prussia, and of dictating conditions of peace in the streets of Berlin. On the last of July, Austria had been vanquished and humiliated, forced to relinquish her place among the powers of Germany, compelled to give up Venetia, driven back, with all she represents of obstruction and sacerdotalism, into the east of Europe, so that free course may be left for the onward march of civilisation in the west. . . . That the defeat of Austria is the defeat of Popery is unquestionable."—*Watchman and Reflector*.

Next we have the pope calling a great general council to be held in Rome in 1868. On that year they met; and the first act of that general council was to consummate one part of the idolatrous system of Rome—the worship of the Virgin Mary—in proclaiming her to be immaculate or divine. This part of

* Four years seems to be the greatest divergence of opinion regarding the time when the pope assumed the indicated position as head of the Church.

the system commenced exactly 1260 years before, 608 A.D., the year in which Phocas, who made the pope in fact head of all the Churches, gave, as a mark of his favour, the Pantheon,* or temple of all the gods, to the pope, who immediately dedicated it to the VIRGIN MARY AND ALL THE SAINTS. The last act of this council was to speak still greater words, viz., to declare that the pope of Rome was infallible—and thus a man, by his own deliberate act, and by the voice of the general council, took the place of God. Now, have we any proof that the judgment which Daniel saw so long before in vision was now in reality sitting? We have. Within a month from the day on which these great blasphemous words were spoken "the dominion of the pope was taken away," the result (if we are to accept the simple statements of Scripture) of the sitting of that judgment.

While we have in the seven days' astonishment of Ezekiel a reason for that representation of the world's consummated wickedness being called the abomination that astonisheth, there is a further and more awful sense in which it may be called so—viz., that idolatry, of whatever nature, when set up either by Jews or Gentiles, brings as its result desolation to such an extent that its votaries actually become "an astonishment." The Jews were abundantly warned that it would be so, Lev. xxvi. 28-32; Deut. xxviii. 28-37; 2 Chron. vii. 19-21; Jer. xxv. 1-9, 11; Ezek. v. 11, 15. We have next the acknowledgment that the Lord had fulfilled, or had begun to fulfil his terrible threats, and had made them an astonishment. Hezekiah is the first to acknowledge that because Judah and Jerusalem had forsaken God He had delivered them to trouble, astonishment, and hissing, 2 Chron. xxix. 6-8. "Thou hast given us to drink the wine of astonishment" (Ps. lx. 3). To the unrepentant captives in Egypt Jeremiah is also bidden by the Lord to point out to them that Jerusalem and the cities of Judah were a desolation, an astonishment, and a curse because of their idolatry, Jer. xlv. 2, 3, 22. But this same principle extends much further than to the Jews, viz., that departure from God by any form of idolatry or idolatrous worship will bring desolation, and ultimately make its votaries an astonishment. This principle is plainly stated in Jeremiah v. 30, "Astonishment and filthiness is committed in the land; the prophets prophesy falsely, and the priests take rule into their hands by their

* An old writer has said concerning this—"The ancient Pantheon, formerly the general sink of all abominations of paganism, was now restored, though under a different name. The mediatory demons of corrupt Christianity occupied the places of the mediatory demons of the Gentiles; and instead of Jupiter and his kindred deities, the Virgin Mother of Christ and all the martyred saints received the blind adoration of the revived ten-horned beast. The holy city was trodden under foot by a new race of Gentiles, differing from their pagan predecessors in name rather than in nature."

means; and the people love to have it so; and what will ye do in the end thereof?" The Jews stood in the position of God's covenanted people. In this manner they behaved, and the end was desolation and astonishment. They were cast out of their place of privilege, and another people taken into it. Should that people be found acting in the same manner the results will be the same. The whole burden of prophecy is to show that such will be the case—that terrible corruption and final apostasy will be the end of the present Christian dispensation, only a watching and waiting little flock will escape the tribulation which will accompany the final setting up of the vision that astonisheth—when that wicked one will be revealed sitting in the sanctuary of God, and showing himself that he is God. "Then shall come such tribulation as hath not been from the beginning of the world until now, no, nor ever shall be" (Matt. xxiv. 15-21, new version). Then the command is to every one in Jerusalem to flee to the mountains, to remember Lot's wife.

While judgment thus hung over Israel on account of their unfaithfulness to God, prophet after prophet was sent to give them warning. But notwithstanding that Isaiah (the first) faithfully delivered his message from the Lord, and called to weeping, mourning, and girding with sackcloth, they responded with joy and gladness, slaying oxen, killing sheep, eating flesh, and drinking wine; and by ironically saying, "Let us eat and drink, for to-morrow we die." They had no expectation of dying on the morrow, however, and no intention of doing so if they could help it. Of this we have the proof in the very careful preparation they made for the defence of Jerusalem should any hostile force attack it, as that was part of the prophet's burden that the horsemen should set themselves in array at the gate, &c.; and so they looked to the armour of the house of the forest, which seems to have been a kind of arsenal (1 Kings vii. 2; x. 17; 2 Chron. ix. 16; 2 Kings xix. 23; Isaiah xxxvii. 24). They also looked to the breaches of the City of David, and gathered together the waters of the lower pool; numbered the houses of Jerusalem; and broke down all that could be spared to fortify the wall. They also made a ditch between the two walls—a moat for an increase of defence. But one thing they did not do; they never looked to the Maker thereof, nor had respect to Him that fashioned it long ago. Because they so responded to God's call to repentance, the revelation was made in a very special manner to Isaiah, in his ears—*i.e.*, this information, or special revelation, was not given to them—they were let alone—but to him the obedient one, type of those who in the last days will, in like manner, be made acquainted with the real state of matters, while the incorrigible mockers will remain in wilful ignorance of the doom about to overtake them. "Surely

this iniquity shall not be purged from you till ye die" (Isa. xxii. 7-24).

On examining this passage closely, it will become evident that this line of conduct of Israel, under certain circumstances, is only a type of the way in which a people will be found acting in the day when He comes on whose shoulder will be laid the key of the House of David; and it is a fact that at this present time the professed people of God who fill the vacant place from which the Jews were ousted, having now reached an analogous position, are acting out in all respects the rôle of their predecessors. Notwithstanding the increase of crime—admitted on all hands—and decrease of godliness, yet behold joy and gladness. Instead of the Church humbling itself and calling to repentance, its most effective calls are to enjoyment. Meetings where the speakers please best, and cause the most mirth; trips and treats of all kinds, having for their object amusement, are the order of the day. Fast-days are become a hideous mockery, having been turned into an almost general day of feasting and gladness. To have time for searching the Scriptures, especially the prophetic part of it, is out of the question in this busy age. But for the daily newspaper, light reading, &c., the time can always be had.

While this spirit pervades Christendom, and the majority of professors in most, if not all, Churches are acting out the rôle of the infatuated but typical inhabitants of Jerusalem, another class, instead of looking to the Lord as their defence, are reviewing their armies and navies; national defences, secure frontiers, efficient arms, are questions much discussed among the nations forming what is called Christendom at the present time. And if we take a look beyond its boundaries we shall see almost every heathen nation engaged in much the same way. Thus all unconsciously the Gentiles are obeying the prophetic command of Joel iii. 9, 10. The heathen nations are also as fully and unconsciously obeying the prophetic command given to them in verse 11 of the same chapter, and all this is in the course of preparation for the dread events described in the rest of the passage.

But while these are so sinning, more thoughtlessly perhaps than otherwise, there is the other class spoken of in a previous chapter, under whom the outer court of the earth is becoming hopelessly defiled; by whose transgression of the law, changing of the ordinances, and breaking of the everlasting covenant, it will soon be so isolated from God as to be ready, as the land of separation, to receive the antitypical goat, Azazel, when, sent away from the Upper Sanctuary, he comes down with a weight of sin which will soon find its true level, the lake of fire.

Thus we have found that there was a twofold defilement: first, by the continual transference of sin to the sanctuary by the

blood, which by the appointment of the Lord brought at the end of the year a final work of cleansing or atonement; when, after having received atonement or reconciliation, the people went on to feast in the presence of the king; the whole being typical of the full consummation of God's purpose of mercy and grace to man. Second, a defilement of the sanctuary begun by Uzziah and completed by Manasseh—a defilement practically endorsed by the people when by their vile practices, resulting from the setting up of idolatrous worship, the sanctuary, the land, and themselves individually were defiled (Lev. xviii. 24-29, xx. 2-7; Ps. cvi. 19-39; Jer. ii. 7, iii. 9, xiv. 18; Ez. xxiv. 38-49. This defilement brought the cleansing of judgment (2 Chron. xxix. 5-11; Ps. lxxix. 1-5, 8; Ez. vii. 2-4, 20-24; Jer. xv. 4; 2 Kings xxiv. 2-4; Jer. xvi. 16-21).

Curiously enough, this last passage, predicting judgment to the Jews, is broken up with a prediction of mercy for the Gentiles. Of this period of mercy to them, Isaiah shows us the end (chap. xxiv. 5): the complete defilement of the earth under its inhabitants; the curse devouring the earth in consequence, they that dwell in it desolate, the mass of its inhabitants burned, and few men left. Besides this defilement of the earth in the latter days, Ezekiel shows us that at the same time their sanctuaries are defiled by their iniquities. The Jews had but one sanctuary. In our day of mercy there are many sanctuaries which are defiled by the multitude of iniquities, and "by the iniquity of thy traffic"—a prediction which applies most fully and aptly to both the Church of Rome and to Protestant Churches; the first being defiled with the multitude of its iniquities, the second by the iniquities of its traffic. And what is to be the end? Why, judgment. God says—"I will bring forth a fire out of the midst of thee, which shall devour thee, and I will bring thee to ashes upon the earth in the sight of all that behold thee." The judgment of burning thus darkly spoken of by Ezekiel was much more clearly pointed out to John as to happen in the end, when he was shown the Tyrus of Ezekiel and Babylon of Revelation as united in a common doom of destruction by fire (Rev. xvii. and xviii.).

That last terrible destruction is to take place when the great image of Daniel is fully developed, and when the ten toes, or kingdoms of the old Roman empire, will be under the control of the beast which shall ascend out of the bottomless pit, and under him, make war with the Lord. This will bring the climax, and the earth will be rid of the defiling presence of the beast and the false prophet, both being cast alive into the lake of fire—probably the earth being laid open by some tremendous convulsion, the internal fire which has been long preparing will form that terrible lake, see Isa. xxx. 33; the whole passage from

verse 27 relating to this very time when the kings of the earth are gathered together under the Assyrian—the one who, as Nimrod's antitype, will be in possession of universal dominion of the earth.

The presence of the false prophets had defiled the sanctuaries, and in that day when Israel is restored, the Gentile dispensation shall thus end by the very signal judgment on the beast and the false prophet, which Zechariah shows (chap. xiii. 2) does not apply to one individual only, but to the prophets, and that they and the unclean spirit are to pass out of the land into (as John shows us) a lake of fire. Thus the sanctuaries of the whole earth will be cleansed from every agent of Satan which had led the world away from God by false teaching; while the destruction of the beast implies the cleansing of the earth from every unsanctified form of government in order to bring it under the righteous sway of the Prince of Peace.

The Lord also informs us by the mouth of Zechariah (iii. 9, 10) that in the day when He brings forth His servant, the Branch, He will remove the iniquity of the land in one day. Chap. xiv. 1-15 also tells us some of the terrible circumstances of that cleansing of the land, and Jesus Himself completes the picture (Matt. xxv. 31-46).

We therefore, in the latter days, will have a universal cleansing. First, the accuser of the brethren will be thrust out of the presence of God when the final work of the Lord Jesus is completed in the inner sanctuary. Then when Jesus takes the kingdom, the cleansing of the aerial or atmospheric heavens will take place. Satan, the prince of the power of the air, with all the principalities, powers, and wicked spirits which have so long usurped that domain, will be cast down to earth. And Jesus will then descend to them and take possession, and from thence the Keleusma will come to his faithful ones, who are ready and waiting for him. From which first meeting with Jesus the careless and the unready will be shut out (Matt. xxv.).

Satan, when cast down to earth, will be enraged, knowing that his time is very short. His own votaries will now have the kind of millennium for which they are prepared—unrestrained indulgence in all that pertains to the lust of the flesh, the lust of the eyes, and the pride of life. But there will be the multitude of the foolish virgins, now thoroughly aroused, who will not conform to him. This will result in the great tribulation, out of which the Lord will at length deliver them; and when this second reaping of the earth takes place (Rev. xiv. 14-16), then will the last dread judgments culminate in the terrible whirlwind which will fall with pain on the head of the wicked (Jer. xxiii. 19; xxv. 31-33; xxx. 23, 24).

The cleansing which was thus begun far out of mortal view in the inner sanctuary by the Lord Jesus, will end in His feet standing on Mount Olivet; a tremendous convulsion of the earth will take place, by which a mighty plain will be made, and there before Him will be gathered all nations; this is not the general judgment, but that of the living nations. Then shall the transgressors be destroyed; the end of the wicked shall be cut off. Then the meek shall inherit the earth, and delight themselves in the abundance of peace (Ps. xxxvii.), and the great antitypical Feast of Tabernacles will begin (Zech. xiv.).

The prophetic periods have brought us down in the course of time to a point where we should find some indication that these cleansings are begun, and pretty far advanced in some of their stages; and that such is really the case we hope to be able to show, when examining the second part of our subject—the “signs” or phenomenal evidence of the near approach of the heavenly Bridegroom.

PART II.

PHENOMENAL EVIDENCE.

CHAPTER I.

SIGNS OF THE TIMES.

IN dealing with the second part of our subject, the phenomenal evidence of the nearing approach of the Bridegroom, we may derive no little benefit from the United States' Meteorological Signal Service. In the spring of 1879, public attention was directed to the weather prognostications sent from the United States. These at first were considered worthy of little credit. By and by, however, it was observed that they were generally fulfilled. Scepticism gave way, and the meteorological telegrams began to receive the attention of which they had proved themselves worthy.

"These weather predictions are no hap-hazard announcements, but are obtained from strictly scientific calculations, founded on extensive, accurate, and simultaneous observation over a wide area of sea and land. Previous to the establishment of the meteorological division of the United States' Signal Service, inquiries into the changes of the weather and phenomena of storms had given the conviction that they were not capricious, but followed certain laws. To ascertain what these laws were which governed the phenomena, the conditions under which they operated, or had their origin, was therefore the first thing to be accomplished. Observations previously made in Europe and America had been too independent and isolated to be of value except for local meteorology. To be of general use, the observations had to be made simultaneously from fixed points over a wide area of country, America offered peculiar advantages for these extended observations. Signal stations, connected by telegraph wires, were placed at wide intervals over the country, with all necessary instruments and apparatus; and in November 1870 the first storm warning was sent out for the benefit of those exposed to the furious gales which sweep along the lakes in that country. These trial efforts were vigorously followed up by improved methods, more and more accurate and extended observations, until the present success was realised, as shown in a table given of the percentage of verifications. The sum of which is, that out of every hundred predictions of the most difficult phenomena to forecast, only fourteen were wrong, while of the ordinary weather predictions ninety were right and only ten wrong. Previously meteorology was simply another term for inexactness."—*Chambers' Journal*.

* The contrast in results between the American method and the old isolated or non-simultaneous system as tested by the British Government in 1862, may be seen in the following facts, that out of 415 storm-warnings given in six months, only 214 were correct—i.e., the old system's percentage of accuracy was 51·6, as against 90·7 attained by the American Signal Service.

But what has this to do with the subject? it may be asked. Very much; but before showing how, we shall glance at the method by which they so successfully read the face of the sky:

"In order to arrive at these satisfactory results, it was found necessary that every separate series of observations should be carefully mapped as they were received by telegraph. A special map of the United States was therefore constructed, on which all the signal service stations were marked in their respective geographical places; then at each of these were placed the figures expressing the readings of the barometer, thermometer, velocity of the wind, amount of rainfall within the previous twenty-four or twenty-eight hours; also symbols indicating the direction of the wind, form and amount of cloud at the given time of observation. The reports from different stations being entered in the map, the relations between them are thus made sensible to the eye by the figures and symbols, as also by lines drawn to group the geographical areas over which like conditions prevail. The weather-map in this way becomes to the meteorologist an indispensable means of obtaining a survey, and of prosecuting a careful and connected study of the phenomena he seeks to understand. Nothing is left to conjecture; it is by a constant study of these observations from day to day, with their antecedents and consequences, which enables the signal officer to arrive at the fairly accurate estimate of the weather which may be expected within a given time.

"The preparation of this synopsis and indicator for the day, involves much care and labour. Three daily press reports are issued. The work, before each of these is prepared, includes the drafting of eight graphic charts, exhibiting the multifarious data furnished by the simultaneous reports telegraphed from the several stations. Each of these charts has a different duty to perform. One shows the barometric pressures, temperatures, winds, &c.; another the lines connecting stations where barometric pressure and the heat is the same; a third exhibits the cloud-conditions with the weather at each station, including the appearance of the sky at sunset; a fourth gives the normal pressures; and so on, until each of the eight sheets is charged with its particular series of observations. These charts, which have all to be drafted within an hour and a half, are inter-corrective, each serving as a check upon the others; and armed with this material so prepared, the signal officer proceeds to make up his synopsis of the whole; to deduce and write the indications of changes soon to occur; and, having made his deductions, they are at once telegraphed from the chief signal office to all parts of the country, with the most satisfactory results, not merely that the storm almost invariably follows the warning of its approach, but that people, being thus forewarned, have time to make preparations, by which many lives and much property have been preserved."—*Chambers's Journal*.

May we not here apply the reasoning of St Paul with good effect? If the Signal Service Company rightly take such pains to read the face of the sky, so as to be able to warn of approaching storms affecting life and property, how much more anxious ought we to be to read correctly the "Signs of the Times," which, according to the express instruction of the Saviour, may as really be done, and as certainly indicate His approach, as the signs of the sky indicate whether the weather of the coming day will be fair or foul. The

*The *American Register* (1882) says—"There is no doubt that weather warnings are at length beginning to do immense service in the States. Thanks to the Signal Office, some \$1,600,000 value of property and many persons, remained safely in harbour during last month's cyclone, and the Department estimates that the saving effected in this storm alone pays the expenses of the service for ten years."

striking analogies obtaining between natural and spiritual things have often been noticed. It need not, therefore, surprise us to find the same analogical relation extending to the methods by which we can have an extended and accurate knowledge of impending changes in the spheres connected with our spiritual and natural lives. We have only to listen to the scathing rebuke given by Jesus to the Scribes and Pharisees, when they came asking from him a sign from heaven in proof of his Messiahship, to find out what is at once our duty and interest in this matter. "When," said he, "it is evening, ye say it will be fair weather, for the sky is red: and in the morning, it will be foul weather, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?"

These words of Jesus indicate that they could as easily have read the signs of the times (by comparing them with what was written in their prophets), and thereby discern the validity or otherwise of His claim to be the Messiah, as they could read from the face of the sky the probable weather for the coming day. The meteorological knowledge of the Jews, though limited in respect to ours, was yet sufficiently advanced to forecast the weather for the morrow, and so could they have discerned the signs of their times had they scanned them with the same sincere desire to know. But they refused to compare what God had caused to be written in the Scriptures of truth with the things which were transpiring, or were in course of fulfilment, before their eyes, and set their hearts on a sign which God had not promised—something from heaven, one such as Elijah gave—outward and visible, which all might see, and consequently no test of heart-condition; but such they were not to have (Matt. xvi. 2-4; Mark viii. 11.)

What Jesus then said to the Jews is as full of meaning for us as for them. We occupy a position analogous to theirs in the closing stages of one dispensation and opening scenes of another. According to the sure word of prophecy in their hands, they looked for the advent of Him who was to redeem Israel (Luke ii. 38; xxiv. 21); so now does the church, i.e., all those who, being members of His mystical body, form the true Israel of God (Gal. vi. 16), do the same (Rom. viii. 22-25; 1 Thess. i. 10; 1 Cor. i. 7). As Daniel knew from books that the 70 years of their captivity in Babylon were about run out, so they knew that the period symbolised by 70 weeks had about transpired; and therefore the Jew, wherever found, was expecting his great deliverer. And if they had taken as great care to decipher the signs by which they would know Him as they did the time when He was to come, they would have been all right. But just at that point they leaned to their own understanding. A

deliverer, who would at once take possession of the world* as His kingdom, and associate them with Him as His assessors, was what they wanted, and also expected, because they had quite overlooked a large class of predictions which spoke of His suffering and humiliation.†

And who can say but that Jesus, looking on to the end of the age then commencing, and discerning the initial tendencies of things, foreseeing the secret and future processes of life, science, and history, did not use such words of rebuke both to Pharisees and disciples as would suit the peculiar circumstances of those who would live in its closing period? Much more forcibly do they apply to us than to them. In a way, of which the Jews never dreamt, we can now discern the face of the sky, and read its indications of to-morrow's weather. And if we of this generation take a leaf from the Signal Service book, learn of them and go to work, if not scientifically, at least systematically, thoroughly gather up throughout the wide area now open to us the data presenting itself in connection with the signs of our times, the results will doubtless be as satisfactory in the one case as in the other. If the sin of the Jew was great in neglecting to read the signs of his time, and the consequences ruinous, much more so will it be in ours should we fail to apply to the right use our superior knowledge and advantages.

In seeking to acquaint ourselves with the signs of the Lord's coming, we instinctively turn to His discourse on the Mount of Olives as supplying the basis for all true knowledge of the phenomenal evidence as to the near approach of that great event. With it we must connect His previous prophetic utterances. Luke xix. 41-44 tells us that on the occasion of the last visit of Jesus to Jerusalem, when he was come nigh and saw the city, He wept over it saying:—

“O that thou hadst known in this thy day, even thou, the things that belong to thy peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast a bank about thee, and compass thee round and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.”

* Exactly the opposite of this is the error into which the majority of Christians of the present day seem to have fallen. The Jews would have nothing but a temporal deliverer, so the mass of Christians will hear of nothing but a spiritual deliverer, or, at least, the spiritual presence of the deliverer in the coming millennium. The last passage quoted (viz. 1 Cor. i. 7) may show any one willing to see, the fallacy of this expectation, in that Paul therein thanks God that the Corinthians were not deficient or inferior to others in waiting for the revelation of our Lord Jesus Christ (margin).

† Doubtless the difficulty of distinguishing between a suffering Messiah and a reigning one must have been great; but it was quite possible to do so, or we would not find Jesus characterizing His disciples as fools, and slow of heart to believe all that Moses and the prophets had spoken, and for not understanding that Christ ought to have suffered those things, and enter into His glory (Luke xiv. 34-37). And besides these, there were some who did not understand, and consequently looked for a spiritual deliverer; of these, Simeon and Anna are prominent examples, and they were not the only ones. Anna knew of many others who looked for redemption, to whom she went and spoke of the birth of the Saviour (Luke ii. 25-35).

Again, a few days after, the disciples heard him close His last faithful discourse to the Jews with the memorable words—

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate.”

As in common with the Jews their minds were filled with the kingly character of their master, and they doubtless expected His speedy enthronement at Jerusalem, they would therefore listen to these predictions of its destruction with astonishment. The idea being also general that the temple was to stand for ever, and as Jesus did not speak of its destruction, but only desolation, the disciples seem to have concluded that it would escape, and become the centre of religious worship in the new kingdom. So on that sad occasion when Jesus was turning away smitten in heart from His own who had not received Him, so little did they understand what was passing in his mind, or realise the momentous crisis which had arrived in their nation's history, that they came and tried to draw his attention to the buildings of the temple and beauty of its ornaments. “See ye not all these things?” was His reply; “verily, I say unto you, there shall not be left one stone upon another that shall not be thrown down.”

To such words they would listen with much surprise, and doubtless would have liked then and there to question Him as to their import; but withheld possibly by something in His manner, they put off until night, when they went out as usual to the Mount of Olives. Then, when sitting around Him in the quiet of their mountain retreat, and having had time to formulate their ideas, their queries took the threefold form—“When shall these things be? what shall be the sign of Thy coming, and of the end of the world?” (“consummation of the age,” revised version). They thus gave proof positive that their minds had been much occupied with His words. Was Jesus annoyed thereat, and vexed with the pertinacity with which they questioned Him about them? No. Without the shadow of reproof or of displeasure, He at once proceeded to answer their inquiries.

Before, however, looking at His answers, we may notice a question which has often been put, viz.—“For whose benefit were these answers given? for the disciples exclusively? or (as some say) for the Jews only?” Not for the latter only. Of this we may be sure, because on two different occasions Jesus declared that no sign should be given them but the sign of the prophet Jonas; while, again, as He had turned away from them that very day as a rejected Messiah, there was no need whatever

for giving them any sign of His return. They had given Him up, refused and rejected Him as their Messiah; but we learn from Micah v. 2, 3 that a still darker deed than ever had yet to be done by them before they, as a nation, were "given up" by Him. They had yet to SMITE the Judge of Israel WITH A ROD UPON THE CHEEK. Therefore was He to give them up "until she who travaileth shall have brought forth." This climax of national iniquity was soon reached. Matthew (xxvi. 67) tells circumstantially of that terrible buffeting on the face and smiting of Jesus with the palms of their hands, and that having gone as far as they could (the power of life and death being no longer in their hands) they then handed Him over to the Romans to accomplish the death which they had decreed. Then the same fearful scene was enacted. By the whole band of these rude soldiers the Judge of Israel was stripped of His own clothes, arrayed in a scarlet robe, crowned in derision with thorns; then mockingly bowing their knees and hailing Him King of the Jews, they spit upon Him and SMOTE HIM ON THE HEAD. Luke (xxii. 63, 64) still more explicitly tells that the men who held Jesus STRUCK HIM ON THE FACE. Therefore were the Jews, as a nation, given up until some one termed "she" had accomplished her mission.

What "she" is here meant? Paul answers, "The wild olive branch," grafted in when the natural branches are broken off—the Church, the Bride, i.e., the believing people—to be gathered in alike from Jews and Gentiles, whose representatives in the persons of those loving, believing, though as yet very imperfect men, were now plying Jesus with their questions as to the time, and the signs by which they would know when He was coming again. To the disciples, in this representative character, these signs were given, and to all who, through them, would receive His word, wait for, and keep loving His appearing (margin), to all such Jesus says—"LOOK! I have told you before."

On that day when Jesus came out of the temple, rejected by the mass, and uncomprehended even by the few whose hearts clung to Him in unaffected devotion, His own smitten heart was saying—"I have laboured in vain, and spent my strength to no purpose." In that bitter hour of man's misjudgment, He committed Himself and His work to the judgment of God (Isa. xlix. 4; 1 Peter ii. 20-23). Isaiah further tells the result of this course—rather Jesus Himself does so—as from verse 1 to 7 is a direct address by Him to the isles or nations of the Gentiles, in which He tells them what His feelings were when He turned away from the Jews, and how God comforted Him with the assurance that though He had failed to gather Israel, He would be given for a light to the Gentiles, and salvation to

the ends of the earth; and how love to the new people now promised Him, and joy at the prospect of saving the innumerable company mentioned, nerved Him to go on with the work of redemption. This is no fanciful idea, but matter of distinct revelation; for though Jesus said nothing of His personal feelings on that day to His disciples (they not being fitted then to understand them), He made provision for revealing them to the people whom they most concern, through the prophet. It is as if He wished the Gentiles to know that they were so much the objects of His love, that, great as the suffering it cost Him to redeem them, He joyfully undertook it all (Heb. xii. 2). How completely this does away with the idea that the Jews were in any way special favourites, further than in having been chosen as instruments to accomplish this greater result.

In Isaiah l. 5, 6, there is another direct statement made by Jesus bearing on this point, viz., "The Lord God hath opened mine ears, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." To catch the force of this statement, we must turn to Exodus xxi. 2-7, from the typical teaching of which we learn that when the Jews rejected Jesus, He could have gone out free, the law had no claim on Him as a defaulter; but a new people, or in Scripture phrase, a bride was given him, the Church which He loved and gave Himself for (Eph. v. 25; 2 Cor. viii. 9; Phil. ii. 5-8). From these passages, which space forbids quoting, the identification between the "she who travaileth" of Micah, and the Gentile bride, the Church, now given to Jesus in close and indissoluble union, is seen complete. And until this travelling one had brought forth—in other words, until the fulness of the Gentiles was brought in—the Jews were now given up.

How deeply interesting, in this connection, is the discourse recorded in John xv., xvi., and the prayer in xvii. for those thus chosen to bring forth fruit through union with Christ. "I have given them Thy word," says Jesus; the word is the seed, and through it a great family was to be brought forth to Him. Chosen out of the world for this special work, and standing in this close and tender relationship to Jesus, they were yet about to be deprived of Him, and left alone in the world that hated them for His sake. In His necessary absence, they could not but have much difficulty and sorrow—the condition described by Jesus (John xvi. 19-22), the figure there used expressing exactly the analogical position of the disciples. They had received from Him the incorruptible seed of the word. The Comforter, the Holy Ghost, had to come and quicken that seed into life; then would their travelling pains commence, and having commenced, would continue until the fulness of the

Gentiles was brought in: until the earth was made to bring forth at once, and a nation was born in a day—which blessed consummation was only to be reached at the time when their Lord, He for whom they were to suffer and to wait, would see them again.

Little enough, perhaps, did the disciples realise their true position when they asked Jesus about the signs of His coming. But after they had received the unction of the Holy Ghost which taught them all things, we know, from their constant use of certain phrases, that they fully understood these figures. See, for example, what John says (3 John iv.), and Paul (Gal. iv. 19); and readers will easily recollect for themselves many other instances of paternity in the faith being claimed by the apostles to particular individuals.

From these observations we may now easily determine for whose benefit the signs of the Lord's coming were given—not merely for the little company who asked for them, but for all who through their word would so believe on Jesus, as to come out from a world that joins with the Jews in rejecting Him. Every soul who does in reality take up this position cannot fail to be deeply interested in the question of the signs of His return.

For the friends of Jesus then were these given, those who abide in loving union with Him, and who wait for Him as a wife would wait with heart-longings for the coming of a long-absent husband, until whose return she has to wander headless and homeless, a stranger in an alien's country. Down through all the ages since he went away have His faithful ones been so waiting; and especially now are they, with longings indescribable, peering into the heavens, and watching every vibration of earth-scenes, to catch the first ray of light, and to hear the first sounds that indicate His approach. Need we wonder, therefore, if these, having discovered, or thinking they have discovered, the signs which were to herald His approach, and in the manner indicated, simultaneously, like the budding leaves in early spring, are making a stir, and crying, like the waiting people round the door of the tabernacle when they heard the tinkling of the bells, "He is coming! He is coming!" With these preliminary remarks, we now proceed to look at the answers given to their questions.

CHAPTER II.

TYPICAL FULFILMENT OF THE SIGNS.

"Tell us when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" (Matt. xxiv. 3).

TO these questions of when and what, Jesus gave a direct and positive answer. This may not be apparent, as the manner in which the answer was given, constitutes a difficulty which must be removed ere we can see it to be so. That the events He specified are to occur during the interval of His absence is generally admitted, but the order in which they are to do so, and also the time when they become the sign of His immediate approach, are the points of difficulty. Is there any connection between them, or are they desultory? Do the false Christs appear at one time, the wars at another, now a pestilence and then a famine, here an earthquake and there a false prophet? Here, in one time and country, hatred and persecution for Christ's sake; and there, in another, iniquity abounding with the universal preaching of the Gospel as the finale? Whether thus desultory and scattered, or crowded into a very limited period, and the subject of universal observation and experience (as in the judgments on Egypt), are the points on which there exists much diversity of opinion. Through these questions, and the difficulties connected with them, opportunity is given to test the soundness of the method of investigation stated in the preface—viz., that from a collection and verification of the facts connected with a subject, we are to discover or draw forth the principles underlying them, and by which they can be explained and understood. One principle has already been discovered which will lead through this labyrinth straight to the centre—viz., that all great prophecies have a threefold fulfilment (see page 126). "If a principle be correct," said Sir William Harcourt, lately, "it cannot be too often compared with occurring events. It will bear any amount of testing by them." So will the correctness of this one best be seen by comparing it with the events which have occurred all through the last eighteen centuries down to the standpoint of the present day. But as it is not purposed that readers should take on trust what is said in this volume, we shall now endeavour to follow the practical

method of the U.S. Meteorological Signal Service—viz., to collect the facts over all the wide area open to our inspection; draft them into their proper place; then from them so arranged make our deductions. By so doing, we may hope to read as successfully and truly the signs of our times as they do the face of the sky.

"TAKE HEED THAT NO MAN DECEIVE YOU." It was in the absence of Adam from Eve that she was deceived. Now, here is the second Adam, the Lord from heaven, about to leave those whom He had chosen (John xv. 16) to go alone through a season of analogous trial and temptation from the same Being who had proved so successful with Eve, and who, with the experience of more than four thousand years in working on human nature, was become more than ever a formidable opponent. How appropriate, then, the words of warning by which He said virtually, "There will be danger." Seeing that their very eagerness for His return would lay them peculiarly open to deception on that point by usurpers of His name and position, the first snare He told them to guard against was false Christs. "FOR MANY SHALL COME IN MY NAME, SAYING, I AM CHRIST, AND SHALL DECEIVE MANY." That there was to arise a number of false Christs, and that they would be a source of positive danger to many, was then the first part of Christ's answer to the disciples' question. More than eighteen centuries have passed since the statement was made, and from our high vantage-ground, at the end of the ages, we can now look back over the long period and see how far it and all the rest of what He said has been transcribed into actual fact, and thus perceive more fully the import of His words than was possible for those living at an earlier period. To understand clearly the danger to which they were exposed, we must take into account not merely the general expectation among the Jews of the appearance of a Messiah, but also that the same expectation obtained throughout the whole Eastern and Roman worlds. On this point Professor Townsend, in his work *Credo*, says:—

"There was a time, above every other in Jewish history, when the people were aroused with unusual excitement and expectation. Multitudes who had been residents in distant parts of the world now took up their abode in or near their great metropolis. Every startling event was noted. As soon as the voice of the Baptist was heard, the people flocked to the banks of the Jordan. Publican and Pharisee received his preliminary baptism. They were not filled with idle curiosity, but they believed those were the days of the promised Messiah. The whole Eastern world was alert with eye and ear. It was believed at Rome, while Pompey held Jerusalem, that Judea, or according to Suetonius, that nature was to bring forth a king. The Senate declared that no child born during the year of the conquest should be permitted to live. Every family in Rome thought it saw in its own child the universal monarch. The decree could not be enforced. There was no doubt in the Jewish mind that the time of Herod and Pilate would witness the advent of the One of whom all the prophets had spoken."

Nor were these expectations vain; the Messiah of whom Moses and the prophets spoke did come, but not in the guise that the Jews expected; and when he would not be made their king, in the carnal sense which they wished, nor assume the position of a temporal deliverer and sovereign, they rejected Him. But this expectation of a coming king was not given up when the true Messiah was put to death; and Jesus now warns His disciples against the corrupt and ambitious men who, taking advantage of the existing mental condition of the nation, would arise and claim the position, and through their vain assumption of it, involve in ruin their infatuated followers.

That false Christs did arise, we have the testimony of Scripture. Acts viii. 9, 10. tells of one to whom the people all gave heed as a great one having the power of God.* In chap. xxi. 38 another is spoken of. One called Dositheus, a Samaritan, also pretended that he was the Christ. About twelve years after the crucifixion, when Cuspius Fadus was procurator of Judea, another arose; and a few years afterwards, under the reign of Nero, when Felix was governor, so many arose that some were taken and killed almost every day.

"Everything which our Lord foretold should come on the temple, city, and people of the Jews, has been fulfilled in the most correct and astonishing manner; and witnessed by a writer who was present during the whole, who was himself a Jew, and is acknowledged to be a historian of indisputable veracity in all those transactions which concern the destruction of Jerusalem. Without having designed it, he has written a commentary on our Lord's words, and shown how every jot and tittle has been punctually fulfilled, though he knew nothing of the Scripture which contained this remarkable prophecy."—*DR. A. CLARKE.*

To this eye-witness of the facts occurring at that period, and historian of them, we shall listen while he further tells of the rise of the false Christs—

"The wars which the Jews have made with the Romans have been the greatest of all those which ever were heard of; both of those wherein cities have fought against cities, or nations against nations. . . . Now at the time when this great concussion happened, they were in a flourishing condition for strength and riches. . . . A certain Gallien, named Judas, prevailed on his countrymen to revolt, and said they were cowards if they would endure to pay a tax to the Romans, and after God, submit to mortal men as their lords. . . . Another body of wicked men . . . deceived and deluded the people, under

* "Regarding this man," says Dr. Clarke, "ancient ecclesiastical historians give strange accounts. They say that he pretended to be the Father who gave the law to Moses; that he came in the reign of Tiberius in the person of the Son; that he descended on the apostles on the day of Pentecost in flames of fire in quality of the Holy Spirit; that he was the Messiah, the Paraclete and Comforter, and that the woman who accompanied him was Minerva or the first intelligence."

† Josephus further calls him "a magician, who persuaded many people to follow him to the river Jordan, which he said would, at his command, divide and afford them an easy passage over it. They were not, however, permitted to make the attempt, as the Roman governor sent out a troop of horsemen against them, who killed many, and taking Theudas alive, they cut off his head and carried it to Jerusalem."

pretence of divine inspiration, but were for procuring innovations and changes of the government. These prevailed with the multitude to act like madmen, and went before them into the wilderness, pretending to them that God would there show them the signal of liberty (meaning redemption from the Roman power); but Felix sent an armed force and destroyed a great number of them. . . .

"But there was an Egyptian false prophet that did the Jews more mischief than the former, for he was a cheat, and pretended to be a prophet, and got together 30,000 men that were deluded by him. These he led round about from the wilderness to the mount of Olives, and was ready to break into Jerusalem by force from that place; and if he could but once conquer the Roman garrison and the people, he intended to domineer over them. But Felix prevented his attempt, and met him with his Roman soldiers. . . . When it came to a battle, the Egyptian ran away, while the greatest part of those that were with him were either destroyed or taken alive. When these were quieted, a company of deceivers and robbers got together and persuaded the Jews to revolt, and exhorted them to assert their liberty, inflicting death on those who continued in obedience to the Roman government. But what did most incite them to undertake this war was an ambiguous oracle, which was also found in their sacred writings, how about that time one from their country should become governor of the habitable earth. The Jews took this prediction to belong to themselves in particular, and many of the wise men were thereby deceived. And at this time it was that those who excited the people to war made an assault upon a fortress called Masada, slew the Romans that were there, and put some of their own party to keep it. At the same time, Eleazar, the son of Ananias, the high-priest, a bold youth, who was at that time governor of the temple, persuaded those who officiated at the divine service, to receive no gift or sacrifice for any foreigners; this was the true beginning of our war with the Romans, for they rejected the sacrifice of Caesar on this account."

After describing a fierce fight between the peace party and the seditious, which lasted for seven days, he goes on to say:—

"On the eighth day the peace party gave way, and were driven out of the upper city. The house of Ananias, the high-priest, was set on fire, and the soldiers fled for refuge to the upper palace, of which a fierce siege at once commenced, during which one Manahem took some of the men of note and went to Masada, broke open Herod's armoury, gave arms not only to his own people, but also to certain robbers, formed them into a bodyguard, then returned to Jerusalem in the state of a king, and became leader of the sedition."

"Thus the die was cast, and the war fairly inaugurated. He gave orders for continuing the siege of the palace. . . . Those within sent to Manahem desiring to come out upon capitulation; this was granted to Agrippa's soldiers and their own people, but not to the Romans, who, being left alone, and so unable to force their way through such a multitude, fled to the towers called Hippicus, Phaselus, and Mariamne, Manahem and his people killing as many of them as they could catch before they were reached. At length Metellus, the Roman general, sent offering to give up their arms, and all that they had, on condition that their lives were spared. To this the Jews agreed, giving the security of their right hand and oath. But no sooner were the Romans disarmed than the Jews basely murdered them, although it was on a Sabbath."

It seems a singular piece of retribution that on that very day and hour the people of Cæsarea murdered 20,000 of the Jews

* "As for Manahem," Josephus goes on to say, "puffed up with his success, he became an insupportable tyrant. But one day, having gone up to the temple to worship in a pompous manner arrayed in royal garments, Eleazar and his party fell upon him, took him alive, tortured him with many sorts of torments, and after all slew him, as they did those that were captains under him also."

that lived amongst them, while multitudes more were taken by Florus and sent on board the galleys as slaves.

"This again enraged the Jews, who divided themselves into bands and laid waste the villages of the Syrians, with the neighbouring cities of Philadelphia, Sebonitis, Gerasa, Pella, Scythopolis, Gadera, Hippos. Then falling upon Gantonitis, some cities they destroyed and some they set on fire; also Kadisa, Ptolemais, Gaba, Cæsarea, Anthedon, Gaza; nor could Sebaste nor Ascalon withstand their violence. Every one of these cities they burnt, plundered, and made an immense slaughter of the men found in them."

Besides thus distinctly showing that the war, which ended in the destruction of Jerusalem, commenced at the instigation of false Christs, who deceived the people, Josephus as clearly shows how they were the procuring cause of much of the terrible sufferings of the Jews at the close of the siege. In Book VI., chap. v., he says:—

"A false prophet made public proclamation in the city that they should get up upon the Temple, and that there they should receive miraculous signs of their deliverance. Six thousand of the people obeyed this mandate, and were shut up in one of the cloisters of the Temple. The soldiers having set it on fire, the multitude were either burnt to death, or saved themselves from death by the speedier one of throwing themselves headlong from the tower; and that besides this false prophet there were many more who imposed upon the people, and persuaded them to wait for deliverance from God, and that the miserable people were persuaded by deceivers, who even belied God Himself, while they did not attend nor give credit to signs which plainly foretold their future desolation; but, like men infatuated, without either eyes to see or minds to consider or regard God's denunciations made to them."

What these signs were he also tells, viz:—

(1) "A star resembling a sword stood over the city, and a comet continued a whole year. (2) Before the commotions of the Jews' rebellion, and before the commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the 8th day of the month *Nisan*, at the ninth hour of the night, so great a light shone round about the altar and the holy house, that it seemed to be bright day-time, which light lasted for half-an-hour. (3) At the same festival, a heifer, as she was led by the high-priest to be sacrificed, brought forth a lamb in the midst of the temple. (4) Moreover, the eastern gate of the inner court of the temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened deep into the firm floor, which was there made of one entire stone, was seen to open of its own accord, about the sixth hour of the night; the captain of the temple and the watch under him being able only with great difficulty to shut it again. (5) Besides these, a few days after the feast, on the 21st day of the month *Jyar*, a certain prodigious and incredible phenomenon appeared. Before sun-setting, chariots and troops of soldiers in their armour were seen running about among the clouds, and surrounding of cities. (6) Moreover, at the feast of Pentecost, as the priests were going by night into the inner court of the temple to perform their ministrations, they in the first place felt a great quaking, and heard a great noise; after that they heard a sound as of a great multitude saying, 'Let us remove hence.' (7) But what is still more terrible—one Jesus, the son of Ananus, four years before the war began, when the city was in very great peace and prosperity, came to the feast of Tabernacles, and began suddenly to cry aloud—'A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms

and the brides, a voice against the whole people! This was his cry night and day, as he went day and night through all the lanes of the city. This dire cry so enraged the people that they took up the man and scourged him; but it made no difference, he went on with the same cry as before. Hereupon our rulers brought him to the Roman procurator, where he was whipped till his bones were laid bare, yet he made no supplication for himself, nor shed tears, but in the most lamentable tone possible, at every stroke of the whip, his answer was—'Woe, woe to Jerusalem!' During all the time that passed before the war began, this man uttered every day these lamentable words—'Woe, woe to Jerusalem!' and to those that beat him every day, and to those who gave him food, his reply was alike to all—'Woe, woe to Jerusalem!' This cry of his was loudest at the festivals; and for seven years and five months he continued this ditty, without growing hoarse or being tired therewith, until he saw his presage in earnest fulfilled in our siege; when it ceased, for, as he was going his rounds upon the wall, he cried out with his utmost force—'Woe, woe to the city again, and to the people, and to the holy house!' and just as he added, 'Woe, woe to myself also!' there came a stone from one of the engines and smote him, and he gave up the ghost uttering the very same presages.

It is worthy of remark that Josephus appeals to the testimony of others who saw and heard these fearful things. Tacitus gives very nearly the same account.

Thus we see the false Christs arose, and were the cause of bringing about the very next thing mentioned by Jesus—viz., WARS AND RUMOURS OF WARS. The class of events brought here to notice differ totally from the previous one of false Christs, in being political in character. But notwithstanding the apparent difference, the connection between them, as has been shown, is as close as that of cause and effect—the one being the agency which brought about the other. Therefore, the very next thing mentioned by Jesus is clearly explained, "FOR SUCH THINGS MUST NEEDS BE" (Mark xiii. 7); "MUST FIRST COME TO PASS" (Luke xxi. 9). Why does Jesus so emphatically say that these things must first take place? One reason is that they had previously been revealed to the prophets, and made known by them to the people in the name of the Lord; then were written in, or formed a part of, the Scriptures of truth which cannot be broken (John x. 35). The dread change which would take place in the condition of the Jews had been foretold; their cutting off, with its causes, duration, &c., have all been considered in the chapter on Prophecy by Vision, particularly in the vision of the seraphim and cherubim, where it was symbolically represented, as also the new people who would be raised up to fill their place. Now the nation was ripe for that change; the act had been done which consummated their iniquity, and now there was nothing to let or hinder the ruin which would result from their conduct, any more than a dead carcase could hinder the vulture from preying upon it. But their destruction was to be accomplished by means—natural means. These things, therefore, the wars, &c., *had* to be. Men so under the domination of Satan as the Jews now were,

would work out what was in them, and the result would be the utter ruin of their temple, city, and polity, through their acceptance of false Christs. Here, as in the case of Ahab, we see the principle of retributive judgment come into force (see page 160); they had rejected the true Christ, and were to perish by means of false ones. The time had come for this to be done, therefore the "needs be." At the time when Jesus spake these words, Judea was in perfect peace; the loyalty of the Jews to Cæsar being so pronounced that they made the claim of Jesus to be their king a plea for hurrying on his death, and for intimidating Pilate into giving sentence against him. To find out how speedily all this was reversed, we need only turn again to the pages of Josephus. Having described how a disturbance arose through a dispute between a Cæsarean Greek and the Jews about a synagogue, he further tells how it ended in Florus, the Roman governor, giving his soldiers orders to plunder the upper market of Jerusalem, and slay such as they met with. The soldiers exceeded their commands, and not only plundered the place to which they were sent, but forced themselves into the houses and slew the inhabitants. They also brought many of the quiet people before Florus, by whose commands they were first scourged and then crucified. The number of those who thus perished (with their wives and children), was, as he states, some 3,600.

"Next day the Jews ran together to the scene of slaughter, and in their agony made great lamentations, and would have proceeded to desperate deeds of retaliation, but for the high-priest and others who quieted them down, and even persuaded them to go out and salute Florus and his soldiers by way of submission, in order to restore peace. But the soldiers surrounded the Jews, beat them with their clubs, and, when they tried to flee, the horsemen trampled them down. 'So, while many fell dead by the strokes of the Romans, more did so by their own violence in crushing each other; those who fell being trampled to pieces by the multitude, especially in attempting to get in at the gate.' As the aim of the Romans was to take the temple in order to plunder it, a fierce fight ensued, in which at last the Romans were obliged to retire to their camp.

"By these things the whole multitude of the Jews were enraged, and putting themselves into bands, ravaged the Syrian towns and villages round about, slaughtering an immense number of the inhabitants. The whole of Syria became dreadfully disordered, every city was divided, as it were, into two armies, Jews and Greeks—the preservation of one party lying in the destruction of the other—the days were spent in shedding blood, the nights in fear. It was then common to see cities filled with dead bodies—old men, women, and infants, scattered about in promiscuous heaps.

"Through most of the other cities this slaughter proceeded. In Alexandria the Jews made a great resistance, but were finally overcome and destroyed until the Delta, the part of the city in which they lived, was flowing with blood, and fifty thousand of every age lay dead in heaps.

"The Jews now everywhere took up arms, and a Roman army under Cestius* was sent to subdue them. He found most of the Jewish cities

* This took place, Josephus says, in the 12th year of the reign of Nero.

emptied of their inhabitants, who had gone up to keep the Feast of Tabernacles. Marching forward, he pitched his camp at Gabas, fifty furlongs from Jerusalem. The Jews came out in immense numbers, but were put to flight and shut up in their city,* which Cestius could have easily taken; 'nay,' says Josephus, 'some of the principal inhabitants even offered to open the gates for him; yet he overlooked this offer, and retired from the city without any reason on the part of the Jews.'

So thought Josephus, yet there was a reason; Christ's faithful ones within that doomed city had to get the opportunity of escaping, which they did to the last one. Had they not taken heed to the sure word of prophecy, as spoken by Jesus, they would have been involved in the awful calamities that soon overtook all that remained in Jerusalem and in Judea.

After the departure of Cestius, great disturbances arose among the Jews themselves, in which many perished; and when their civil dissensions ceased, they began preparations for war with the Romans, which were sadly interrupted by the fierce petty wars between Simon, Ananus, and the robbers of Masada. "No place," says Josephus, "was free from wars and rumours of wars." Thus unconsciously did he use the very words of the Redeemer in describing the state of the country. Then having devoted two chapters to these dissensions, he commences another (xxii.) by saying:—

"And thus were the dissensions of Galilee quieted, when they betook themselves to make preparations for war with the Romans. Now in Jerusalem, as many as were not in the interest of the Romans repaired the walls, and made a great many warlike instruments. . . . Young men engaged in exercises, and all places were full of tumultuous doings. . . . Yet the moderate sort were exceedingly sad; and many, out of the prospect of calamities coming upon them, made great lamentations. There were also such omens observed as were understood to be forerunners of evil by such as loved peace. . . . The very state of the city, even before the Romans came against it, was that of a place doomed to destruction."

Soon after the retreat of Cestius from Jerusalem, Vespasian was sent by Nero to subdue the Jews, and prevent the same distemper from spreading among other nations. Beginning in the north, Galilee was soon filled with fire and blood. At Japha, 12,000 were shut in between its double walls. The Romans shut the gates of the outer wall, and their fellow-citizens shut the inner ones; and thus unable to make any defence, those enclosed were cruelly butchered, cursing with their last breath, not the Romans, but their own friends who had betrayed them. At the taking of Jotapata, 40,000 Jews were slaughtered, besides the multitudes which killed themselves rather than fall into the hands of the Romans; while in every other town or city the carnage was equally awful.

* It was the given sign by which they knew that the destruction of Jerusalem was nigh.

In these circumstances, multitudes flocked into Jerusalem for safety, but their hopes were vain; civil war raged furiously among the various factions within the city. By one party, Ananus the high-priest was killed, and many others. The common people were fallen upon "as a flock of profane animals," and had their throats cut, or otherwise destroyed, wherever caught. Noblemen and youths were caught, bound, scourged, and tormented, till at length, and with difficulty, they had the favour to be slain. No one was allowed to weep for the dead, or bury them without undergoing the same fate—12,000 of the better class perished in this manner. Thus, brother rose against brother, and died in this mutual slaughter, uttering imprecations against each other.

In Josephus's pitiable account of these times, he relates how each party accused the other of being traitors, and how well-founded the charge was, is seen by one of them sending for the Idumeans, who came in great force, but were shut out of the city by the opposite faction; and during the night that they lay outside the walls, a "prodigious storm" broke out—violent winds, extraordinary rain, terrible thundering, and continual lightnings, with "amazing concussions and bellowsings of the earth" (Isa. xxix. 6). Then amidst the noise of that terrible storm, and the horrors of the earthquake, an entrance at one of the gates was effected, when fearful scenes were enacted. Maddened at being shut out of the city, they turned their swords against the party who closed the gates, and who had taken refuge in the temple, and, ere morning dawned, its outer court was overflowing with the blood of 8,500 dead bodies."

How comforting at such a juncture must have been the words of Jesus to His believing people—"See that ye be not troubled" (Matt. xxiv. 6). "Be not terrified" (Luke xxi. 9). For there were not only the disturbances within Jerusalem, which might well have induced terror, but outside as well, the same disturbances prevailed. Where would the Christians be at this time, and how would they be faring? Regarding them at this period, we have distinct information. They were in peace and safety—not a hair of their heads had perished. "After the departure of Cestius," Josephus says, "many of the most eminent of the Jews swam away from the city, as from a ship when it was going to sink." But there is more distinct testimony regarding the early Christians than this. Eusebius says—

"The whole congregation of the church in Jerusalem, according to an oracle given by revelation to approved persons among them before the war, were commanded to depart from the city, and inhabit a certain city called Pella, beyond Jordan, to which when all those who believed in Christ had removed from Jerusalem, then the divine vengeance seized upon those who had dealt so

wickedly with Christ and His apostles, and utterly destroyed that wicked and abominable generation."

Epiphanius, in *Hæres. Nazaren*, c. 7, says:—"The Christians who dwelt in Jerusalem, being forewarned by Christ of the approaching siege, removed to Pella." He also, in his book, *De Ponderibus et Mensuris*, says:—"The disciples of Christ, being warned by an angel, removed to Pella; and afterwards, when Adrian rebuilt Jerusalem, and called it after his own name, Ælia Colonia, they returned thither."

Here, now, we are come to a fitting point to show that Jesus did give a direct and positive answer to the first part of the disciples' question—"When shall these things be?" In doing this another thing, to which we have already referred, must be noted—viz., the manner in which prophecy has been given—line upon line, or repetition, and here a little and there a little. By the first, progressive revelation is secured; by the second, progressive interpretation. That it has been given thus, God Himself has distinctly stated (see page 141), so we need not hesitate to apply it to the answers given by Jesus to the disciples' questions. These are recorded by the three evangelists in substantially the same terms; but in addition, we find Luke adding a line not given by the others, and one of the utmost importance, in that it contains a direct and positive answer to the first part of that question, "When shall these things be?" i.e., the desolation of Jerusalem (Matt. xxiii), and the destruction of the temple (chap. xxiv.).

To show how very specific this was, it should be observed that Luke adds a line to the first part of their question, viz., "What sign will there be when these things shall come to pass?" The sign, as well as answer to the question, was, "When ye see Jerusalem compassed by armies then know that the desolation thereof is nigh." They really wanted to know very specifically, and so they were as distinctly and specifically told what the sign was by which they would know when the things he mentioned would take place. Then to this distinct answer were added express and clear directions how they were to act when the emergency arose, whether being at the time in the city or in the country. If in the former, they were to depart out of it. If in Judea, they were to flee to the mountains, and if in any country beyond Judea, they were not to think of entering therinto.

This sign, Jerusalem compassed with armies, they had seen, and therefore knew what was coming, and when. Without telling them year, month, or day, He yet gave them full information. Certain things would arise one after the other, leading up to a point, the investiture of Jerusalem with armies. When they saw that, then the time was near when the things He had said would

come to pass. They were then to act in a certain manner—possess their souls in patience—and exercise faith as well. If Jerusalem was encompassed with armies, how were they to get out? That would be revealed in due time; the information was not then needed, so was not given, but the assurance was, that not one hair of the heads of those who took heed to His words would perish.

When the Roman commander raised the siege and went away without apparent cause, they were quick, as we have seen, to recognise the sign, and seize the opportunity of obeying the command, "LET THEM WHICH ARE IN THE MIDST OF IT DEPART OUT." The value of the other directions Josephus shows in the various chapters of Book iv. He tells how Vespasian, being sent by Nero to reduce the Jews to subjection, began his mission by taking city after city in Galilee, until none was left but the little one of Gischala; how John, its seditious leader, escaped by night, and with his fugitive following entered Jerusalem, and became the cause of fresh calamities to its miserable inhabitants, of whose sufferings chapters iv. and v. give fearful details. Chapter vi. ends by showing how anxious the Romans were to march against Jerusalem, while God was on their side by setting the Jews at variance against one another; and how Vespasian advised to let the army rest and refresh themselves after all their labour, while the Jews by their civil wars were so effectually destroying one another.

Now the time had come for attending to the next prophetic direction—"LET THEM THAT ARE IN JUDEA FLEE TO THE MOUNTAINS." For again, in chapter vii., he tells how Vespasian, by way of preparation for his forthcoming siege, arose to overthrow what remained elsewhere, so as to leave nothing behind him out of Jerusalem that might interrupt him in its siege. Chapter viii. gives an account of his passage through the whole country; how, beginning at Galilee in the north, he proceeded onward, laying waste, burning, and otherwise dealing with places and people as suited his purposes; and how, just when this work of preparation was about complete, his forces about to be joined by those under Trajan, one of his generals, when the work of desolation in Judea would begin, that then a great escape again took place of a multitude, who fled to the mountainous parts that lay over against Jerusalem. It was their last chance, and the people who seized it must have been the Christians, now obeying the direction given that they who were in Judea were to flee to the mountains. That this was the last opportunity of escape the commencement of chapter ix. shows—

"And now Vespasian had fortified all the places round about Jerusalem . . . and the war having gone through all the mountainous country, and all the plain country as well, those that were at Jerusalem were deprived of the liberty

of going out of the city; for such as had a mind to desert were watched by the zealots, and such as were not yet on the side of the Romans, their army kept them in by encompassing the city round on every side."

"LET NOT THEM THAT ARE IN THE COUNTRIES ENTER THERE-INTO," was the next warning, and while the Christians took heed to it, and kept out of it, a vast multitude of those who rejected the words of Jesus entered into the city of doom. The 1,100,000 who perished in the siege were not all citizens of Jerusalem but had come up from the countries to the feast of unleavened bread.*

"2,700,200 clean persons were in the city, besides a multitude who, because of various pollutions, had not partaken of the sacrifice. . . . The entire nation being thus shut up by fate as in a prison; the Roman army encompassed the city when it was crowded with inhabitants. Accordingly the multitude of those that therein perished exceeded all the destructions that either man or God ever brought upon the world."†

"BUT THE END IS NOT YET." An end had indeed been reached when the wars and rumours of wars culminated in the destruction of Jerusalem. But that was not the end regarding which the disciples inquired in the second part of their question. Still, there was this connection between it and the one they wished to know about, viz, that, as one says—

"The dreadful wars, pestilences, famines, earthquakes, massacres, and carnage that came on the Jews at the siege and destruction of Jerusalem by the Romans, stand as a mere figure, type, or representation of those far more awful and extensive tribulations which are coming on the earth."

Up to the taking of Jerusalem by Titus, there had been no such tribulation. But awful and signal as were the judgments accompanying this preliminary change and advance from one dispensation to another, they were just a figure of what we may expect at the yet greater change—the breaking up of the present order of things—which will be "brought about amidst yet greater commotions, and yet severer judgments. It shall be a day of 'great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be'" (Matt. xxiv. 21).

Seeing that the things which transpired at that time present in miniature what will take place on an extended scale at the

* Probably, as on the day of Pentecost (Acts ii. 5) these were collected not only out of the different parts of Palestine, but out of every country.

† Yet all these predictions, so circumstantially fulfilled, were but the typical and local rehearsals of judgments which were to extend over a long period of eighteen centuries, and on a scale of corresponding magnitude. In confirmation of this we shall see that in actual fact the prohibition to enter Jerusalem did not end with its destruction. Rebuilt by Adrian, many nations have sought to enter in and take possession of this forbidden city. Every such attempt has always ended in calamity and suffering; and yet, dreadful as some of these episodes have been in reality, they are yet mere shadows of the last dread taking, or attempt at taking possession, when Jerusalem shall become a burdensome stone for all people (Zech. xii. 2, 3).

end of our age, we glance briefly at the completion of the picture—the actual taking of the city.

Luke (xix. 41-44) relates how Jesus, on coming up to the city for the last time, wept over it, and proceeded to tell what was coming upon it. Here, now, was one of God's witnesses, not in figure but in actual fact, casting the fire upon the doomed city; not the fire of the altar—they had rejected that—but the fire of judgment, prefigured by that which burnt between the cherubim. Now, we can see why the linen-clothed man waited beside the wheels. Was it pleasant work for Him to cast that fire? His tears reply. But Israel would not be gathered under His wings, so they had to be given up to the one whom they had chosen, and whose readiness to do the work of destruction had also been previously symbolised by that eager plunge of the cherub's hand into the symbolic judgment fire. Now, look at the symbolism translated into facts.

One thing contained in it was, "The days shall come when thine enemies shall cast a trench about thee, and compass thee in on every side." When Vespasian had subdued the country, and prepared for the siege of Jerusalem by investing it on every side, his operations were suspended by his elevation to the imperial throne. It was not actually besieged in form, therefore, until his son Titus took command of the forces in Judea. Having made several assaults without success, he resolved to surround the city with a wall, which was done with incredible speed, being completed in three days. Then all hope of escape was cut off. ENCLOSED ON EVERY SIDE, no person could escape, and no provisions could be brought in; so they were reduced to terrible distress by famine. Josephus informs us how they behaved at this terrible juncture.

"Now, the several parties in the city, who had been dashing against each other, had a stop put to their contentions by the foreign foe thus suddenly brought upon them. And, making an awkward sort of concord, they said one to another, 'What do we mean when we suffer three fortified walls to be built round us to coop us in?' and running out with great eagerness against the Romans, they fought like wild beasts till noon.

"Notwithstanding all the opposition they could make, the Roman works were raised, and the engines set in position for battering the walls of the city. The first of which was taken on the 15th day of the siege. Five days after, the second wall was taken. Titus entered the breach with a thousand of his men, and, willing to spare both city and temple, made proposals of peace. But to the infatuated Jews his humanity appeared weakness, and supposing that he only offered peace because he could not take the rest of the city, they refused his offers, and cut the throats of all who spoke of accepting them, and for three days kept the Romans at bay, but on the fourth day were driven within the third and last wall.

"Titus, still desirous to spare the city and temple, again offered peace: their reply was mockery and defiance by the seditious factions. Many of the people, anxious to get out to the Romans, sold what they had, and swallowed the gold that they might escape the robbers of their own people. This was soon stopped by the gates being watched, and the throats out of all who tried to get out."

Jerusalem's children were to perish within her, and so they did miserably, for in addition to the sword, famine was raging within her walls.

"Destitute of all modesty, children pulled the morsels that the fathers were eating out of their very mouths. And what was more to be pitied, so did mothers to their infants, and while the dearest were perishing, took from them the very drops that would have preserved their lives. And while they were eating, the seditious would break open their doors, and take what they had almost out of their throats by force; the old men who held their food fast were beaten, and women and children used barbarously. They also invented terrible tortures to find out where food was concealed . . . a man was forced to bear what is terrible even to hear of, in order to make him confess where he had one loaf of bread or a handful of barley meal lying hid. These were the afflictions which the lower orders of the people suffered from the tyrants' guards. . . . The upper class were carried before the tyrants themselves, and falsely accused of many things—somebody being suborned to affirm them—so as to give a pretext of taking what they had. Then, after being despoiled by Simon they would be sent back to John . . . never did any other city suffer such miseries. To prevent desertion to the Romans, the relations of all who did so were put to death. Numbers, therefore, went out on pretence of fighting, and were taken and whipped and otherwise tortured, then crucified before the walls of the city; sometimes as many as 500 in the day would be thus caught and destroyed. . . . the soldiers nailed those they caught, some one way, some another, to the crosses, by way of jest, while the multitude was so great that room was wanting for the crosses, and crosses for the bodies."

As they had done to the Lamb of God, so was it now done to them. At the instigation of the upper classes, the poorer ones had cried, "Crucify Him! crucify Him!" Now they were themselves subjected to the same merciless torture. Then again the upper classes, who had suborned false witnesses to gain their point, were now in like manner carried before the tyrants who ruled Jerusalem, and FALSELY ACCUSED OF MANY THINGS (Mark xv. 3), and multitudes of them crucified. Have we not then, in the case of the apostate Jews, another fearful illustration, as in the case of Ahab, of the principle of retributive judgment coming into force in regard to the manner in which this guilty people were destroyed?

After the wall was built, we are again told—

"Then did the famine widen its progress, and devour the people by whole houses and families; the upper rooms were full of women and children dying, while the lanes were full of the bodies of the aged; and young men wandered about like shadows, and falling down dead. . . . The bodies, too many to bury, were cast down from the walls to the valleys beneath; 115,890 dead bodies were carried out at one gate, and no longer able to carry them out, large houses were filled with the bodies and then shut up."

Thus the struggle went on with horrors unspeakable, until the 17th day of the month Tammaz, when Titus, hearing that on that very day "the sacrifice called the daily sacrifice had failed, and that the people were greatly troubled at it," sent to try whether they would submit; yea, so eager was he to save Temple and city that he went personally to plead with them to

come out and save it, but all was of no avail. The sufferings of the people through famine were now intolerable, and at this juncture the early prediction of Deuteronomy was fulfilled, when Mary, of Bethzebul, eminent for rank and wealth, slew and roasted her own son, and ate the body.

When the lower city was taken, the struggle commenced round the Temple, which was of great strength. The Jews fought desperately, but being at length overborne, shut themselves up in the inner temple. Titus then retired for the night, resolving to storm it in the morning. Next day was the 10th of the month Ab, the same day upon which it was formerly burnt by the king of Babylon; and on this day a Roman soldier, without any orders, set fire to the "holy house," which notwithstanding the frantic efforts made by Titus to save it, was burnt to the ground.*

The carnage and tumult that ensued was dreadful.

"Yet the misery was more terrible than this disorder, for one would have thought that the hill itself on which the temple stood was seething hot, as full of fire in every part; but the blood was larger in quantity than the fire—the ground being nowhere visible for dead bodies, over heaps of which the soldiers ran after such as fled from them. The priests resisted to the last, and when resistance was no longer possible, threw themselves into the flames, and thus perished. The rest taking refuge on a wall, remained there until famine compelled them to come down. Then they were told that the time of pardon was over to them, and put to death. And now the Romans, upon the flight of the seditious to the upper city, the holy house itself being burned, and all the buildings round about it, brought their ensigns to the temple, and set them over the eastern gate, and there did they offer sacrifices to them, and there did they make Titus Emperor with the greatest acclamations of joy."

Thus was finished the desolation of the Temple, and the abomination of desolation, or that desolatheth, set up. The ruin of the city was not yet complete. There yet remained the upper part, Mount Zion, the city of David, into which the multitude had taken refuge. How it was brought low, Josephus again tells:—

"Encompassed in on every side, walled round with no way of escape, the tyrants wished to treat with Titus. His terms of unconditional surrender, with life guaranteed, they rejected, so hostilities again commenced; but, as before, the horrors of the internal dissensions far exceeded the evils inflicted upon them by the Romans. The first act of the seditious was to set the royal palace on fire, and slay all who had crowded into it—some 8400. Surrounded on all sides, and in a kind of prison already, yet were they so accustomed to kill people that they could not refrain; . . . they killed without mercy; and if they discovered food belonging to any one, they seized and swallowed it, together with their blood also.

"For 18 days such scenes continued, until the Romans got their banks raised, and when a part of the wall was battered down, such a terror fell upon these tyrants that they were stunned. They could not flee, though they came

* 1760 years 9 months from its first foundation by Solomon; 689 years 45 days from its foundation by Haggai, in the second year of Cyrus.

down of their own accord so to do, from towers which could have never been taken by force, nor indeed by any other way than by famine.* . . . The Romans, now masters of the citadel, placed their ensigns on the towers with joyful acclamations for a victory without bloodshed, then entering the lanes, they fired the houses, burned all within them, and killed every one without, until the whole city ran with blood to such a degree, that the fire of many of the houses were quenched. Thus was Jerusalem completely overthrown on the eighth of the month Elul.⁷

So perished Jerusalem and her children within her, because they KNEW NOT the time of their visitation! Had we no further example than this of the importance of taking heed to the sure word of prophecy, surely the fact that every one of these individuals who perished so miserably might have escaped their terrible doom had they done so, ought to prevent anything like trifling with it by those of us on whom the end of the ages is now come.

One thing now has to be specially noted in regard to the destruction accomplished at Jerusalem, viz.—that everything which Jesus predicted as to take place was fulfilled in the most literal manner within the limits of one generation. If we instance “false Christs,” it was fulfilled. “Wars and rumours of wars,” they also occurred. “Earthquakes:” it is the same; there was that at the crucifixion; that mysterious quaking in the temple; the one described by Josephus; one at Crete in the reign of Claudius (see Grotius); one at Rome mentioned by Tacitus; and one mentioned by Seneca. “Fearful sights:” Josephus describes them (see page 353) “Famines:” besides that at the taking of Jerusalem, there was one previous in which many died (*Ant. b. xx. c. 2*). Acts xi. 23 tells of one foretold by Agabus, which is also mentioned by Suetonius, Tacitus, and Eusebius, and which came to pass in the days of Claudius. “Persecution for Christ’s name sake:” we need only turn to Acts to see how fully every item of the beating, killing, &c., was fulfilled. If we look beyond the Acts of the Apostles to the bloody persecution under Nero, we find them still more amply fulfilled; and as to the reason of it, Tertullian says it was *nominis prelium*, a war against the very name of Christ; for he who was called Christian had committed crime enough, in bearing the name, to be put to death. Should we even take the stumbling of Christians, and betraying of one another, a single sentence from Tacitus (*Ann. lib. xv.*) shows that this also was done. Speaking of the persecution under Nero, he says—“At first several were seized, who confessed, and then by THEIR DISCOVERY, a great multitude of others were convicted and

* When Titus was viewing these fortifications, he is said to have been so amazed at their strength, and at the folly of the enemy that abandoned them, that he exclaimed, “Surely we have fought with God on our side, for what could machines, or the hands of men have availed against such towers as these!”

executed.” But what of the preaching of the Gospel in all the world? Surely it could not be said that that was fulfilled? St Paul will answer, and say that in his day it had come into ALL THE WORLD, and was PREACHED TO EVERY CREATURE UNDER HEAVEN (Col. i. 6, 23; 1 Thess. i. 8). Was this an idle boast? There is good proof that it was not. Tacitus informs us that, so early as the reign of Nero, the Christians were grown so numerous at Rome as to excite the jealousy of the government; and in other parts they were in the same proportion. Besides, unless the words of Jesus are to be falsified, it was necessary that it should be so, as Mark xiii. 10 says, that before these things—viz. the destruction of Jerusalem—and before the commencement of these wars, which ended in the subversion of the Roman empire, the Gospel would be published among all nations. Readers will remember that the charts used by the Signal Service in reading the signs of the sky are mutually intercorrective. The charts by which we may read our signs are equally so. The voice of history testifies that previous to the destruction of Jerusalem the Gospel was not only preached in Asia Minor, Greece, and Italy, but likewise as far north as Scythia; as far south as Ethiopia; as far east as Parthia and India; and as far west as Spain and Britain. And so, when we inquire about the fulfilment of the killing and the affliction, history meets us with the following facts. Andrew, having gone to Scythia preaching, was crucified at Patræ, in Achaia. Philip, after preaching in Upper Asia, south of the Hellespont and the Euxine Sea, died a martyr by being hanged at Hierapolis. Bartholomew, after teaching some eighteen years in Jerusalem, travelled to the East Indies, thence to Lycaonia, was at last flayed alive, then crucified, with his head downwards, by Albanians, on the Caspian Sea. Thomas, after preaching among the Parthians, Medes, Hyrcanians, and Bactrians, Chinese, &c., at last suffered martyrdom in Meliapor, in the East Indies, by being run through the body with a lance. Jude, after having preached at Edessa, Mesopotamia, Judea, Samaria, Idumea, and Armenia, suffered martyrdom in Persia, being shot to death with arrows. James the greater was beheaded at Jerusalem. James the less was thrown from a lofty pinnacle of the Temple, and then beat to death with a fuller’s club. Mark expired at Alexandria, after having been cruelly dragged through the streets of that city. Luke was hung upon an olive tree, in the classic land of Greece. Matthias was first stoned, and then beheaded in a distant town of Ethiopia. Barnabas was stoned to death by the Jews at Salonica. Simon Zelotes preached in Egypt, Cyrenia, Lybia, Maoritania, and it is thought also in Britain, and afterwards suffered martyrdom with Jude at Lunir Persia, &c. Now if we

look at the lands in which they laid down their lives for Christ's sake, we at once perceive that a very large proportion of the earth must have been personally traversed by the apostles, and that in deed and truth, just as Jesus had said, they did become His witnesses, not only in Jerusalem, Judea, and in Samaria, but also **UNTO THE UTTERMOST PART OF THE EARTH** * (Acts i. 8).

Thus we find that in every particular there was a real and literal fulfilment of the Saviour's words in that generation. In Deut. i. 35, xi. 14, we learn that a space of thirty-eight years was considered a generation, and here does history testify to us that within just such a period all the words of Jesus had become literal verities. But was that all the fulfilment they were to have? His own words will supply the answer. But we must examine them closely, and take into account the second way in which prophetic truth has been given, viz., "here a little and there a little." So as we find, on collating the several accounts of this discourse, that it is positively given in this very manner; they unitedly present a complete picture, but in mosaic; in which also is found the distinct feature of the threefold fulfilment which, we have seen, characterised all the Old Testament prophecies. Taking the disciples' question in this way we see it to be far more comprehensive than when we look at the accounts singly. Luke, who clearly connects this question with what had just been said about the complete demolition of the Temple, has, "When shall these things be? and what sign will there be when these things come to pass?" Mathew further asks, "And what shall be the sign of thy coming, and of the end of the world or age?" While Mark again adds, "What shall be the sign when all these things shall be fulfilled?" So connectedly it reads, "When shall these things be? and what sign will there be when these things shall come to pass; and what shall be the sign of thy coming, and of the end of the age? and what shall be the sign when all these things shall be fulfilled?" The next fact to be noted is that the answer of Jesus takes a form which exactly corresponds to the three ideas found in the disciples' question put in this collated form. The question, as given by Luke, specially refers to the destruction of the Temple, &c., and the sign was asked by which they would know when these things would come to pass. In answer to it they were distinctly told that when they saw Jerusalem encompassed with armies, then they were to know that the desolation of which He had spoken was near; and, in addition, they were further told what would lead up to that

* Bishop Newton says that there is some probability that the Gospel was preached in Britain by the Apostle Simon; that there is much more probability that it was preached by Paul; and that there is an absolute certainty that it was planted here in the times of the Apostles, before the destruction of Jerusalem.

point—viz., false Christs would arise, then wars and rumours of wars would follow, and end in the manner He had indicated; all of which we have seen was fulfilled to the letter in the experience of that generation. The very next words of Jesus, however, "But the end is not yet; for nation shall rise against nation," &c., shows that there was something far beyond that to take place. They asked, "What shall be the sign of thy coming, and of the end of the world?" and just as in answer to the first part of their question, He had shown what would lead up to the desolation, and given the particular sign by which they would know when it was just at hand: so He now begins to show them what had to occur before the end, regarding which they had inquired in the second part of their question, and which had as necessarily to precede and prepare the way for it, as the false Christs and the wars preceded and led up to the destruction of Jerusalem, and consequent end of that age or dispensation. Has any such extended fulfilment of His words taken place, is the next point of inquiry. That a literal one has taken place, we have shown; that it was typical or otherwise, can only be seen in the light of the more extended fulfilment of His words which has been going on through the past eighteen centuries, and which may therefore appropriately be called the historical one. But farther, we have, in reply to the part of the question recorded by Mark, a set of specific signs which are to serve the analogous purpose to those who live in the end of this age, as did the environment of Jerusalem with armies to those who lived in the last days of the Jewish age or dispensation. We proceed now to look at the historical fulfilment of the words of Jesus.

CHAPTER III.

PHYSICAL SIGNS.

"Nation shall rise against Nation."—Historical Fulfilment.

THE first class of events specified by Jesus to take place in this extended or historical fulfilment is THE RISING OF NATION AGAINST NATION. By connecting this part with the former statement in the manner He does, He thereby shows that this and the other events named held the same relation to the second part of the disciples' question, as the false Christs, wars and rumours of wars, did to the first—viz., would be the cause of bringing it about.

To see how much was condensed into this brief prophetic statement, we must look at what had been previously written on this point in the Scriptures, and at what so constitutes the "needs be" for a further fulfilment than the typical one already described. "Prophecy," as one says, "is simply the results foreseen and foreshown of the working of the spiritual forces of light and darkness, good and evil, on human nature. Just as the results of a course of sobriety, diligence, and godliness, or the opposite, may be exhibited on an individual or national scale of existence, so does it show in advance the ultimate results of both on their respective subjects; and for the benefit of those who will take heed, it makes known what these results on both sides will be at a given time and under given circumstances. The various disguises also, and forms which the evil power would assume to draw man into its toils, it shows; the various and special modes of operation which it would adopt in order to work on humanity to its hurt; the amount of power which it would be permitted to exercise in the carrying out of its design, with the length of time allotted to it for the purpose of showing what was in it by working on humanity in some specified way. But especially at the end, when the final results of the whole course of operation of both powers will be displayed in the character and conduct of the last generation of human beings, as drawn round one or other of these two great spiritual centres. To reveal all this in advance, with the grand climax of terrible contest between these two powers, and awful finale of eternal separation between the two parties gathered round each, is the province of prophecy; and all these

it has delineated on a divinely constructed chart for the benefit of all who will take heed to it. A considerable part of this chart we have now deciphered, but there is yet a long stretch of time during which Jesus has been absent, and designated by Him "a little while." What was to fill up that space to the very end had been previously revealed, and had also had an initiatory or typical fulfilment in the events connected with the destruction of Jerusalem. And what He now did was to gather up the scattered predictions regarding it, classify them, and then present each specific group in one brief compendium, such as the one now under notice—"nation shall rise against nation." In it, therefore, and in those which follow, Jesus uttered no original prophecy. He merely showed that the class of events named, though revealed, were as yet unfulfilled; therefore THE END could not come until they were so.

To see how much was comprehended in His short statement, it is necessary to look at what had been previously written about it. In Dan. ii. the revelation was made to Nebuchadnezzar of the then future history of the world; and afterwards (chap. vii.) to Daniel. How God would deal with these four universal kingdoms was symbolically represented by the changing metals and the different animals succeeding each other; while in Ezekiel xxi. 27 it is stated in plain terms—viz., "I WILL OVERTURN, OVERTURN, OVERTURN it, until he come whose right it is, and I will give it him."

Up to a certain point this had been fulfilled. The first, the second, and the third of these universal kingdoms had risen, reigned their specified time, and been overthrown, and now the fourth one held the sceptre of the world; and having absorbed into itself the three preceding kingdoms, besides its own peculiar possessions, it formed (when Jesus spake these words) the mightiest unit the world had ever seen. But, if the Scriptures were to remain unbroken, it also had to be overturned, and broken into pieces. And, as in the case of the break-up of the Jewish polity and dispensation, He showed the means by which it would be accomplished; so does His answer now indicate how the Gentile polity and dispensation would be brought to an end. Perhaps the difficulties in the way of the fulfilment of these early historic prophecies, and of the brief summary of them presented by Jesus, will best be understood by looking at the following description of the fourth universal monarchy of the world by Gibbon:—

"The Empire of Rome comprehended the fairest part of the earth, and the most civilized part of mankind. The first seven centuries of Roman history were filled with a rapid succession of triumphs; but it was reserved for Augustus to relinquish the ambitious design of conquering the whole world, and to introduce a spirit of moderation into the public councils—the only

accession which the Roman Empire received during the first century of the Christian era being the *province of Britain and that of Dacia*.

"The limits of the empire were the Atlantic on the west, the Rhine and Danube on the north, the Euphrates on the east, and towards the south the sandy deserts of Arabia and Africa. Within these limits were comprehended Spain, distributed by Augustus into three provinces; these contained, in the time of Vespasian, three hundred and sixty cities. Ancient Gaul, which contained the whole country between the Pyrenees, the Alps, the Rhine, and the ocean, could boast of twelve hundred cities, and had comprehended above a hundred independent states. The Roman province of Britain included all England, Wales, and the lowlands of Scotland. Italy, divided by Augustus into eleven regions, contained, it is said, eleven hundred and ninety-seven cities. The European provinces of Rome, protected by the course of the Rhine and Danube, had the general appellation of Illyricum, or the Illyrian frontier, with the particular ones of Rhetia, Noricum, Pannonia, Dalmatia, Dacia, Mesia, Thrace, Macedonia, and Greece.

"In Asia, the Roman provinces were all comprehended in what formed the Turkish Empire before its dismemberment. Asia Minor was the name given to the peninsula between the Euxine and the Mediterranean; while the district westward of Mount Taurus and the river Halya, had the exclusive title of Asia, the jurisdiction of which province extended over the ancient monarchies of Troy, Lydia, and Phrygia, the maritime countries of the Pamphylians, Lycians, Carians, and the Grecian colonies of Ionia, and contained five hundred populous cities.

"When Syria became subject to the Romans, it formed the eastern frontier of the Empire. The boundaries of this province, in its utmost latitude, being the mountains of Cappadocia to the north, and towards the south, Egypt and the Red Sea, Cyrene towards the west, and along the sea-coast. From Cyrene to the ocean, the coast of Africa extends above fifteen hundred miles. The eastern division was considered by the Romans as the proper province of Africa. The western part of Africa is divided from Spain by a strait of about twelve miles.

"Three hundred cities had acknowledged the authority of Carthage, and now that of Rome; while the whole extent of the Mediterranean Sea, its coasts and islands, were comprised within the Roman dominion. Such is an outline of the empire whose broken fragments now form so many powerful kingdoms, but which was at that time the greatest unit the earth had ever seen."

"All the cities of this vast empire were connected with each other, and with the capital, by the public highways, which, issuing from the Forum of Rome, traversed Italy, pervaded the provinces, and were terminated only by the frontiers of the empire. The public roads were accurately divided by milestones, and ran in a direct line from the golden milestone erected by Augustus on the Forum, which, being taken to denote the centre of the world, made Rome as it were the heart through which, issuing and re-issuing, throbbed the life-blood of the mighty empire. Issuing from this common centre, these roads ran in direct lines from one city to another. . . . Mountains were perforated, and bold arches thrown over the broadest and most rapid streams. . . . Such was the solid construction of the Roman highways, their firmness has not yielded entirely to the effect of eighteen centuries. . . . Nor was any country considered subdued, until by means of these roads it had been rendered pervious in all its parts to the arms and authority of its conquerors.

"It is not alone by the rapidity or extent of conquest that we should estimate the greatness of Rome; . . . the firm edifice of Roman power was raised and preserved by the wisdom of ages. The obedient provinces were united by laws and adorned by arts. . . . They enjoyed the religion of their ancestors.† Domestic peace and union were the natural consequences of the

* "The number of subjects who acknowledged the supremacy of Rome—citizens, provincials, and slaves—would be about an hundred and twenty millions of people, the most numerous society that had ever been united together under one form of government."

† "Subjects and strangers from every part of the world all introduced and enjoyed the favourite

moderate and comprehensive policy embraced by the Romans. . . . The obedience of the Roman world was uniform, voluntary, and permanent. The vanquished nations, blended into one great people, resigned the hope, nay, even the wish, of resuming their independence, and scarcely considered their own existence as distinct from the existence of Rome. The established authority of the emperors pervaded, without an effort, the wide extent of their dominions, and was exercised with the same facility on the banks of the Thames or of the Nile, as on those of Tiber."

Thus the whole earth sat still and was at rest (Zech. i. 11).
A modern writer says—

"The period was a most remarkable one—such as could only have been brought round by the revolutions and convulsions of many centuries. The Roman power had spread itself over all the nations of the then known world; and thus all those states, whose jostling and opposing interests might have withstood the propagation of Christianity, were swallowed up in one great empire. . . . No breath of war ruffled the vast surface of the Roman empire, when the Saviour condescended to be born of a woman. The turbid waves of factions or ambitious policy had for a while settled into quiet, and the temple of Janus closed its doors that the Church of Jesus might throw open its gates."

Against this mighty Colossus the Jewish nation was the first to rise, instigated, as we have seen, by the false Christs, who so vainly promised to reinstate it in the empire of the world; but it only shattered itself to pieces against the mighty fabric, and so demonstrated to the rest of the subject nations the futility of any such attempt. Two things thus seemed to prevent the fulfilment of the words of Jesus—viz., no single nation could by their rising up do it any real injury; and that, with the exception of the Jews, none of the nations had the desire to disintegrate it, their own interests leading them to a course exactly in the opposite direction.

How, then, was the work of overturning to be accomplished? One thing is clear: If the destruction accomplished at Jerusalem was a type of what was to follow, the destruction must take place in the same fashion, though on a larger scale. Accordingly we find that in every particular it did so. Josephus informs us that the commotions among the Jews began at a time of great prosperity. Tacitus, the great Roman historian, tells us exactly the same thing in the following passage:—

"The Bructeri were totally exterminated, above 60,000 barbarians were destroyed; not by Roman arms, but in our sight and for our entertainment. May the nations, enemies of Rome, ever preserve this enmity to each other! We have now attained the utmost verge of prosperity, and have nothing left to demand of fortune except the discord of these barbarians."

While Rome was in this condition, in her zenith, the secular

superstitions of their native countries. . . . Rome gradually became the common temple of her subjects, and the freedom of the city was bestowed on all the gods, and a temple for the joint use of the whole was erected by Agrippa, the friend of Augustus."

games, on the accomplishment of the full period of 1000 years from the foundation of Rome, were solemnized with infinite pomp and magnificence, 248 A.D. (see page 272). But as in another feast, held not to commemorate 1000 years, but to entertain 1000 lords (Dan. v. 1, 28), a band, though invisible to the eyes of sense, was yet as truly writing on the wall—"THY KINGDOM IS DIVIDED; AND GIVEN," not now to the Medes and Persians, their day was past, but to the barbarous "hordes" of Germany. And although to all human appearance there was no power in existence that could bring that secret fiat into an accomplished fact, there was yet, as in the former case, a provision being made for doing so, as, far away, in an unknown part of the earth, movements were taking place, the result of which would appear just at a given time, and in a specified manner and locality. But, as in the case of the typical people, so now in the antitypical—a preparation had to be made inside the mighty empire for the outside invader. On this point Tacitus again comes forward to give his testimony—viz., "The first enemies of Rome arose within her own bosom." He then further shows that in the course of fifty-one years no less than fifteen emperors were murdered, besides such as fell in battle." Gibbon completes the evidence by saying:—

"Then when these first enemies of Rome, the soldiers and the other military tyrants, had levelled in wild anarchy the power of the prince, the laws of the Senate, and even the discipline of the camp, the barbarians of the North and of the East, who had long hovered on the frontiers, boldly attacked the provinces of the declining monarchy."

The real situation of the Roman Empire at this time is well illustrated by Gibbon's description of the hunting-matches, which were at once the pride and delight of the barbarous Scythian princes:—

"A circle is drawn of many miles in circumference to encompass the game of an extensive district; and the troops that form the circle regularly advance towards a common centre, where the captive animals, surrounded on every side, are abandoned to the darts of the hunters. In this march, which frequently continues many days, the cavalry are obliged to climb the hills, to swim the rivers, and to wind through the valleys, without interrupting the prescribed order of their gradual progress. They acquire the habit of directing their eye and their steps to a remote object; of preserving their intervals; of suspending or accelerating their pace, according to the motions of the troops on their right and left; and of watching and repeating the signals of their leaders. Their leaders study in this practical school the most important lesson of the military art; the prompt and accurate judgment of ground, of distance, and of time. To employ against a human enemy the same patience and valour, the same skill and discipline, is the only alteration required in real war; and the amusements of the chase served as a prelude to the conquest of an empire."

All unconsciously to themselves, these "barbarous hordes" were

now forming this mighty circle round the doomed game of the Roman Empire, and fulfilling the prophetic figure used to describe the manner in which the final judgments, those from which there is no escape (as signified by a circle which has no point of egress). See Isaiah xxix. 3; xlii. 25; Jer. l. 29; li. 2; Amos iii. 11; and many other passages.

"From the great secular games celebrated by Philip to the death of the Emperor Gallienus," says Gibbon, "there elapsed twenty years of shame and misfortune." (See page 272.) Scarcely had these games been concluded when part of the army (the legions of Mæsia) revolted, and made a subaltern officer emperor. Philip, alarmed, sent Decius, one of his most trusty generals, to restore peace and discipline among the tumultuous soldiers. But having already tired of the new emperor, and murdered him, when Decius appeared on the scene, they constrained him to become their accomplice, by offering him the alternative of death or the throne; so, within a few days, it might be said, in the phraseology of the sacred historian, Philip died and Decius reigned. Within a few months of his accession (250 A.D.), the new emperor was summoned to the banks of the Danube by the invasion of the GOTHs; "the first considerable occasion," says Gibbon, "in which history mentions this great people, who afterwards broke the Roman power, sacked the capital, and reigned in Gaul, Spain, and Italy." Decius found the Goths before Nicopolis. On his approach they raised the siege and marched off to Philippopolis. Decius followed. The Goths turned with rapid fury on their pursuers. The camp of the Romans was taken by storm, and for the first time the Roman legions, with their emperor, fled in disorder before a troop of half-armed barbarians. Philippopolis was taken, and a hundred thousand persons massacred in the sack of that great city by the Gothic victors. So quickly did judgment fall on the people, who, in the spirit of the king of old (Dan. iv. 30), had been saying, "Is not this great Rome, which has existed for a thousand years, the mistress of the world, the eternal city, which shall never be moved?" Yet so soon were they found fleeing before the face of foes considered by them the most despicable.

In the next great struggle (251 A.D.), Decius and his son not only both fell, but the Roman army itself was also irrecoverably lost in the morass into which it had been drawn in the conflict. His successor, Hostilianus, bought off the victorious Goths, by allowing them to retain all the fruits of their invasion—booty, prisoners (many of whom were of high quality), a plentiful supply of everything they needed, and the promise to pay a large sum of gold annually on condition that they did not again invade the Roman Empire. In fact the Romans now became

tributaries to the barbarians, and this too at the very point indicated by the chronological prophecy of Dan. vii.*

But these concessions made to the barbarians were of no use; the dangerous secret of the wealth and weakness of the Roman Empire had been revealed. New swarms of barbarians, encouraged by the success of their brethren, and being free from their obligations, spread devastation through the Illyrian provinces, and terror as far as the gates of Rome. The Roman people were angry at the arrangement made by their emperors and became more so when they found that it did not secure their peace, though made at the expense of their honour. Then the next fifteen years, from 253 to 268 A.D., was one continual series of confusion and calamity.

"Without, the Roman Empire was at the same time, and on every side, attacked by the blind fury of foreign invaders; and within it, of unnumbered usurpers of the imperial dignity, not one enjoyed a life of peace or died a natural death; their temporary elevation through conspiracy, military sedition, and civil war, being equally destructive to their subjects and adherents. When they fell, they involved armies and provinces in their fall. 'It is not enough,' writes one victor, 'that you exterminate such as have appeared in arms. . . . Let every one die who has dropt a word against me. . . . tear, kill, hew in pieces. I write to you with my own hand, and would inspire you with my own feelings.'"

It was dissensions which so weakened the Jews, and made them fall an easy prey to the Romans, who, instead of attacking them, had merely to wait—rest on their arms, as it were—until the Jews destroyed each other. Here is the same thing repeated, but on a scale not limited to one nation, but extending throughout what was then the whole of the civilised earth. Whilst the public forces of the state were thus wasted in private quarrels, the defenceless provinces lay exposed to every invader. In 276 A.D., an innumerable swarm of Suevi appeared on the banks of the Mein, and in the neighbourhood of the Roman provinces. This army of volunteers gradually coalesced into a great and permanent nation, and, being composed of many tribes, they assumed the name of the Alemanni, or Allmeni, to denote their various lineage and common bravery. A vast body of them

* This is marked out on the diagram by the faint line on left side of the four beasts, which indicates the period during which they had full dominion of the world, *s.c.* 770 to 250 A.D. From which point, though their dominion was to be taken away, they were to continue in existence for a "season and a time." A time, or 360 years, brings to the point of the setting up of the papal abomination, whose course was to be run in a season, or 1260 years—250 + 360 = 610; 610 + 1260 = 1870. Or, reverse the arrangement, according to the exact phraseology of the passage, and to 268 A.D. (the end of the 20 calamitous years) add 1260 years, *i.e.*, a season, the result would be 1528, the very year in which the power of papal Rome began to be broken up, as in that year the first independent Protestant church was established in the dominions of John, Elector of Saxony, whose example was soon followed by others. Then, if to 1528 we add a time or 360 years, then it brings us down to 1888, the number of all others the most remarkable, as the numerical value of the figures which compose it make up the same figure, and so seems covertly to indicate that about that time life will come who will make all new (eight, being the number which symbolically represents new life or resurrection). It stands also in direct antithesis to 666, the number of the beast.

made their way across the Danube, through the Rætian Alps, into the plains of Lombardy; they advanced as far as Ravenna, and displayed their victorious banners almost in sight of Rome. About the same time the Alani, a Scythian people, invaded the Roman provinces of Pontus, Cappadocia, Cilicia, and Galatia; and so on with many other tribes, whose names we have not space to mention, but who, as already explained, did the undermining work, and made ready for the people who came after and gave the *coup de grâce*.

"395 A.D.," writes Gibbon, "on the death of the great Theodosius, the Gothic nation was in arms. . . . at the first sound of the trumpet, those who had been bound by treaty to a life of tranquillity and labour, flew to arms. The barriers of the Danube were thrown open; the savage warriors of Scythia issued from their forests; and the uncommon severity of the weather allowed the poet to remark 'that they rolled their ponderous waggons over the broad and icy back of the river,' when the various troops of the barbarians were spread from the woody shores of Dalmatia to the walls of Constantinople. . . . Alaric, their leader, king of the Visigoths, when the European provinces belonging to the eastern half of the Roman Empire were exhausted, secretly aspired to plant the Gothic standard on the walls of Rome, and to enrich his army with the accumulated spoils of 300 triumphs. He did not succeed; but the whole country was exposed to the undistinguishing rage of war. . . . Every hour produced some horrid tale of strange and portentous accident, which filled Italy with consternation. . . . The legions of Rome had not only long been declining in discipline and courage, but were so nearly exterminated by the Gothic and civil wars, that it was found impossible to raise an army for the defence of Italy."

It is not our purpose to write a treatise on the fall of the Roman Empire, but it is of importance to note how, hundreds of years before it was in existence, its legions were depicted under the figure of eagles hastening to the prey (Deut. xxviii. 49-57); which, although given originally in connection with the Jews, seems to be re-stated by Jesus when He said, "Where the carcase is, there will the eagles be gathered together." The carcase, as circumstances have shown, meant at that time the Jewish nation, then about, both morally and judicially, to expire, the instruments of divine vengeance being the Roman legions, upon whose standards were the eagles. Now, the Romans' own turn having come, the once mighty empire was sinking fast into the condition of the carcase, which a new set of eagles, the barbarous nations, were hastening from all sides to devour. And by the year 493 A.D. it was conquered and possessed respectively by the Huns, Ostragoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards. "The kingdom shall be divided," had been written by the prophet more than 1000 years previously, and here the voice of authentic history tells us the kingdom was divided (Dan. ii. 41), according as the Lord had said.

In order to show how perfectly all the events which occurred at the taking of the typical city were repeated at the taking of

Rome, we subjoin Gibbon's account of it as given by him under the heading—

"FIRST SIEGE OF ROME, 408.—By a skilful disposition of his numerous forces, Alaric encompassed the wall, commanded the twelve principal gates, intercepted all communication with the adjacent country, and vigilantly guarded the navigation of the Tiber, from which the Romans derived the surest and most plentiful supply of provisions. The first emotions of the nobles, and of the people, were those of surprise and indignation that a vile barbarian should dare to insult the capital of the world; but their arrogance was soon humbled by misfortune. . . . The unfortunate city gradually experienced the distress of scarcity, and at length the horrid calamities of famine. . . . the progress of famine invaded the marble palaces of the senators themselves. The persons of both sexes, who had been educated in the enjoyment of ease and luxury, discovered how little is requisite to supply the demands of nature; and lavished their unavailing treasures of silver and gold to obtain the coarse and scanty sustenance which they would formerly have rejected with disdain. The food most repugnant to sense or imagination; aliments the most unwholesome and pernicious to the constitution, were eagerly devoured, and fiercely disputed by the rage of hunger. A dark suspicion was even entertained that some desperate ones fed on the bodies of their fellow-creatures, whom they had secretly murdered—even mothers are said to have tasted the flesh of their slaughtered infants. Many thousands of the inhabitants of Rome expired in their houses or in the streets for want of food; and as the public sepulchres without the walls were in the hands of the enemy, the stench which arose from so many putrid and unburied carcasses infected the air; and the miseries of the famine were succeeded and aggravated by the contagion of a pestilential disease.

In their extremity the Romans appointed two ambassadors to negotiate with the enemy, who, when introduced into the presence of the Gothic prince, declared that the Romans were resolved to maintain their dignity in peace or war; and that if Alaric refused them a fair and honourable capitulation, he might sound his trumpets and prepare to give battle to an innumerable people, exercised in arms, and animated by despair. 'The thicker the hay, the easier it is mowed,' was the concise reply of the barbarian, accompanied by loud and insulting laughter. . . . At length he consented to raise the siege, on the immediate payment of an enormous quantity of gold and silver, scarlet cloth, &c., &c.

"And there shall be a bridle in the jaws of the people, causing them to err" (Isaiah xxx. 28), said the Lord, regarding the oppressors of His people, when their day had come. Now the prediction was at this point in a measure fulfilled in the conduct of the Roman people,* for ere a year had elapsed Rome again lay at the mercy of Alaric, whom they had provoked to fresh hostilities by some dishonourable dealings. Again, for a little time, the judgment was averted. But the crime and folly of the Imperial Ministers had soon so exasperated the king of the Goths, that a third time he appeared

* One of the things done by the infatuated Romans was to massacre the wives and families of thirty thousand barbarian troops serving in the various legions, who had been kept as hostages, in the strong cities of Italy, for the fidelity of the husbands and fathers. "At the same hour, and, as if by common signal, all these cities were polluted by the same horrid scenes of massacre and pillage, which involved in promiscuous destruction the families and fortunes of the barbarians. Exasperated by such an injury, they swore to persevere with implacable war the perfidious people who had so basely violated the laws of hospitality. Thus Rome not only lost the assistance and incurred the enmity of thirty thousand of her bravest soldiers, but the weight of that formidable army was transferred from the Romans to that of the Goths."—Gibbon.

in arms under the walls of the capital (419 A.D., Aug. 24); and the trembling Senate, without any hopes of relief, prepared, by a desperate resistance, to delay the ruin of their country. But they were unable to guard against the secret conspiracy of their slaves and domestics.

"At the hour of midnight, the Salarian gate was silently opened, and the inhabitants were awakened by the tremendous sound of the Gothic trumpets.* Eleven hundred and sixty-three years after the foundation of Rome, the imperial city, which had subdued and civilised so considerable a part of mankind, was delivered to the licentious fury of the tribes of Germany and Scythia.

"Of the horrors which followed in the hour of savage license, when every passion was inflamed and every restraint removed, we need not speak, yet some wonderful deliverances are recorded of many Christians. The edifices of Rome received some injury from the Goths, as at their entrance through the Salarian gate they fired the adjacent houses to guide their march, and the flames consumed many private and public buildings. Yet a contemporary historian has remarked that fire could scarcely consume the enormous beams of solid brass, and that the strength of man was insufficient to subvert the foundations of ancient structures. He further asserts that the wrath of heaven supplied the imperfections of hostile rage; and that the proud Forum of Rome, decorated with the statues of so many gods and heroes, was levelled in the dust by the stroke of lightning. These statues consisted of the kings of Alba and Rome; the Romans, illustrious either in arms or art, and the deified Cæsars."—GIBBON, chap. xxxi.

In the midst of all this carnage and desolation, according to Augustine, a very remarkable thing occurred:—

"While the barbarians roamed the city in quest of prey, they broke open the door of an elderly woman, and demanded all the gold and silver in her possession. She at once conducted them to a store of massive plate, and while they viewed with wonder and delight the valuable acquisition, she told them that these were consecrated vessels, of which she had charge; and said, further, that if they presumed to touch them, the sacrilegious deed would remain on their conscience. The Gothic captain at once despatched a messenger to inform the king of the treasure he had discovered, and to get his orders, which were that the plate should be taken without damage or delay to the church to which they belonged, in a distant quarter of the city. A numerous detachment of Goths then marched in order of battle through the streets, protecting thus the long train of devout people carrying aloft on their heads these vessels, the martial shouts of the barbarians mingling with the sound of religious psalmody. From all the adjacent houses crowds of Christians hurried to join the procession, and thus a multitude escaped to the secure and hospitable sanctuary in the distant quarter of the Vatican. In a work professedly by St Augustine, he celebrates this triumph, and challenges his adversaries to produce a similar example of a town taken by storm, in which the fabulous gods of antiquity had been able to protect either themselves or their votaries."

He further says that the Christians experienced no peculiar hardships. It was not so with the other inhabitants. One historian relates that many senators were put to death with grievous tortures; while no note is taken of multitudes who perished in the massacre of Rome. Nor would it be easy

* This is considered by Dr. Keith and others to be the event indicated by the sounding of the first trumpet.

to compute the multitudes suddenly reduced from wealth and high position to the miserable condition of captives and exiles; the captives being sold either by regular sales, in open market, or by private contract. An immense multitude of captives there were, as "the nations who invaded the Roman Empire had driven before them into Italy whole troops of hungry and affrighted provincials.* At the end of six days the Goths evacuated Rome, and at the head of an army laden with spoil, Alaric advanced into the southern provinces of Italy, destroying everything which dared to oppose his passage, and plundering the unresisting country. But Alaric's part in the work of destruction was done, and he suddenly died that same year, and was succeeded by Adolphus.

The character and political system of the new Gothic leader may be best understood by the declaration, that though he once aspired to change the face of the universe, obliterate the name of Rome, and, like Augustus, found a new empire, yet he had found from repeated experiments that the Goths were incapable of bearing the yoke of laws and civil government, and that the object of his ambition now, was to earn the gratitude of future ages, by employing the sword of the Goths to restore and maintain the Roman Empire. With these pacific views, the successor of Alaric suspended the operations of war, and negotiated with the imperial court a treaty of friendship and alliance.

Having seen these barbarian nations hastening like vultures to devour the corrupt carcass of the Roman Empire, the very natural questions arise, whence came they? what part of the world did they occupy before appearing in connection with the overthrow of Rome? History will again reply; and not a little interest is added to its answer by the fact that the rise of these nations, with their work, and what they would afterwards become, had all been revealed in the Scriptures.

In Deut. xxviii. 49-58, the Romans, under the figure of eagles, were pointed out as the instruments for accomplishing the destruction of the Jews, which they did, as we have seen, to the letter; the previous destruction they had endured from the Babylonians, was foreshown by Jeremiah (vi. 22, 23), who had received a commission from the Lord† to be a prophet,

* These circumstances are too marked to be passed without notice. Rome was surrounded, relieved, and again surrounded and taken, and had its temple destroyed as by the special hand of God. As they had done, so was it now done to them, even to the preservation of the Christian part of the people, and the sale, &c., of the others. The prophetic mould is again thus complete, as along with famine and pestilence there were also earthquakes and fearful signs, regarding which (see Gibbon, page 338). They had also mocked and insulted the Prince of Life and His faithful people. Now they became the butt of a barbarian's sport, and in the end perished without mercy.

† His lips were touched in the most significant manner, so showing, in figure, that what he was about to say was divinely inspired, and would therefore be infallibly fulfilled. This symbolic action was followed by the plain statement—"Behold I have put my words in thy mouth."

not only to his own people, but on a scale wide as the world.

After this, in a series of prophetic discourses, Jeremiah declared the doom of Israel. In chap. xxv., another figure occurs. The prophet is bidden to take the wine-cup of fury at the Lord's hands. Of this terrible cup, which the Lord, on another occasion, declared contained *much* (Ezek. xxiii. 32), the *first* draught was to be taken by the Lord's own people, the *last* by the king of Sheshach; between these two points, the *nations* and *kingdoms* of the world had to drain out their particular portions.

This name, "Sheshach," being one of God's bestowing, must mean something very special. That it does contain a mystery, Gesenius shows, and says that the Hebrew interpreters and Jerome supposed that the word rendered "Sheshach" was put for the one signifying Babylonia, so that it was a cabalistic or secret mode of writing adopted by the prophet for fear of the Chaldeans. But he further shows that there is no foundation for such opinion, in that the word Sheshach is openly used in connection with the overthrow of Babylon (Jer. li. 41).

Under the word Babel, Gesenius remarks that the title King of Babylonia was one given to the kings of Persia, as to Cyrus (Ezra v. 13), to Artaxerxes (Neh. xiii. 6). This seems to indicate that the title was a typical one, given first to Nebuchadnezzar, as head or king of the first universal monarchy of the world, while this king of Sheshach,* he for whom the world now waits, will be the last.

Jeremiah having thus given a synopsis of the world's future history, and shown the particulars of the judgment which would commence with his own people, was further commissioned to foreshow the doom of the proud oppressors of the Lord's Israel, both literal and spiritual, under the name of the daughter of Babylon, and which is specially given in Jer. l. 42. A considerable part of this comprehensive prophecy was fulfilled literally in the case of literal Babylon, which fulfilment, as in the case of Jerusalem, became a type of all the future fulfilments in the case of all Babylon's successors on the throne of the world up to the last destruction of earthly power and glory under the king

See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy and to throw down, to build and to plant."

* Gesenius also mentions an opinion of Michaelis—viz., that the word rendered Sheshach is a contraction from another which signifies "to cover a gate with iron or other plate," in which case Sheshach would denote Babylon, but in a sort of paraphrase as *House of the Prince*. "King of Sheshach" would then signify, *The King of the house of the Prince*, and what more appropriate name could be given to Antichrist, who will actually for a short time take the place of Christ on the throne of an apostate world? Babel, as we saw in Chapter VIII., meant the "gate of God." Rome was represented by "iron," and in this rendering of the word Sheshach the two ideas are blended, how justly, we have already learned from the fact that all the idolatry begun at Babel was incorporated in the religious system of pagan Rome; so that in a double sense the name Babylon fitly designated it as the possessor of the supreme power in things both secular and sacred.

of Sheshach. We next come to that part of the prophecy which pertains to the destruction of the Roman Empire under the figure of the daughter of Babylon—"Behold a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance: they are cruel and will not show mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon."

This passage, if taken in connection with another—viz., "Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars" (Jer. li. 27), gives all the particulars regarding the fall of Rome, the second Babylon. Proof of this we get while extracting from history answers to the questions—"Whence came the nations who broke up the Roman Empire, and what part of the earth did they occupy before coming on the prophetic scene?"

"The warlike Germans, who first resisted, then invaded, and at length overturned the western monarchy of Rome—the most civilized nations of modern Europe—issued from the woods of Germany. . . . Ancient Germany extended itself over a third part of Europe. Almost the whole of modern Germany, Denmark, Norway, Sweden, Finland, Livonia, Prussia, and the greater part of Poland were peopled by the various tribes of one GREAT NATION. . . . On the west, ancient Germany was divided by the Rhine from the Gallic, and on the south by the Danube from the Illyrian provinces of the empire. . . . These great rivers were frequently frozen over, and capable of supporting the most enormous weights. The barbarians, who often chose that severe weather for their inroads, transported, without apprehension or danger, their numerous armies, cavalry, and heavy waggons over a vast and solid field of ice."

In this paragraph the historian uses the very words of inspiration, "a great nation," shows them as coming from the north, and as doing a work which Scripture said was to be done. Again, we find him ridiculing alike the idea of the pagan historian (that these barbarians were indigenous, i.e., the spontaneous production of the earth which they inhabited), and that of modern ones, "who, by their etymologies, conduct the grandchildren of Noah from the tower of Babel to the extremities of the globe," and make these nations to be the German or Swedish detachment of them marching under the command of Ashkenaz, the son of Gomar, the son of Japhet, and who formed the northern hive which cast its swarms over the greatest part of Europe, Africa, and Asia; he then goes on to describe their religion, manners, &c., further saying, that Germany was divided into more than forty independent states, and in the wide extent of country which they occupied there might be a million of warriors but the

union of the several tribes was extremely loose and precarious. Of this the Romans took full advantage, deeming it a safer expedient to divide than to combat the barbarians.* This passage (Jer. li. 27) affords a remarkable example of the progressive fulfilment of what appear to be very brief events in close connection with each other. Behold, a people shall come from the north. We would scarcely think this coming and taking up position would cover a period of some two or three hundred years. For a long time after they were in position they did not attack the Romans, but on the contrary were so far made the victims of their wiles as to attack and destroy each other. Many changes occurred ere the command was obeyed—SET YE UP A STANDARD in the land, BLOW THE TRUMPET among the nations. Gibbon, in the following passage, uses the very words of inspiration as he describes the people who come from the north, and the commencement of the movement which ended in the destruction of Rome.

"If the subjects of Rome could be ignorant of their obligations to the great Theodosius they were too soon convinced how painfully the spirit and abilities of their deceased emperor had supported the frail and mouldering edifice of the Republic. He died in the month of January, and before the end of the winter of the same year the GOTHIC NATION was in arms. THE BARBARIAN AUXILIARIES ERECTED THEIR INDEPENDENT STANDARD, and boldly avowed the hostile designs which they had long cherished in their ferocious minds. Their countrymen . . . AT THE FIRST SOUND OF THE TRUMPET eagerly resumed the weapons they had laid down. The barriers of the Danube were thrown open; the savage warriors of Scythia issued from their forests (the Tartar horsemen, in response to the Divine command, caused their horses to come up as the rough caterpillars).

"The Goths, instead of being impelled by the blind and headstrong passions of their chiefs, WERE NOW DIRECTED BY THE BOLD AND ARTFUL GENIUS OF ALARIC . . . The whole territory of Attica . . . was blasted by his baleful presence. . . . Athens itself resembled the bleeding and empty skin of a slaughtered victim . . . Travellers who visited Greece years afterwards could easily discover the deep and bloody traces of the march of the Goths. . . . An edict was published at Constantinople, which declared Alaric to be master-general of the Eastern Illyricum. The Roman provincials and the allies were justly indignant that the ruin of Greece and Epirus should be so liberally rewarded. . . . The use to which Alaric applied his new command shows the firm and judicious character of his policy. He issued his orders to the four manufactories of offensive and defensive weapons to provide his troops with an extraordinary supply of shields, helmets, swords, and spears; and the unhappy provincials were compelled to forge the instruments of their own destruction. . . . The birth of Alaric, the glory of his past exploits, and the confidence in his future designs, insensibly united the body of the nation under his VICTORIOUS STANDARD; and with the unanimous consent of barbarian chieftains, Alaric was solemnly PROCLAIMED KING of the Visigoths."

Thus the captain was appointed. Part of his work was now

* He adduces the case of the Bructeri (page 371) who were totally exterminated by the neighboring tribes in their dissensions fomented by the Romans. And so in their case we have another striking example of the principle of retributive judgment coming into exercise. As the Romans had done so it was done to them. Their policy had been to divide and so destroy the barbarous nations, but in the end their own mighty power was destroyed and divided among the descendants of those barbarians.

done. Greece was ruined. As Greece had done to others, so it was now done to her; and having thus been compelled to arm the immense "hordes" of her destroyer, he then declared his resolution of invading the dominions of the West, his secret aspiration being to plant his standard on the walls of Rome, which, as has already been related, he did. Then his work was done, and the rod with which God had scourged the Greeks and the Romans was broken; he died suddenly, and his successor (Adolphus) inaugurated a different policy. He no longer aspired to overturn Rome and found a new monarchy; he began to try the process of amalgamation, and make the sword of the Goths uphold the laws and government of Rome.

But this could not long continue, as according to the symbol the iron and the clay would not adhere. Besides, another part of the prophecy was now due, for which a long course of preparation had been going on among the nations. The prophet had said, "Prepare the nations against her," so that preparation had been going on from almost the time that Jeremiah had spoken, and as the result of it another people were ready to come on the prophetic scene as soon as the Goths, &c., had accomplished their part of the programme; for just then the great nation, who eventually forced the other barbarians nearer Rome into collision with her, was enacting the same things away in what may be called the sides of the earth, in that they were humbling the mighty empire of China, and forcing it to submit to the same condition of vassalage as that to which Rome was obliged to submit after the death of Decius.

"It was the fashion of the times," says Gibbon, after giving an account of some terrible earthquakes, "to attribute every remarkable event to the will of God; the alterations of nature were connected by an invisible chain with the moral and metaphysical opinions of the human mind; and the most sagacious divines could distinguish that the establishment of heresy tended to produce an earthquake; or that a deluge was the inevitable consequence of the progress of sin and error."

Notwithstanding the sneers of the historian, it is a fact that extraordinary convulsions and overturnings in the moral and political condition of men have always been accompanied by these extraordinary physical convulsions,* as he, all unintentionally, points out. When constrained by circumstances, he states that the disastrous period of the fall of the Roman empire may be justly dated from the reign of Valans (the point when they occurred), when the happiness and security of each individual were personally attacked, and the arts and labours of ages were rudely defaced by the barbarians of Scythia and Germany.

* It was so in the typical destruction of Jerusalem, and Gibbon and other writers show that the same thing occurred in connection with the overthrow of Rome.

This new name brings us to the next division of the prophetic programme. We have seen the Gothic people coming from the north, then becoming a great nation. And now, when in that condition, we shall see them hurled against the Roman empire by another still greater force behind them; and also what this new force was by which the nations were not only prepared, but also many kings raised up from the coasts of the earth. And if readers will compare the description given by Jeremiah of the people to be raised up from the coasts and sides of the earth, they will see the remarkable coincidence between it and the following account given by Gibbon of the people who hurled the Gothic nation against Rome:—

"The invasion of the Huns precipitated on the provinces of the west the Gothic nation, which advanced in less than 40 years from the Danube to the Atlantic, and opened a way, by the success of their arms, to the inroads of so many hostile tribes, more savage than themselves. The original principle of motion was concealed in the remote countries of the north; and the examination of the pastoral life of the Scythians or Tartars will illustrate the latent cause of these destructive emigrations. . . . In every age, the immense plains of Scythia have been inhabited by vagrant tribes of hunters and shepherds, whose restless spirit would not submit to a sedentary life. Renowned for their invincible courage and rapid conquests, the thrones of Asia have been repeatedly overturned by the shepherds of the north, and their arms have spread terror and devastation over the most fertile and warlike countries of Europe. . . . The revolutions of the north have frequently determined the fate of the south; and in the conflict of nations, the victor and the vanquished have alternately driven and been driven from the confines of China to those of Germany. These great immigrations have been sometimes executed with almost incredible diligence. . . . The plains of Tartary are filled with a strong and servicable breed of horses, which are easily trained for the purposes of war and hunting. Scythians of every age have been bold and skilful riders. . . . They excel in the dexterous management of the lance: the Tartar longbow is drawn with a nervous arm; the weighty arrow is directed to its object with unerring aim, and irresistible force. . . . The annals of China illustrate the state and revolutions of these pastoral tribes, and as they have been interpreted by the learning of the present age, may be usefully applied to reveal the secret and remote causes of the fall of the Roman Empire. The Huns who, under the reign of Valans, drove the Goths before them into the Roman Empire, had been formidable at a much earlier period to the empire of China. At first confined to a narrow tract on the north side of the great wall, they gradually extended their limits, and became the conquerors and sovereigns of a formidable empire; on a single expedition, one of the leaders subdued twenty-six nations. Their cavalry frequently consisted of 200,000 men, of matchless skill in managing their bows and horses. Hardy enough to endure the most inclement weather, the incredible speed of their march was seldom checked by torrents, precipices, deep rivers, or lofty mountains. They spread themselves at once over the face of the country, and by their rapid impetuosity surprised, astonished, and disconcerted the grave and elaborate tactics of a Chinese army. The emperor Koati marched against the Huns with his veteran troops, but was soon surrounded by the barbarians. After seven days' siege, he purchased deliverance by an ignominious capitulation. In 141 B.C. the Chinese began to act on the defensive against the Huns. Hard battles and bloody engagements, however, contributed less to their emancipation than the effectual policy of detaching nations from their obedience to the Huns who had been tributary to them. This policy proved so successful, that about 93 A.D. the vanquished Huns began to flee, . . . but the most powerful and warlike tribes maintained, in their adverse fortune, the undaunted spirit of their ancestors. The western

world was open to their valour, and under the conduct of their hereditary chieftains they marched off to discover and subdue some remote country."

Thus did nation rise against nation, and hasten on the preparation for bringing down the daughter of Babylon. It was not yet complete, and Gibbon further goes on to show how these formidable exiles boldly advanced to invade the country of the Alani, and to describe the bloody contests that ensued, in which the Huns prevailed, and the vanquished nation was dispersed by flight or submission; how those who fled joined other tribes in sharing the spoils of the Roman provinces of Gaul and Spain; while the Huns, their numbers swelled with those of the Alani who had submitted, proceeded to invade the Gothic nation, whose territories extended from the Baltic to the Euxine.

"The formidable approach of an host of unknown enemies alarmed, while the numbers, strength, rapid motions, *implacable cruelty* of the Huns were felt and dreaded by the astonished Goths, who beheld their fields and villages consumed with flames, and deluged with indiscriminate slaughter; to which real terrors were added, the surprise and abhorrence excited by the *shrill voice, uncouth gestures, and strange deformity* of the Huns. Part of the nation submitted, and part fled. Dismayed by the destructive inroads of the Huns, and in the belief that the Danube was the only barrier that could save them from the rapid pursuit and invincible valour of the terrible Huns, they gathered on its banks. And then the Roman emperor was in turn astonished by the information that the *north* was agitated by a *furious tempest*; that the irruption of the Huns, an unknown and monstrous race of savages, had subverted the power of the Goths; and that the suppliant multitudes of that warlike nation, whose pride was now humbled in the dust, covered a space of many miles along the banks of the river, who, with outstretched arms, and pathetic lamentations, loudly deplored their past misery and present danger, and begging leave to cross the Danube, and settle on the waste lands of Thrace; which, being granted, the whole mass of people composing this formidable emigration, amounting to near a million of persons, of both sexes, and all ages, crossed into the Roman Empire."

Thus Rome received into itself the power which overthrew it. Here we have a distinct account of the preparation of the nations to rise up against the daughter of Babylon. The people came up from the north riding upon horses, holding the bow and lance. They had voices of a sound altogether unusual, cruel, showing no mercy. The result of the coming is thus told:—

"The Huns, who fled before a victorious enemy, directed their march to the west; and the torrent was swelled by the gradual accession of captives and allies. The flying tribes who yielded to the Huns assumed in their turn the spirit of conquest; the endless columns of the barbarians pressed on the Roman Empire with accumulated weight; and if the foremost were destroyed, the vacant space was instantly replenished by new assailants."

Ultimately the mighty fabric of earth's fourth universal monarchy was broken up into ten pieces, forming as many separate kingdoms for these kings thus raised up from the coasts of the earth. So much was comprehended under the brief summary,

"Nation shall rise against nation." This rising up, which commenced about 93 A.D. (when the Huns began to flee before their victors), continued until the preparation was complete for the establishment of the kingdoms,* which in like manner were to rise up against each other, as nation had risen against nation.

KINGDOM SHALL RISE AGAINST KINGDOM.

The Roman Empire, though thus broken up into fragments, was not destroyed. The supreme power was still possessed by those within its boundaries. The eastern part of it still claimed the name of the Roman Empire until 1453, when it was finally dissolved, and the followers of Mohammed entered into the fair domain—the power symbolically represented to Daniel (viii. 9) by the "little horn," which waxed exceeding great toward the south, the east, and the pleasant land, whose term of dominion is elsewhere stated to be "a time, times, and a half. When Daniel saw the fourth beast or monarchy, the last thing which he observed was ten horns. This last development seems particularly to have attracted his attention. And if he had any idea of the mighty changes which their appearance prefigured, it is no wonder though he considered the horns. When nation had risen against nation, and in consequence the mighty unity which existed when Christ had said they would do so, had been broken up into ten kingdoms, the symbolism of the horns was complete. As Daniel considered them, a remarkable change took place. Three of them were plucked up by the roots, and a little one, with extraordinary developments, took their place. The ten horns were thus reduced to eight, both numbers of very peculiar significance. This indicates the rise of some very peculiar kind of power, in some way connected with Him whose number it had usurped by taking up its place on the head of the beast as its EIGHTH horn, thus indicating at once something new, and yet a resurrection of something old. The length of time that this power was to prevail and do certain things was also stated—"a time, and times, and the dividing of a time." These two horns were, according to these symbols, to be dominant over the fourth

* Gibbon thus sums up the changes which resulted in the establishment of the kingdoms—"If the interval between two memorable eras could be annihilated; if it were possible, after a slumber of 300 years, to display the new world to a spectator who still retained a lively impression of the old, his surprise and his reflections would furnish the subject of a philosophical romance. The scene could not be more advantageously placed than in the two centuries which elapsed between the reigns of Decius and Theodosius II. During this period the seat of government had been changed from Rome to a new city (Constantinople) on the banks of the Bosphorus; the throne of the persecuting Decius was filled by a succession of Christian princes, who had extirpated the fabulous gods of antiquity; and by the public devotion of the age, the saints and martyrs of the Catholic Church were exalted on the altars of Hercules and Diana. The union of the Roman Empire was dissolved; its genius humbled in the dust; and armies of unknown barbarians issuing from the foreign regions of the north had established their victorious reign over the fairest provinces of Europe and Africa."

beast or Roman Empire for just that specified period which we have seen that they have been.

It is impossible to go into the history of the period, since the Roman Empire was broken up and settled into fragmentary kingdoms, and came under the dominion of these two powers, or to show how kingdom has risen against kingdom from that time till now, as space will only permit noticing some of the results of this rising up, and of some important facts connected with the close of the periods allotted to the little horns to dominate the eastern and western divisions of the Roman world for 1260 years.

Already the western one, or the papacy, has run its course of sovereignty during its appointed season, for the particulars of which we refer our readers back to pages 228-231 of Part I. One point, however, must be noticed here, viz., that at the close of this period (1866), the throne of the so-called "Holy Roman Empire" became vacant, and remains so still. There is still a throne, but it is now the throne of kingdoms, i.e., the supreme power over the Roman world is not vested in one, but is divided among several; and the "balance of power," as it is called, is by no means easy to keep steady; and with lynx eyes each power watches every movement of the others, lest any surreptitious movement should be made. For the change which took place at that date (1866), see page 331.

The pope, it is said, offered this vacant throne to the new emperor of Germany, who refused the bribe of the throne of the Cæsars, at the price of becoming the prop of the tottering throne of him who claimed to be "a god upon earth." But while this vacant throne waits for its last dread occupant, and the sovereign power attaching to it is wielded by the various powers of Europe in the meantime, the prophetic command, "PREPARE WAR" (Joel iii. 9, 10), is coming into force, and is being obeyed diligently and persistently by these powers, although, in so doing, they act without restraint in reference to the will or purpose of God, each of them, feeling absolutely free to, and bent on, carrying out their own purposes and designs.

The *Scotsman*, under the heading, "The Cost to Europe of German Unity," quoting from the *Economist*, tells very distinctly the point when this began to have an open and manifest fulfilment, viz., 1866, when the throne of the Cæsars became vacant; then this time of preparation for the world's last terrible struggle began.

"It is hardly worth while to discuss the military argument contained in Count von Moltke's speech upon the new Military Bill for Germany. No German is in the least likely to weigh any authority whatever against that of Count von Moltke. We may, however, do some service by placing on record

some of the facts of the situation which the great German strategist in his speech either forgets or conceals, and especially the magnitude of the burdens under which Europe, chiefly owing to German action, now begins to labour. Count von Moltke is very minute in his comparison of battalions, but he says nothing of budgets, and is probably as unaware as the rest of the world of the frightful figure which State expenditure has begun to reach. It is a figure which we confess appals ourselves, and which, in spite of the many attempts to compute it, is, we cannot but believe, still only half comprehended by economists.

"The career of Germany began in 1866, and we therefore take 1865 as our year of comparison. That was by no means a year of low budgets, for the pretension of the Imperial Government of France to lead Europe, the Crimean war, the war of France with Austria, and the uprising of Italy, had induced the Governments of the Continent and of Great Britain to increase their aggregate forces very considerably. France was supposed to be armed, and Prussia, as events proved, really was so, being, in fact, armed so that she was able to conquer Austria in seven weeks, and to consolidate the German States into one military empire. Nevertheless, official figures show that, even taking that year as the year of comparison, the budgets of all the European States—that is, the amount raised to keep them safe and orderly—have increased by nearly 50 per cent. Budgets of all the European States—

1865, £398,850,000; 1879, £585,850,000.

"Some of this increase is due, no doubt, to increasing civilisation, which demands, or is supposed to demand, much greater outlay on the bureaucracy, the police, and the armed forces necessary for internal security; but by far the larger portion, nearly two-thirds indeed, is due to exaggerated outlay on armaments, and the interest on the debts created almost entirely by war. Total expenditure on land and sea forces—

1865, £117,600,000; 1879, £160,950,000.

"Even this, however, is not the whole truth, for modern Europe does not incur very large debts for any purpose but war. The British payment of £20,000,000 for the emancipation of the slaves was quite an exceptional outlay, to secure a great philanthropic end. The debts of Europe have not been doubled since 1865—fifteen years ago—but they have increased by 70 per cent.

"Amount of National Debts—1865, £2,626,750,000; 1879, £4,324,600,000.

"The total increase of expenditure, therefore, caused by war, or the apprehension of war, has, if we take the average interest at 4 per cent., been £131,000,000 a year, or considerably more than the whole taxation of either of the richest countries in Europe, France and Great Britain. The amount of 4 per cent. represents a capital of £3,200,000,000, which, so long as the expenditure continues, and much of it is perpetual, is lost to the industrial work of Europe, and consequently to the progress of civilisation, and to the material well-being of the people.

"The unity of Germany is a most satisfactory fact; but Europe, nevertheless, has paid a huge price for it, and one which Germany and her leaders appear still disposed to increase."

This testimony is corroborated by the *Times* (1880), which says that—

"The world has, during the last fourteen years, been galloping in the accumulation of armies and the creation of gigantic national debts. The public expenditure of Europe has leaped from 398 to 585 millions of money. The tendency is to go on increasing. Where shall we be in another fifteen years? 'The working classes of Russia and Germany, like their superiors, only in proportionately larger numbers, pay the blood-tax of the conscription.' How long will England escape this terrible tax?"

* The details of each State were given in this account, but we can only afford space for the totals.

The following extracts from the public press will show how the next instalment of the prophetic command, "WAKE UP THE MIGHTY MEN," is being accomplished—

"(December 11, 1881) Mr A. Forbes, the celebrated English war-correspondent, delivered his lecture entitled 'The Fighting Men of Europe,' to a large audience in the Grand. The lecture was largely statistical. He went on to represent the continent of Europe as one vast arsenal and camp of standing armies, as land where he might in Europe, the traveller was confronted with soldiers and sergeants. Men in uniform swarm everywhere."

He next showed the point at which the mighty men began to be waked up.

"Prussia was resting quietly upon the laurels of the great Frederick, when Napoleon hurried her to the dust one day, and limited her standing army to forty thousand. This led to the present system of army organisation. In order to evade the treaty, the drilled soldiers were sent home as reserves, still subject to military duty, and new soldiers created. This made conquerors of the conquered, turned the tables upon France, in the last war, and enabled her to exact the monstrous war indemnity that the latter has paid. The lecturer then gave a specific explanation of the German system. The country is divided into seventeen districts, in each of which is a localised corps. Each man spends three years in active service, and four in the reserves, who are occasionally drilled. After that he becomes a part of the landwehr, who are the last to be called out, and only to do garrison duty unless necessity requires them at the front. So perfect is this organisation, that the entire reserve may be brought into field, fully equipped, in eight days. In February, 1871, France lay at the feet of Germany with a mere ghost of an army. Peace restored, she immediately set about the task of organising one on the plan of her conqueror. To-day she supports an army on a peace footing of 500,000. On a war footing she has 1,230,000, and her reserves in 1892 will give her an army available for mobilisation amounting to 2,520,000. Yet she is only the third military power of Europe."—*Cincinnati Daily Gazette*.

Without quoting further, it may be briefly stated that, including reserves, &c., 21 millions of men are now available for war; they have not yet been "called up," but they are ready for the call. The following extracts will also show how diligently the various kingdoms are preparing for war:—

"Russia is fortifying her western frontier, bordering on Germany, with feverish haste, at an enormous cost. Kovno and Lenczyca are waxing into strongholds of extraordinary dimensions and strength. A large number of gigantic preparations for a western war are to be completed by 1892."—*Christian Herald*, 1880.

"Russia has already a store of guns and ammunition sufficing for 3,000,000 of men. Moreover, in a single year she has cast no less than twenty-five hundred cannons, on a model newly introduced from England. . . . It is said of the present state of things in Russia, that 'such a reign of terror never was witnessed before on earth. The whole empire is one vast camp and prison.'"—*Le Messager*.

"Europe is threatened with an increase of 'militarism.' Russia has been busily engaged completing the great scheme of army organisation which she devised in 1874. France is arming more than ever. There are rumours of an understanding between France and Russia. Under these circumstances Prince Bismarck has resolved to increase the German army. This increase will add 26,000 men in time of peace, and in the event of war 150,000 men."

"The *Globe* learns from St Petersburg that the Russian Government has complied with the request made by the Shah a short time ago, and is now manufacturing for the Persian artillery a number of light field-guns. It is understood that Russian officers will take charge of the organisation of the Persian artillery."

The rest of the kingdoms are equally busy, as readers can easily find out for themselves.

"BEAT YOUR PLOUGHSHARES INTO SWORDS, AND YOUR PRUNING-HOOKS INTO SPEARS," comes next, and is being equally diligently obeyed. We often hear the opposite command—viz., of beating swords into ploughshares, and spears into pruning-hooks (Isaiah ii. 4; Micah iv. 3), quoted, but the fact is not observed that the arming period comes first. And in such condition, armed as it were to the teeth with all sorts of deadly weapons, is Europe of the present day, and which thus fills up the type of Lamech before the flood, who could, without reference to God, take care of himself. As it was then, so it is now, and so Jesus says it will be when He comes. It is clearly shown in the above, from Joel iii., that in these last days the Lord is to judge many people, and rebuke strong nations; and then, as a consequence of that rebuke, they are to transform their murderous weapons into instruments of husbandry, and nation is not to lift sword against nation, nor learn war any more.

In the meantime we are unquestionably living in the arming period; and that the strength and resources of the various countries are wasted in preparing weapons and teaching men the art of war, again the press will show—

"A trial of Krupp's heavy guns has recently been made at Meppero, Germany, before the representatives of many nations. Heavy guns most interest the 'many nations' in these days."—*Signs of the Times*.

"England has about two hundred and eighty acres occupied by gun factories, foundries, and storerooms in her great Woolwich arsenal, where some eleven thousand men are at work, making more than one million bullets, three million cartridges, and two thousand stands of arms per week, besides the other manufactures of rifled batteries, gunboats, and cannon. It is said she can double her productive force in one week."—*World's Crisis*.

"MORE BIG GUNS FOR ITALY.—The Italian Government have ordered eight more 100-ton guns to be made by Sir W. Armstrong at Elswick. These enormous weapons are intended for the armament of the Italia and the Lepanto; the eight 100-ton muzzle-loaders already supplied being destined for the Dandolo and the Duilio. When this great fleet shall be completed, the Italians will possess the largest ironclads in the world. Our own artillerymen are enraptured with the performance of the 80-ton gun, which has been tried at Woolwich, and found capable of piercing an ironclad defended by 32 inches of iron."—*Scotsman*.

With descriptions of these murderous weapons there is no need to take up our space, as readers can easily get multitudinous examples for themselves. But the remarkable ingenuity of one individual in preparing those instruments of death, and the object for which he does it, are so extraordinary as to be worth

recording as a sign of the times. Under the heading "New Haven 'Peacemakers,'" the *World's Crisis* writes as follows:—

"In the progress of these last days, according to a writer in the *Hartford Courant*, March 29, 1880, a new evidence of the approaching millennium is found in some 'wonderful weapons' for slaughtering men on the battle-field. Dr J. H. McLean, a St. Louis millionaire, has invented some new guns, which are said to be the most destructive of any yet known to the world. The following are some of the names of his guns, manufactured at New Haven, Ct.: 'Gen. Sherman,' 'Besom,' 'Annihilator,' 'Gen. Grant,' 'Hercules,' &c. The 'Gen. Sherman' is a breech-loading cannon, designed to shoot accurately one mile. The 'Besom' is a hand-loading battery gun, having twelve barrels, with a range of one mile, or more. Each barrel can easily be discharged thirty times a minute, giving an aggregate of 360 shots. The 'Annihilator' is said to be 'the most extraordinary piece of ordnance ever invented.' This gun will 'deliver 120 rounds in rapid succession.' The 'Hercules' weighs one hundred tons.

"The doctor has invented small-arms, guns, and pistols, one of which contains 120 rounds. He calls these guns 'peacemakers.' It is said that a company with twenty million dollars capital is to be formed to manufacture these 'peacemakers,' for the purpose 'of bringing in the millennium by annihilating everything in the nature of war.' In addition to these, the doctor has also prepared torpedoes and bombs which will destroy whole navies instantly."

Another noticeable thing is that, along with the command of arming, &c., among the Gentiles, another command goes forth to "all the heathen to assemble and come, to gather themselves together round about." If the mighty men among the Gentiles are to wake up, so also are the heathen. And which movement is, according to this passage in Joel, to end in the Lord roaring out of Zion, and shaking the heavens and the earth; and while they are in the process of being so, tremendous movements among these assembled multitudes are to take place, as described (Hag. ii. 22).

Now here another singular fact meets us. Heathendom is even now being stirred in as striking a manner as is Christendom. Here are a few examples, which readers can easily supplement from the current news of the day. The *London Times* of November 1881, remarked—

"The present is a time of strong and general excitement throughout the Mussulman world. Prophecies about the fall of the House of Ottoman are being eagerly repeated among Mohammedans, and the thirteen hundredth year of the Hegira—that is 1882 A.D.—is the year which an old prediction has fixed upon for the appearance of the 'Mahdi,' or *Mussulman Messiah*, whose rule is to supersede the Sultan of Turkey."

"THE MOHAMMEDAN MESSIAH.—The unrest which is at present visible in the Mohammedan world has given rise to some curious speculations respecting El Mehdi, or Messiah. Mussulmans are expecting the rise in the east of a Mehdi, or teacher, who will restore Islam. In Arabia, Syria, and North Africa this feeling is general, and the followers of Arabi Pasha in Egypt are fanatical on the subject. The appearance of the above mysterious personage (El Mehdi) is expected to take place on the first of the month Moharram, in the year 1300 (November 12, 1882). And there is little doubt that in the present disturbed state of Islam, such a pretender might work wonders, and upset many of the old-established Mohammedan Governments."

The *Boston Journal* says: "The Mohammedan world is now in a position

of intense expectancy, because of a growing conviction that the coming of the looked-for deliverer is near at hand." The *London Spectator* says, "It is quite certain that the Arab mind, whether in Arabia itself, in Egypt, or in North Africa, is strongly excited, and excited with the hope or fear that it may shortly be called upon as a religious duty to terminate the reign of the Infidel."

That the world throughout is in a disturbed condition, the daily papers afford sufficient evidence. Headings such as—"Insurrection in Santa Cruz," "Disturbances in North Africa," "On the Persian Frontier," "Arab Insurrection," "Troubles in Pondoland," "Among the American Indians," "In the Corea," &c., &c., are becoming only too familiar. But as this is information which readers can supplement for themselves, we only add further an opinion expressed by the late President Garfield, as reported by several papers in his own country, and in this as well—

"It is believed in Europe that one of these great historic movements of the Mongolian race, that in the remote past have dispersed their peoples into less densely populated countries than their own, is now preparing. For instance, the Russians, in pressing recently upon the Asiatic borders of their empire, developed by actual reconnaissance a Chinese army, of which they were totally ignorant, 250,000 strong, and armed, too, with all the effective engineering of modern war, including the Krupp guns. These guns had been made by their own skilled workmen, who had been sent to Europe and secretly taught the art, and Prussian officers had drilled their armies in the use of them.

"No man knows to-day the strength of the Chinese military establishment. All we see or know of what is going on in China is on the shore edges. It is believed that the skeleton for an army of twenty millions already exists. It is believed, further, the idea of conquest has once again taken hold of the Chinese mind, and that the great Buddhist family of Asiatic races can be leagued for not only a wholesale raid upon Europe, but also for a descent upon the Pacific coast of the United States. Such a movement means the possible wiping out of Caucasian civilisation. England has mobilised these Asiatics as a defence against Russia's ambition in the East, but, as Count Schouvaloff said in the Berlin conference, what if the Asiatics, taught the art of war, should, like the irresistible Turks, once again look down upon the plains of Europe, bearing upon their banners the legend, 'We come, we see, we conquer.'"

"The Mongolian race is capable of great personal prowess. Being fatalists, they dare everything for the end they have in view. Their food is simple, easily supplied, and easily transported. Their endurance of fatigue is proverbial. Once organised and in motion, they could swarm into Russia as irresistibly as the locusts of Egypt, and upon the Pacific coast of this continent as numerous and destructive as the grasshoppers. Once started, where would they stop? Civilisation would retire before them as from a plague."—*World's Crisis*.

Such is the appalling prospect which thinking men see in the,

* In connection with this, the following from an American paper is of no little interest:—"The Winchester Arms Company have received orders from China for fifteen to twenty millions of cartridges for that government. This is said to be the first order of the kind ever given by the Chinese Government to foreigners for the manufacture of cartridges. The question naturally arises, for these warlike purposes, are these warlike purposes, has not at the present time any particular rebellion on hand. For some time past the Chinese have been organising troops, and drilling them on the European principles of warfare, and she has been procuring small-arms and cannon of the most approved patterns; has been and is putting her sea boats in a state of defence. With her four hundred millions of people, she might prove rather a dangerous customer."—*Alto*, March 21, 1880.

it may be, no very distant future, for Christendom. Yet it is one which does not, at least should not, surprise the prophetic student, seeing that some such movement is clearly noted in the Scriptures as about to take place at the close of the present dispensation.

Now, what is to be the end of this? Why, as the overthrowing of the throne of the kingdoms and destroying the strength of the heathen are the last things to be done, we are positively, according to these indications, in the last days, and the final movement may at any moment commence, if it be not already so. And all this special preparation has gone on since 1866, the point indicated by chronology as one of great importance, which we see it indeed to be—viz., the commencement of a movement which will bring direct and personal interference from the Lord Himself. He will judge among the people, and then earth's golden age will indeed begin, and the swords be beaten into ploughshares.

In regard to the eastern horn, or the power which has dominated the east half of the old Roman world for 1260 years, a few of the facts connected with the last stages of its career will be found on pages 287-291. We only notice here the very remarkable fact, that not only has the expected Messiah appeared, but is also likely to give not a little trouble, as will appear from the following:—

"The power of the false prophet in the Soudan—the long-armed and invisible El-Senoussi—and his victorious marches, occasion much anxiety in Egypt. He is reported to be in the neighbourhood of Khartoum, and the Khedive's old army being disbanded, while the new one is not yet in existence, there are no troops to send against him. It has been suggested that the Nubian regiments might be reorganised for the purpose, but that could not be done immediately, and it is thought probable that they would desert. Possibly British troops may have to be used. If the false prophet turns out to be an Arab, and claims to be the 'Mahdi,' or Mussulman Messiah, whose appearance this November has been long expected, Mohammedans will not be disposed to attack him."

And what is still more striking is, that the overthrow of the Turks is the first part of his mission; so at least Dr Schweinfurth, the celebrated African explorer, writing from Cairo, recently, says:

"The whole Soudan is on fire! All the provinces of Egypt lying to the south and west of Khartoum are in the hands of fanatical and barbarous insurgents. The Egyptian army, decimated by constant disastrous combats with the false prophet, is reduced to half its size; the soldiers are demoralised, and the mass of the population believe in the ever-victorious False Prophet. Six thousand men were massacred in June last by the army of the Mahdi. His army is estimated at 150,000 men, mostly drawn from the country of the Baggaras, who are all horsemen, and endowed with a desperate bravery. Many of the inhabitants of Khartoum, the capital, are secret partisans of the Mahdi. The Ulemas have proved from the Koran that the Mahdi, of whom the prophet spoke—the Redeemer of the World—would come from the east. Now

Mohammed Hamed, as the Mahdi is now called, comes from the west. The verdict of the Ulemas has been friendly. It is said that the Mahdi, wherever he goes, compels the population to confess their belief in him. When they say 'Allah-il-Allah, &c., he requires that they should add to the phrase the name of the Mahdi. Whoever refuses is cut down without pity. The idea of the Mahdi is to make himself master of the whole Soudan; to invade Lower Egypt, convert its inhabitants, and march against the Turks, whom he regards as infidels. Having succeeded in this, he will proceed to Mecca, in order to establish the millennium reign, and to convert the universe."

It should be remembered that this pretender starts up just at the time when the allotted term, 1260 years, expires.

Here, then, in these historic facts, we have one line of events complete—(1) wars, and rumours of wars, ending in the destruction of Jerusalem; (2) nation rising against nation, ending in the overturn of the Roman Empire; (3) the throne of kingdoms set up in its stead, dominated by two horns or politico-religious powers; (4) we now have, as a present fact, both the powers symbolised by these horns, stript of the supreme power, and the kingdoms over which they had dominated in possession of it. Then (5), just when we are come to the end of the earth's political programme, as found in prophecy, we have false Christs in the wilderness, promising the world deliverance from the yoke of western civilisation and domination; we have false Christs in the secret place promising deliverance from the yoke or laws of both God and man; and in the church we have the pope usurping the place of Christ as head of the church, and sitting in the seat of God. So at this present time are all the elements of destruction congregated and ready, or making ready, to act; but as represented by the four winds held for a specified time, until the antitypical sealing take place (*Ezek. ix.*) and by which the safety of all really belonging to the Lord will be secured, the four winds or whirlwind is not permitted to blow (*Rev. vii. 1-3*; and see p. 253), i.e., begin the work of destruction. Thus the prophetic picture is duplicated. These authentic facts form an historic picture which stands in the relation to the prophetic one as antitype to type; our present position therein being pointed out as in the lull which is shown as to precede the final outburst of the forces of evil.

CHAPTER IV.

"And there shall be Earthquakes."—Historical Fulfilment.

"HAVE there not always been earthquakes?" Yes, the fact is unquestionable. Unless, therefore, some speciality be found connected with those of the present day, it must be admitted that reason is given to arraign the wisdom of the Lord Jesus in giving a natural phenomenon familiar to man for thousands of years as a special sign of His reappearance; and thus those looking for Him have no more ground to consider earthquakes as a sign of His near approach, than those who lived during any of the eighteen centuries which have elapsed since these words were spoken.

Earthquakes and volcanoes are *per se* a subject of great interest, and one which, in the past ages as in the present, has allured the study of scientists. As the result of their labours, we now have a collection of facts which form the data on which a sound conclusion regarding this important matter may be based; and as most of these philosophers would combat the view regarding which we inquire, their testimony may be accepted as perfectly unbiased.

The first fact we adduce in earthquake history is one stated by Mr Mallet, C.E., of Dublin, in a report to the British Association—viz., that the total number of registered earthquakes up to the end of the year 1850 A.D. was 6831. The second fact, as stated by the same gentleman, is, that out of that number only fifty-eight happened before the Christian era. It is also stated by Mr Ponton, in his *Earthquakes and Volcanoes*, that the disastrous ones (*i.e.*, such as overthrew cities and destroyed many lives) reported up to the date of 1865, were in all 231; of these, only four occurred before the birth of Christ. Mr Mallet further states that during the first fifty years of the present century, *i.e.*, from 1800 to 1850, there occurred 3204 earthquakes, of which fifty-three were disastrous; while the total number recorded for the 1700 years preceding the Christian era was fifty-eight in all, of which four only were disastrous.

Thus it will be perceived that since 1 A.D. there has been a very large increase of earthquakes. Should it be objected that this increase is due to the wider portion of the earth's surface

now known to us, the reply is, that while there is some force in this objection, certain things must be taken into account which to a great extent, neutralise it. It is well known that the ancients, particularly the Greeks and Romans, looked upon earthquakes with superstitious dread as unpropitious omens, which not only indicated the present displeasure of the gods, but were a prognostication of future calamities.* With such views regarding earthquakes, it is by no means likely that the ancients would be slow to record the occurrence of any such event, especially one of any magnitude.

Another comparative fact militates still further against the idea that the great increase of earthquakes is due to our enlarged knowledge of the earth's surface—viz., that during the sixty-five years which preceded the birth of Christ only nine earthquakes took place within the limits of the old Roman world, three in Asia Minor, one in Palestine, one in Egypt, one in Cyprus, one in the Greek islands, and one in Italy: of these four only were destructive. Now, if we take sixty-five years of the Christian era, commencing with 1800, we shall find that within the same limits, there have occurred thirty-five earthquakes so disastrous as to have arrested the attention of the historian, while the minor ones which have occurred can be counted by thousands. Surely, in the light of such facts our Saviour's words receive a fullness of meaning which may well stir us up to investigate this subject more fully. The statistics of this increase of earthquakes has been thus summed up by Mr Mallet:—

	Total.	Disastrous.	No. of Years.
Those recorded before A.D.	58	4	1700
From 1. to 900 A.D.	197	15	900
From 900, to 1500 A.D.	532	44	600
From 1500, to 1800 A.D.	2804	100	300
From 1800, to 1850 A.D.	3204	35	50
From 1850, to 1881½ A.D.	3433		

Or for the present century would stand thus—

	Total.	Disastrous.	No. of Years.
From 1800, to 1882 A.D.	6691	—	82

During the first half of this century there have been 400 more than what occurred in the preceding three hundred years. While again in the eighty-two years which have elapsed of the 19th century, some 2,000 more earthquakes have taken place

* Thus we find the ancient historian Herodotus saying, regarding an earthquake which shook Delos, that "the deity assembly, by this portent, intimated to men the evils that were about to befall them." So also when, during an earthquake a wide fissure or gap suddenly opened in the forum, at Rome, 360 B.C., we are told of the Roman youth, Curius, leaping into it to appease the angry gods. And of another earthquake happening with the same result at Colosse, a city of Phrygia, the king, Midas, not only cast many things of great value into the gulf, but at last his own son.

than in all the previous eighteen centuries taken together since the Christian era commenced. This remarkable increase since 1850 has continued up to the present time. Taking the number of earthquakes which occurred in 1877—viz., 109* (many of which included a great number of separate shocks), the average for the 31½ years since 1850 would, on a very moderate estimate, be 3433 earthquakes within that period, and which, added to the 3204 + 3433, = 6637 for this century. So this number we have added to the list of Mr Mallet, and also the total for the eighty-two years of this century. That this estimate is positively low, abundant proof will be found in the following pages, and further, proof that the increase is rapid and accompanied with striking circumstances.—*Scribner's Monthly*, of August, 1872, p. 496, says—

"The month of April 1872 will long be remembered, and will occupy an important position in geological history as the month of earthquakes and volcanoes. The series of disturbances in question commenced on March 26, with an earthquake at Independence, Inyo Co., Cal., and lasted for five hours, during which time the earth was never for a moment perfectly quiet, and every few moments heavy shocks, of a few seconds' duration, were occurring; in all there were more than fifty heavy shocks. During the disturbance, flashes of light were seen to issue from the Black Rock, a volcano of the Sierra Nevada range, about fourteen miles distant. On April 3, the terrible earthquake of Antioch laid that ancient city in ruins. In this commotion, the earth was disturbed over a considerable extent, the shocks being severely felt from Aleppo to Orús beyond the Euphrates, and occurring at intervals for more than a week. On April 14 and 15, violent shocks of earthquakes were felt at Acaia, on the Gold Coast of Africa, and these were attended by a hurricane which wrecked nearly every vessel in the harbour of Zanzibar. On April 24, Vesuvius again burst her bonds, and became more active than at any time since the eruption that overwhelmed Herculaneum and Pompeii; Europe, Asia, Africa, America, four out of the five great divisions of the globe, showing serious disturbances of their surface at almost the same time."

Then we have the *Times* speaking thus—

"The year 1878 has already seen more than its fair share of disastrous earthquakes and similar phenomena. . . . During the first half of the present year, the intensity of the shocks of earthquake and of volcanic eruptions has undoubtedly been on the increase. This activity has developed itself since June 1877. In the whole of 1877 there occurred, according to the compilations of Professor Fuchs, 109 recorded earthquakes, though from our own observations we believe the number to have been somewhat larger. The damages done to Iquique, Valparaiso, Lima, and other cities, by the outbreak of May 9, 1877, was enormous, the vibrations recurring with startling rapidity, and lasting over several days. A few days later, a submarine volcanic eruption occurred off the coast of Peru, which also did great damage to shipping. The effects of these disturbances were felt in all parts of the Pacific. During the year, several minor earthquakes, though of unusual intensity for the part of the world in which they were felt, occurred in Europe. Those of April 4, May 2, and Oct. 8 in Switzerland, and of Nov. 1 and 4, and Dec. 22 at Lisbon, were the most alarming.

* "This number," states Herr Fuchs, who annually records these disturbances, "includes as units many periods in which shocks occurred at intervals for days and weeks."

"The volcanoes of Europe were unusually inactive during the year, but in South America, in Japan, and in the Pacific generally, the year was marked by several very violent volcanic explosions. The frequency with which outbreaks of this nature were observed in the open sea was a peculiarity of the year. Thus, in February, a very remarkable eruption occurred in the sea surrounding the Sandwich Islands, ten days after a violent outburst of the crater of Mauna Loa, on the mainland of the group, and a few weeks before another most remarkable outflow of lava from the celebrated lava lake of Kilauea. Here vast jets of liquid lava were ejected to a great height through the hard crust of the solidifying lava of the lake, which had lain undisturbed for many years. Much more serious was the eruption of Mount Cotopaxi, in June, accompanied by terrible showers of ashes, dust, and mud, which were carried by the wind far and wide over the country, devastating the fair lands, and destroying hundreds of lives. The insular volcano of Ooshima, in Japan, broke out in flames and burning lava on January 4, and continued in violent action till the first week in February, causing, in combination with the earthquakes which accompanied it, a disastrous loss of life. Among the more noteworthy events of the year was the eruption of a new volcano in a district hitherto supposed to be free from volcanic disturbance—namely, on June 11, in a new crater near the Colorado River, California. About the same time an earthquake was felt in Canada. The submergence of several islands in the great archipelago lying between the Malay Peninsula and Australia, the upheaval of new lands in the same district, and the observance of the effects of volcanic phenomena in the deep waters of the South Atlantic, and where the sea is some 20,000 feet deep, would have been sufficient of themselves to mark the past year as an uncommon period of strange volcanic phenomena. As already hinted, however, we believe that the current twelve months will, unless a sudden cessation of activity occurs, prove to be even more prolific of such events than any of its recent predecessors."

Later on the *Scotsman*, under the heading "The Earthquakes and Volcanic Phenomena of 1878," says—

"The contemplation of an earthquake map is by no means fitted to reassure the nervous, inasmuch as it shows that the liability to this form of terrestrial ague is well nigh universal. . . . A German professor, who has kept a record of all the known earthquakes for a considerable series of years, has ascertained that those phenomena occur at the rate of about two every week.

There is no more curious feature in connection with those phenomena than their occurrence at almost the same time in regions most widely apart; thus on 23d January, and the two succeeding days, lique in Bolivia experienced severe shocks. These were followed two days later by a "tidal wave" on the coast of Peru, which did great damage at Callao; on the same day a shock was felt at Lisbon; while on the day following, what from an English standpoint must be described as a severe earthquake occurred in the island of Jersey, where it caused houses to totter and bells to ring. The Jersey shock was felt over a wide area, including London and Paris. Central Europe has experienced several earthquake shocks during the year; the severest and most extended being that of 26th August, which was distinctly felt from Hanover and Utrecht to Mayence, and caused considerable alarm in Brussels, Liege, Bonn, and Cologne. In the latter city, according to the *Cologne Gazette*, a shaking, rising, and falling of the ground, comparable to the motion of the waves, was felt, which increased until the buildings began to rock dangerously to and fro. 'Tables, chairs, beds, &c., set up a dancing movement, which became so strong and tremulous that figures and ornaments resting upon them were knocked against one another and thrown down,' while in a neighbouring town houses were upreared and roofs displaced. This earthquake in the centre of Europe was closely followed by another in the remote Aleutian Islands, accompanied, as in the great Lisbon earthquake, by a "tidal wave" which totally destroyed a whole village. The confusion which prevailed in the neighbourhood of Constantinople during April last was still further increased by the occurrence of an earthquake shock at San Stefano,

which did damage to the extent of £300,000, and caused the death of forty people. Owing to its unparalleled experience of earthquakes, special interest attaches to phenomena of this kind occurring at Lisbon, and in addition to the shock already referred to, and which was the third that had occurred during the winter of 1877-8, Lisbon was on 8th June thrown into serious alarm by a more violent earthquake than usual, accompanied by a storm of wind, and lasting for six seconds. The great earthquakes of the year have been in South America, the most disastrous being that which occurred on 12th May at the town of Cua, the centre of a flourishing agricultural district in Venezuela. So violent was the shock in this case, that in two seconds the entire centre of the town was a heap of ruins, and by it from three to six hundred people lost their lives. Another, almost equally severe, occurred on 23 October in the Republic of San Salvador, where several towns were shattered, and whole families buried beneath their ruined dwellings. Africa has hitherto proved itself one of the steadiest examples of *terra firma*, not possessing, so far as at present known, a single volcano on the mainland, and having but a meagre catalogue of earthquakes. These, however, have been increased by one at least during the past year. On 11th October, an earthquake shook every house in the colony of Sierra Leone, and passing inland, caused immense alarm to the natives, who in many cases forsook their villages. Insignificant as the earthquakes of Scotland are, the district of Comrie seldom fails to supply the annual list with at least one such disturbance. Comrie would appear, however, to have remained unshaken during 1878, while Balmacara, on the west coast of Ross-shire, opposite the Isle of Skye, supplied the deficiency. The earthquake which visited that locality on 3d December seems to have been more than usually severe for Scotland, the motion of the earth being distinctly felt, and the houses shaking violently.

"Volcanic eruptions and earthquakes, there is good reason to believe, are merely different expressions of the same subterranean force, the region of great earthquakes being also the region of maximum volcanic activity, the one often preceding, accompanying, or following closely upon the other. The island of Tanua, in January last, thus exhibited both phenomena: the bottom of the harbour was raised by earthquake action above water for about fifty fathoms' length, a new volcano burst forth, and a 'tidal wave' about fifty feet high swept along the coast, carrying everything before it. A similar conjunction of phenomena was observed in the Aleutian Islands; and during the earthquake of San Salvador a neighbouring volcano was seen to be in conjunction. The eruptive form of subterranean energy has been specially conspicuous during the past year. In Europe, Vesuvius, which, according to Palmieri, has been in an eruptive condition for two years, has this year had an overflow of lava. 'As we stood watching,' says a correspondent, 'at intervals, there seemed to be the firing of 10,000 guns of mightier calibre than Krupp's, and we soon found that this was the precursor of a grand display. Up rose, possibly 100 feet above the cone, an immense mass spreading in the shape of a lady's fan, and presenting one of the most magnificent sights the eye of man can ever see.' Among South American volcanoes, Cotopaxi has been for some time in full activity, throwing out dense clouds of smoke and showers of ashes, distinctly visible from Guayaquil on the Pacific coast, its summit being all the while enveloped in snow and ice. The Peruvians have lately discovered to their cost, what had never before been suspected, that the Corpuna, the summit of which has from time immemorial been buried in snow, is a volcano. A few months ago the inhabitants were startled by the sudden melting of the snow and ice on its sides and summit, and by the down-pour of the resulting waters into the valleys beneath, where they caused disastrous floods. This was soon followed by the opening of a lateral crater, and the emission of smoke and flame. Large quantities of pumice-stone are occasionally found floating on the surface of the sea far from any land. Light is thrown upon its origin by a German captain's account of a recent visit to New Britain, one of the South Sea Islands. He states that he found three craters recently opened along the coast, pouring forth pumice in such quantities as completely to close the passage between it and the Duke of York Island—a new island also suddenly appeared where before there had been fifteen fathoms of

water—and the waters of one of the bays were for two days scalding hot, during which time immense quantities of boiled fish and turtles were thrown up on the shore, and greedily devoured by the natives. The Icelandic volcano of Hekla has also been in eruption during the past year, and a new volcano in full activity was observed by a passing ship near the southern extremity of the Chilian coast."

From this evidence, the fact will now be admitted that there is a great increase of earthquakes. The question next arises, "Is it this increase which constitutes them a sign?" On examining closely what Jesus said, we find that He nowhere points out either earthquakes, pestilences, famines, &c., as signs. He merely says regarding them that they must come to pass before the end, and that when they do occur they are but the "beginning of sorrows," which, in the marginal reading of Mark, is "the pains of a woman in travail."

A writer on prophetic subjects has remarked that "as St Peter was the only married man of the four disciples to whom our Lord confided the events of the last days, it is probable this simile was actually used by our Saviour, and consequently must be allowed its full significance." But we are not left to mere conjecture on this point. Jesus expressly says that as the Father taught Him so He spake (John viii. 26, 28), and that the words which He spake were not His but the Father's which sent Him (John xiv. 24); which implies that the things which Jesus taught us were not original truths, but had been previously written in the Scriptures of truth; and so the Father, who had hitherto spoken by the prophets, frequently used that very figure (see Hosea xiii. 13; Micah iv. 9, 10; especially Isaiah lvi. 9), where He, speaking in the first person, uses the very figure regarding the events to take place at the period concerning which the disciples inquired; and now, in speaking through His Son, He puts the same figure into His mouth; and it is also expressly used by the Spirit, and applied to the crisis at the Lord's coming, to which all these things only lead up (1 Thess. v. 2-4).

This being so, the words in question convey a very definite idea indeed in regard to these physical phenomena. As in the simile, there is a period of gestation preceding the birth which goes on comparatively unnoticed, then gradually makes itself more and more evident until a crisis is reached—a time of special trouble, in which the deliverance may be said to be accomplished. Such is the idea distinctly conveyed by these words of the Lord Jesus. It will now be for us to see whether there be anything in the condition of our material world in regard to earthquakes, &c., answerable to it; and should any demur at the idea of treating our subject in this manner, we simply refer them to Rom. viii. 22. It is further to be noted that both Himself and disciples laid more stress upon the fact of the prophecies

being fulfilled as proof of His Messiahship than upon the miracles He wrought. And in this special discourse He added nothing new. That was not needed. But He did what was needed. He gathered up these scattered prophetic rays as in a prism, and directed them over the interval of His absence to a point just preceding His return; the particular manner in which they would then occur, as well as during the interval, being pointed out by the simile used. That this was so, facts will demonstrate in a remarkable manner. Now, as He laid such stress upon the Scriptures being fulfilled, and plainly declared they could not be broken. We must look and see what had been written previously regarding earthquakes and kindred phenomena.

In reading up these predictions, there is one fact ought to be kept in mind which seems to be almost forgotten nowadays—viz., that the earth has been cursed for man's sake, and that it is represented as groaning under the burden (Isaiah xxiv.), and straining after deliverance. These ever-increasing shakings seem to indicate that the point of deliverance is nearly reached, when the re-Genesis will take place, a new heaven and a new earth will be brought forth wherein dwelleth righteousness.

The first prediction regarding these natural phenomena is found in the prophetic discourse of Moses regarding the "latter days." In Deut. xxxii. 21, 22, we find it stated that a time would come when God would be so provoked that a fire would be kindled in His anger, "which shall burn into the lowest hell, and consume the earth with her increase, and set on fire the foundation of the mountains."

Psalms xlvi. 6 tells that the earth is to be melted, also when it is so to be, viz., when the wars of the kingdoms that have been moved (*i.e.*, been rising up against each other) are made to cease; 1, 2, that "God shall come, a fire shall devour before Him, and it shall be very tempestuous round about Him;" xxvii. 1-6, that a time will come when the Lord's reign will be a reality, and that before this reign is inaugurated, a fire will go before Him, His lightnings will enlighten the world, the earth will tremble, and the hills melt like wax." In civ. 31-35, a time is pointed out when the Lord shall rejoice in His works, viz., when the sinner is consumed out of the earth, and the wicked are no more: previous to that, "He looketh on the earth, and it trembleth: He toucheth the hills, and they smoke."

Passing on to the prophets, we find in Isaiah xlii. 6-14 not only a prediction that the day of the Lord cometh, with many of the concomitant circumstances, but also the assertion, direct from the mouth of the Lord, viz.:—

"Therefore I will shake the heavens, and the earth shall remove out of her place, . . . and it shall be as the chased roe." In chap. xxiv. 5, 6, he still more plainly says, the earth is defiled under its inhabitants, and that therefore the curse hath devoured it. Then in verse 17, he says, "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake." Then the prophet, as if seeing still further ahead, exclaims, verse 19, "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly." Then in the 20th, he calmly utters the prediction, "The earth shall reel to and fro as a drunkard, and shall be removed as a cottage; and the transgression thereof shall be heavy upon it; it shall fall, and not rise again." (See 2 Peter iii. 10-12.) Chap. xxix. 1-6, tells how Ariel* is to be camped against round about; is to be "visited of the Lord of Hosts with thunder, earthquake, great noise, storm, tempest, and the flame of devouring fire." Chap. xxx. 30, tells again that a time is coming when "the Lord will cause his glorious voice to be heard, and show the lightning down of his arm, with the indignation of anger, and the flame of a devouring fire, and scattering with tempest and hailstones." Verse 32 tells of battles of shaking in which the towers are to fall, and a new arrangement take place of mountains, rivers, &c.; while it also appears from verse 33, that there is a connection between these shakings and Tophet, which is ordained of old; PREPARED FOR THE KING; deep and large; the pile thereof being fire and much wood, which the breath of the Lord, like a stream of brimstone, doth kindle."[†]

Amos (viii. 8), after stating the cause of the Lord's controversy (the iniquity of the people), says:—"Shall not the land tremble for this? . . . And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day. . . . The Lord God of Hosts is He that toucheth the land, and it shall melt (ix. 5); it shall rise up wholly as a flood, and shall be drowned as by the flood of Egypt." Micah (i. 2-4) calls the earth and all therein to hear the witness of the Lord against themselves. "Behold, the Lord cometh forth out of His place, and will come down and tread upon the high places of the earth. And the mountains shall be molten under Him, and the valleys shall be cleft as wax before the fire, as the waters are poured down a

* Who Ariel is, may be gathered from other Scriptures, as has been done and stated in another place.

† If we compare these verses with the last parable of the xxv. chapter of Matt., especially verses 31-41, we shall perceive the meaning of this terrible prediction; while this king, here darkly spoken of, is very definitely pointed out by St. Paul (2 Thess. ii. 8, 9). From these passages, and others, we may learn the momentous fact that our earth is now in a course of preparation for becoming Tophet—the burning pit, the lake of fire—into which all who worship the beast and his image shall be cast (Rev. xiv. 10); where the beast and false prophet will be cast at the commencement of the thousand years, and Satan at the end of them (see Rev. xx. 10); and where also all the moral refuse of the earth in the form of "the fearful, the unbelieving, the vile, the filthy, and all such," shall be cast. Isaiah further tells us (chap. xxxiii. 9, 14) of the shakings in store for the mountains of Palestine, and of the terror of the sinners who dwell in Zion, and the fearfulness of the hypocrites who wake up in astonishment at their approaching doom—a dwelling amid devouring fire, a place amongst everlasting burnings; which passage again receives its explanation from comparison with the xxv. chapter of Matthew. There is also a remarkable statement in Isaiah xcvi. 9, where the Lord speaks of Himself as having His fire in Zion, and His furnace in Jerusalem. With this also comes closely connected a passage in chap. xiv. of Zechariah, where we have the coming of the Lord very minutely described, even the place where His feet are to stand—the Mount of Olives—and a mighty earthquake is to occur, by which it will be split in twain, and the halves be as far removed from each other as to form a great valley, to which He is to come and all His Saints with Him.

steep place." Nahum (i. 2-6) says:—"The Lord is a jealous God and a revenger that hath fury" (marginal reading). The Lord hath His way in the whirlwind and in the storm. He rebuketh the sea, and maketh it dry, and drieth up all the rivers. . . . The mountains quake at Him, and the hills melt, and the earth is burst at His presence. . . . His fury is poured out like fire, the rocks are thrown down by Him."

Zephaniah (iii. 8) tells us from the Lord that all the earth is to be devoured with the fire of His jealousy. Haggai (ii. 6) brings us this direct message from the Lord of Hosts: "Yet once, it is a little while, and I will shake the heavens and the earth, the sea and the dry land."

Malachi closes up with, "Behold the day cometh that shall burn as an oven, and all the proud, and all that do wickedly, shall be as stubble." Four hundred years after, John came telling that the process was begun; that now the axe was laid to the root of the tree. From henceforth man was to be dealt with individually, so it was of no use for them to say that they had Abraham to their father. A new dispensation was commenced, in which every man must receive the baptism of the Spirit, and by it enter into the kingdom of the One whose coming he announced, or else undergo that terrible baptism of fire so long previously foreshown by the prophets, to all the former terrors of which John is commissioned to make known the awful fact that this fire is unquenchable. But he also announced that THE MAN who would be the covert from the fiery storm of divine wrath for sin was just at hand. And all who came to Him He would thoroughly cleanse, and gather like wheat into His garner, while the chaff—those who refused to come to Him—would be burned up with unquenchable fire (Matt. iii. 12).

These, then, are the things written in the Scriptures; and the sum of the figures used in these passages is complete destruction to the earth from centre to circumference; the foundations of the mountains set on fire to burn down to the deepest hell, the Tophet of Isaiah. But that fire is also to spread outward until the surface of the earth is reached, when it will melt, rise up like a flood, with such transformation of arrangement that rivers will be on the tops of mountains, and rocks flow like water down a steep place. These statements we have been accustomed to consider "mere figures of speech," "grand conceptions," "glorious poetry," &c.; but by a careful consideration of what has taken place on our earth during the eighteen centuries which have elapsed since these numerous passages were epitomized by Jesus into the one comprehensive statement, "and there shall be earthquakes," we shall find that they have had a literal verification in a long-continued process of fulfilment—the necessary preparation for the great deliver-

ance of the groaning creation. If we find, therefore, that in actual fact the surface is reached, and that the particular kind of action indicated is now going on, we may rest assured that the mighty forces whose progress outward is thus indicated will soon necessitate a crisis which will be the culmination of all previous operations.

We commence our examination with the year 79 A.D. Jerusalem had been destroyed; the Christians greatly multiplied, the Jewish dispensation having run out in judgment; and the times of the Gentiles, in the fullest sense of the words, begun. In 63 A.D. the cities of Herculaneum and Pompeii had been so shattered by an earthquake, that for some time the rebuilding of them was a matter of doubt. It was at length resolved on, and the work of restoration was far advanced. At this time Mount Vesuvius, at whose foot they were situated was clothed with gardens and vineyards, and on its top was the stronghold of the robber Sparticus. Up to this point there was no record, not even a tradition or poetical myth, of Vesuvius having been in a state of activity as a volcano. But on the morning of the 24th August, 79 A.D., a fearful change took place in its condition. The elder Pliny, who was stationed in command of the Roman fleet at Misenum, in full view of Vesuvius, beheld a huge black cloud rising from the mountain. Slowly it rose higher and higher, and at last spread out aloft like a flat-topped pine. The meaning of such a phenomenon was to Pliny and to every one else a mystery; but they were not long left in doubt. Down from the cloud descended stones, ashes, and pumices; then lowering itself upon the surrounding country, it enveloped land and sea in profound darkness, relieved only by flashes of fire more vivid than lightning. Anxious to know what was going on, and to give what help he could to the distracted inhabitants of the various towns, he made sail for the nearest point, and landing near the base of the mountain, was enveloped in sulphurous vapour, and suffocated. This remarkable occurrence takes us back to the first prediction noticed—"I will set on fire the foundations of the mountains." Perhaps objectors may be ready to say, as of the earthquakes, "Oh, there have always been volcanoes!" To which the answer may be given—That about 2561 A.M., God, by the lips of Moses, declared that in consequence of sin He would do that "terrible thing." And it will be seen from the passage (Deut. xxxii. 22) that the fire to be used was even then kindled—and for what purpose—the consumption of the earth. In accomplishing this destruction the fire would work in two ways, down to its centre; then the foundations of all the mountains being thus set on fire, it would work out through them. The appearance, therefore, of volcanoes marks a very advanced stage of its operation. "A

volcano," says Chambers, "may be described as an immense opening in the earth's surface, bearing the general appearance of a vent of subterranean fire, and through which smoke, cinders, and ashes are continually issuing." It is only when a fire is burning that vents are required; and as these vents or volcanoes now number some five to six hundred, there is proof positive that the early prediction has become an actual fact, and that its work of destruction is far advanced, seeing that at the time it was uttered there was not perhaps even one. Regarding many of these mountains the voice of authentic history tells the point when the fire kindled at their base, became so strong as to demand and effect such outlet as volcanoes afford. For instance Mount Etna, the largest volcano in Europe, had its first recorded eruption 476 B.C.* then Vesuvius, 79 A.D.; and Hecla, 900 A.D. About 1850 A.D. the statement was made in the *Popular Educator* that there were then some 300 volcanoes in a state of more or less activity; and since that period their increase has been so great, that their number can now be little, if any, short of 600.† Looking at what is said by the prophets Amos (ix. 5) and Nahum (i. 5) as to the earth melting, we find that their words have had a literal fulfilment in connection with these burning mountains. It is a notable fact that in the first eruption of Vesuvius there was no overflow of lava. The mountain belched forth nothing but ashes until its seventh eruption in 1036 A.D., when it sent forth a lava current. And what is lava? "Lava is the name given to mineral matter melted in a volcano, and ejected in a stream over the edge of the crater. . . . Of the 380 different species of minerals, 82 have been found in Vesuvius alone."—*Chambers's Information*. This melting of the elements was the result of the fire at the foundations of the mountains. How long the process of melting had been going on we do not know, but the point at which it became a fact cognisant to us was the year above named. But this was only the commencement of a new and more advanced stage of the process of earth's destruction.

* The following are the most remarkable of its eruptions since 1169 A.D., when Catania and 15,000 of its inhabitants were destroyed; 1527, in which two villages and many human beings perished; and the eruption which continued at intervals from 1694 to 1679, and destroyed many villages with their inhabitants. Numerous channels were formed at this time; from one, several miles long and four or five feet wide, were emitted a bright light and strong sulphurous vapour; from another, black smoke and quantities of stones were given out; and from others streams of lava. In 1673, an immense volume of salt (?) water rushed down the mountain. The last great eruption took place in 1832. Immense clouds of ash-gray dust were ejected, covering the whole of the surrounding country. From two new mouths on the eastern flank there issued vast torrents of lava, one taking the direction of Zaffarana, the other flowing towards Giarra. The one stream was two miles broad, and, at one time, as much as 170 feet deep. It moved at the rate of about 600 feet in the hour; but when it descended abrupt cliffs on the mountain side, it was precipitated like a torrent, in fiery cascades.

† Professor Fuchs states that there were twelve volcanic eruptions in 1878, at places far apart, and mostly proceeding from little-known volcanoes. Should we again take this as the average for the intervening years between 1850 and 1831, we would have some 375, which, added to 300, makes a total considerably above 600.

And having seen from the Scriptures what the Lord said would be done, and having learned from Jesus that it would be done by a continuous process, which would culminate in a terrible crisis, we turn now to authentic history to hear it tell whether this process has or has not been going on. From the information so derived, we may then be able to form a proximate idea of how much has been done, and of what yet remains to do, ere the final crisis be reached. As the phenomena connected with volcanoes, come more appropriately under the "FEARFUL SIGHTS" of Luke, we confine our remarks strictly to earthquakes.

"107 A.D.—Four cities in Asia, two in Greece, and two in Galatia were overturned.

"114 A.D.—Antioch was destroyed.

"126 A.D.—New Media, Caesarea, and Nicea, in Bythynia, were overturned.

"357 A.D.—One hundred and fifty cities and towns in Asia, Pontus, and Macedonia were damaged.

"358 A.D.—New was Media again demolished, and its inhabitants buried in the ruins.

"365 A.D., July 21.—The greatest part of the Roman world was shaken by a violent and destructive earthquake. The shores of the Mediterranean were left dry by the sudden retreat of the sea; great quantities of fish were taken by the hand; large vessels were stranded on the mud; and the common spectator might contemplate the appearance of valleys and mountains which had never, since the formation of the globe, been exposed to the sun. But the tide soon returned with the weight of an immense and irresistible deluge, which was severely felt on the coasts of Sicily, Dalmatia, Greece, and Egypt. Large boats were transported, and lodged on the roofs of houses, or at the distance of two miles from the shore; the people, with their habitations, were swept away by the waters; and the city of Alexandria annually commemorated the fatal day, on which 50,000 persons lost their lives in the inundation.

"525 A.D.—Antioch was shaken at intervals for a whole year; much of the city was destroyed. During the next two years, many of the ruined edifices were rebuilt, only to be again overthrown, 528 A.D.

"543 A.D.—A shock was felt throughout most of the then known world; a large part of the city of Cyzicus, situated on an island in the Bosphorus, was overthrown.

"552 A.D.—A succession of shocks, which lasted forty days, were felt over a wide area, including Constantinople and part of Egypt. The ancient city Berytus, on the Syrian coast, was overthrown.

"557 A.D.—Antioch was again the centre of a succession of shocks, which extended to several other cities. They continued for ten days, accompanied not only by loud underground noises, but by extraordinary atmospherical phenomena.

"560 A.D.—Many cities were overturned in Africa.

"561 A.D.—A mountain in the Valais began groaning dreadfully for some days, and then a large portion of it, with the houses upon it, and their inhabitants, fell into the stream below.

"600 A.D.—The whole empire of Japan was much disturbed with earthquakes.

"685 A.D.—A dreadful earthquake occurred in the island of Sikokf, one of the Japanese group, during which a tract of land estimated at half a million of acres was engulfed in the sea.

"740 A.D.—Constantinople and its neighbourhood, with the greater part of Asia Minor were again agitated by intermittent shocks, which lasted eleven months, doing much damage, and destroying many inhabitants; the coast in many places being elevated, and the sea driven back.

"742 A.D.—Egypt and Arabia were similarly agitated, and several landslips of mountains occurred. Five hundred cities in Asia were destroyed, with a loss of life surpassing calculation.

"745-6 A.D.—Palestine, Syria, and Mesopotamia experienced several shocks, attended with much damage to buildings, and considerable loss of life; several landslips of mountains occurred, and a chasm opened in the earth 1000 paces in length.

"794 A.D.—The celebrated Pharos, the lighthouse of Alexandria in Egypt, was thrown down by a violent shock.

"801 A.D.—The Basilica of St Paul's at Rome was thrown down, with many other buildings in Italy, during an earthquake which was also felt in France and Germany.

"859 A.D.—Antioch was again convulsed; 1500 houses were thrown down; a part of the mountain Askæos fell into the sea.

"893 A.D.—Great earthquake in India, in which 180,000 persons perished under the ruins of their dwellings.

"894 A.D.—20,000 persons were in like manner destroyed in Georgia, in the neighbourhood of Lake Erivan.

"896 A.D.—The Basilica of the Lateran in Rome was overthrown."

These were the principal ones occurring during the long period of some nine centuries—the fifteen claimed as disastrous in Mr Mallet's list, and a few of what are considered minor ones. We shall now turn to the next period of 600 years, and examine the records which it presents for inspection. It begins with—

"936 A.D.—Constantinople overturned, and all Greece shaken.

"1005 A.D.—The monastery of Monte Cassino, in the Campania, was overthrown.

"1007 A.D.—10,000 persons perished in the district of Irak in Arabia—partly buried in the ruins of their dwellings, and partly engulfed in fissures of the earth.

"1021 A.D.—Germany and Switzerland were shaken. In the latter country, the wells were all troubled, and the water in many of them became red like blood.

"1029 A.D.—Half the city of Damascus was overthrown.

"1035 A.D.—Jerusalem suffered severely; and soon after, 50,000

persons were buried under the ruins of their houses at Tabriz, in Persia.

"1052 A.D.—A violent shock occurred at Khuisistan, in Persia, during which, a large mountain, near the city of Ardschan, was cleft in twain.

"1069 A.D.—The coast of Syria was violently convulsed, and the sea, after receding for a considerable distance, returned with a mighty wave which swept everything before it, with great destruction to life and property.

"1110 A.D.—The counties of Salop and Nottingham in England experienced a sharp shock, and the river Trent was stopped in its course; about a mile of its bed was laid dry, and so continued from morning till three in the afternoon.

"1139 A.D.—The town of Gausana, in Persia, was destroyed; black water issued from fissures in the earth, and about 100,000 lives were lost.

"1158 A.D.—Antioch, Tripoli, Damascus, Aleppo, and other towns in Syria, were shaken, and 20,000 persons perished. In the same year England was also shaken, and a considerable portion of the bed of the Thames was laid dry, as that of the Trent had been before.

"1169 A.D.—Calabria and Sicily were severely agitated; the town of Catania was destroyed, and 15,000 persons perished.

"1185 A.D.—The whole of England was shaken. The shock was particularly severe at Lincoln, where the cathedral and several houses were overthrown.

"1186 A.D.—Nearly all Europe was shaken. In Calabria and Sicily many towns were injured or destroyed. In England several houses were shaken down.

"1188 A.D.—A remarkable convulsion occurred in the islands of the Archipelago, on which occasion it is said the islands of Java and Sumatra, which had previously been united, were sundered, and the Straits of Sunda formed between them.

"1333 A.D.—The Chinese Empire began to be disturbed; the convulsions continued for nearly ten years. The capital, Kiang-si, was swallowed up in a great chasm; the loss of life was immense. Several mountains were either engulfed in underground cavities, or fell down upon the plains and valleys, blocking up the course of rivers, and causing great inundations, which destroyed much life and property.

"1335 A.D.—During an earthquake in Tuscany, a large mass was separated from Monte Falterona, near Florence, and fell down, putting the earth in motion to a distance of 4 miles.

"1340 A.D.—Iceland and Norway were shaken. In Norway a river was engulfed, and several days after it reappeared above ground, bringing up with it such quantities of loose materials as to choke up the valley through which its course lay, so producing an inundation.

"1348 A.D.—Central Europe was much shaken; great fissures opening in many places and discharging pestilential vapours.

"1350 A.D.—A mountain in Switzerland was cleft in twain.

"1402 A.D.—Syria had another disastrous shock, accompanied by

a great sea-wave which did great damage. There were also several landslips among the mountains.

"1456 A.D.—The kingdom of Naples experienced several violent and destructive shocks, during which 60,000 persons perished.

"1491 A.D.—The Grecian Archipelago was greatly agitated, and in the island of Cos 5000 lives were lost."

Such are specimens of the forty-four disastrous ones which occurred during the second period of 600 years, as space cannot be afforded for all. And it will be observed that the special feature connected with them is, that the water, as found in the wells, rivers, and seas, exhibited very peculiar phenomena—wells like blood, black water ejected from fissures, rivers laid dry, and great sea-waves. The next period of 300 years presents its record as follows:—

"1505 A.D.—The high land in the neighbourhood of Cabul, in Afghanistan, was violently convulsed. The earth undulated like a sea, portions being raised from 12 to 14 feet above their former level, and then depressed as far below it. Great fissures also opened, whence water issued and flooded the land.

"1510 A.D.—1700 houses were overthrown in Constantinople, and the sea rose so high as to wash over its walls.

"1530 A.D.—The Gulf of Paria, with the adjacent coast of Cumana in Venezuela, was shaken. The earthquake was accompanied by a great sea-wave. Several large fissures also opened in the earth, which discharged black fetid salt water and petroleum.* A mountain, near the Gulf of Caracas, was split in twain, and has since remained in its cloven condition.

"1531 A.D.—The Spanish Peninsula, the opposite coast of Africa, and parts of Switzerland and Flanders, were simultaneously shaken. The shocks, which were most severe in Lisbon, continued for eight days at the rate of seven or eight in a day. All the churches and 1500 houses were overthrown. This earthquake was also accompanied by a great sea-wave, which rushed up the Tagus, and caused it to overflow its banks.

"1546 A.D.—Palestine was convulsed. The bed of the Jordan was dried, and so continued for two days. The sea-wave accompanying this earthquake was very large, and did much damage in several of the towns.

"1556 A.D.—An earthquake of extreme violence occurred in China. A tract of country, 60 leagues in circumference, sank down and was replaced by a lake. There was great loss of life.

"1586 A.D. was noted for three great earthquakes. One on the coast of Peru was accompanied by a great sea-wave, 84 feet high, which inundated the country for two leagues inland. Another overthrew the city of Guatemala, in Central America. The third occurred

in Japan; it was also accompanied by a great sea-wave, which did immense damage. The town of Bangasuma was destroyed, several hills were thrown down, and vast fissures opened in the earth, whence arose suffocating sulphurous vapours.

"1591 A.D.—The Azores were fearfully convulsed. The shocks continued in quick succession for nearly a fortnight. Hills were converted into hollows, and plains into hills. A stream of clear water sprang from the earth, and after flowing for four days, disappeared. The sea, in the neighbourhood of the islands was greatly agitated, and much damage was done to shipping.

"1660 A.D.—The Pyrenees were shaken, and in the province of Bigorre a mountain sank and was replaced by a lake, while a hot spring became suddenly cold.

"1662 A.D.—Japan was again shaken, and a mountain sank in the province of Oomi.

"1663 A.D.—A lake of great depth was swallowed up during an earthquake in Iceland.

"1665 A.D.—A severe shock in Naples, during which a fissure was formed in the ground, 350 feet long and 100 feet broad, whence issued fire and smoke.

"1667 A.D.—The coasts of the Adriatic were agitated, and the city of Ragusa, in Dalmatia, overthrown with much loss of life. The earthquake was accompanied by a fearful gale; the sea retired and returned four times in quick succession, and loud submarine explosions were heard.

"1672 A.D.—Violent shocks were felt in the Greek islands; one of them was engulfed in the sea with all its inhabitants.

"1687 A.D.—The coast of Peru was severely convulsed, and the great sea-wave which accompanied the earthquake destroyed the town and harbour of Callao.

"1688 A.D.—The island of Jamaica was shaken, and the earth appeared to rise in waves like that of the sea; great injury was done to the shipping at Port Royal through the violent agitation of the sea. That same year the city of Smyrna was reduced to ruins, and a peninsula was detached from the mainland by the formation of a channel 100 paces broad; the ground round the city being at the same time much rent.

"1692 A.D.—Jamaica was again convulsed, more violently than four years before. The city of Port Royal was almost destroyed, and a piece of land of 1000 acres sank into the sea. Great masses of earth and rock, carrying with them forests of trees were detached from the Blue Mountains, and hurled into the sea, which they covered to a large extent like floating islands; the land at the side of the harbour sank with all the store-houses and other buildings upon it; ships in the harbour were wrecked, and after the earthquake the chimney-tops of the buildings and the masts of the ships were seen together above water. In the north of the island several plantations, with their inhabitants, were engulfed in the chasms that opened in the ground.

"1693 A.D.—The eastern coast of Sicily was the centre of a great convulsion. The city of Catania was reduced to ruins, and many

* Isaiah xxxiv. 9. This seems the first indication of this passage becoming actual fact.

churches and convents in Sicily and Calabria were overthrown; 93,000 persons perished. An eruption of Mount Etna accompanied this earthquake, and it resulted in an extensive subsidence along the coast; numerous long fissures were formed in the earth, emitting sulphurous water, while one at the distance of four miles from the sea ejected salt. In the town of Noto, one side of a street, half a mile in length, sank down, leaving the other overhanging.

"1698 A.D.—The district of Quito, in South America, was violently shaken; during the shock a great part of the cone and crater of the volcano of Carguirazo fell in, while a stream of water and mud issued from the broken sides of the mountain.

"1699 A.D.—The island of Java was severely convulsed in connection with a volcanic eruption of Mount Salek; many houses in Batavia, at a distance of six days' journey from the mountain, were overthrown; great land-slips occurred, seven hills having fallen into the river that flows through the city.

"1703 A.D.—The city of Yeddo, in Japan, was destroyed, and 200,000 persons perished.

"1726 A.D.—A violent earthquake shook down 1600 houses in Palermo. In one street the earth opened, and threw out burning sulphur, with red-hot stones, while the atmosphere appeared as if on fire. The flames issuing from the earth kindled the woodwork of the houses in the street, and all were consumed.

"1731 A.D.—A large portion of the city of Pekin was overthrown; in less than one minute 100,000 persons were buried in its ruins.

"1746 A.D.—A dreadful convulsion occurred on the coast of Peru. Twice the sea retreated, and dashed in again with a tremendous wave, some 80 feet high, and overwhelmed Lima, and four other sea-port towns. At Callao the coast sank down, and formed a new bay; and several mountains in the neighbourhood split, and streams of mud and water gushed forth.

"1751 A.D.—The city of Concepcion, in Chili, was entirely swallowed up, and the sea rolled over its site. The great sea-wave which accompanied this earthquake rolled in upon the shores of the island of Juan Fernandez, and overwhelmed a colony recently established. In the same year, St Domingo was shaken, and its capital, Port-au-Prince, overthrown.

"1755 A.D. was most calamitous in the history of earthquakes. In the month of October several strange meteorological phenomena occurred on the Spanish peninsula, such as frequent halos round the sun and moon, numerous luminous meteors, and terrific thunderstorms, with much rain. The waters, both of wells and rivers, became turbid and fetid; rats and reptiles came out as if frightened, and domestic animals showed much uneasiness."

On the 1st of November, occurred the great earthquake of Lisbon. The morning of that day gave no indication of the coming calamity. The sun rose as usual, the warmth was genial, the breezes gentle, and the sky serene. It was All Saints' Day, a high festival of the Church of Rome. The churches were

thronged with eager crowds, keen to enjoy the gorgeous ceremonial with which the priests of that communion fascinate the imaginations, and enthral the intellects of their people. The ceremonies were in full progress, when suddenly the assembled throngs were startled by what appeared to be thunder beneath their feet. The horrible sounds, having drowned the peals of the organ and the voices of the choir, rolled away. An awful silence ensued. The panic-stricken multitude were paralysed with terror, as the ground began to heave with a long and gentle swell. Then shrieks of horror burst from the terrified assemblies, as the tall buildings swayed to and fro, like willows in the wind. And while some vainly invoked the Virgin Mary, or other patron saint, and others as vainly tried to escape, the earth again heaved, and with a terrible roar the city reeled and fell—people, priests, graven images, wafer gods, being all in one dread moment buried up in one undistinguishable mass of horrible ruin; only a few near the door having escaped to tell the dismal tale.

"The distinguishing feature of this earthquake was the vast extent of the earth's surface over which the shocks were felt. Several of the highest mountains in Portugal were violently shaken, and rent at their tops, and huge masses fell from them into the valleys beneath. *Volumes of smoke and fire* seemed to rise from the fractures. The portion of the earth's surface convulsed by this earthquake is estimated by Humboldt to have been four times greater than the whole of Europe. The shocks were felt not only in the Spanish Peninsula, but in Morocco and Algeria they were nearly as violent. Twenty-four miles from the city of Morocco, a great fissure opened in the earth, and an entire village, with all its inhabitants, 8000, in number, was swallowed up in the gulf, which immediately closed over them. As far westward as the islands of Antigua, the Barbadoes, and Martinique, the tide rose from 2 feet to 20 feet, the water at the same time becoming as black as ink. North-west, the shock was felt as far as Canada, whose great lakes were all disturbed. East, it extended as far as the Alps, Thuringia, and Toplitz, where the hot springs first dried up, and then overflowed with ochreous water. Northward, it reached the British Islands. In Scotland the waters of Loch Lomond and Loch Ness rose and fell repeatedly. North-east, the shock was felt throughout Northern Germany, in Sweden, and along the shores of the Baltic.* The great sea-wave rose along the whole southern and western coasts of Portugal and Spain. At Cadix, it rose to a height of 60 feet. At Tangiers, the tide rose and fell eighteen times. At Funchal, in Madeira, where the usual ebb and flow of the tide is 7 feet, the great wave rolled in and raised the level of the water 15 feet above high-water mark. The immense tide rushing into the city caused great damage. On the southern coast of Ireland the tide was also suddenly raised, and at Cork, where the shock was sensibly felt, a sudden rise of the tide followed. At Kinsale, a large wave rushed into the harbour, whirled round the vessels lying there, then dashed into the market-place.†

* The sea and waves roaring, begins here to be fulfilled. From this point on, the earthquakes were very frequently accompanied by agitation in the sea.

† The prophetic import of this great earthquake has been thus described:—"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake." *Putnam's World's Progress*, page 308, concerning the great earthquake at Lisbon, of November 1, 1755, says:—"Most of the houses, and upwards of 50,000 of the inhabitants, were swallowed up. The cities of Cambrá, Oporto, and Braga suffered dreadfully, and St Ubez was wholly overturned. In Spain, a large part of Malaga became ruins; one half of Taj, in Morocco, was destroyed, and more than 12,000 Arabs perished there; about half of the island of Madeira became waste, and

"On the 8th 16th, and 18th of the same month, the shocks were repeated at Lisbon. The sea rose to a great height; the New England states of North America were violently shaken, the shocks being accompanied by loud underground noises, and the sea greatly agitated all along the coast, and as far as the West Indies, on the North African coast, in the neighbourhood of Rome, in Savoy, on the banks of the Rhine, and in England. In December, another violent shock occurred at Lisbon. And on the same day, Switzerland, Northern Italy, the Tyrol, France, and Southern Germany were shaken, the shocks being accompanied with underground noises, the opening of fissures, with discharges of water. The shocks, for several months, were repeated at intervals."

"1756 A.D.—Two sharp shocks again occurred at Lisbon, during which there rose from the ground a cloud of smoke that obscured the sun, and filled the air with a sulphurous smell.

"1757 A.D.—The convulsions in the Azores were renewed with great destruction to life and property; eighteen new islets were thrown up to the north of the island of St George; Monte Formosa was split in twain, one half falling into the sea; several hills sank down, and others shifted their places; a fissure was formed in the middle of the island of Norte Grande, one half was carried into the sea to a distance of 900 feet from the other half, so forming another island.

"1760 A.D.—Syria was much agitated, with great destruction to life and buildings; and at Acre there was a large sea-wave.

"1761 A.D.—The coast of Portugal was convulsed; nearly at the same time shocks were felt at Thessalonica.

"1762 A.D.—The coast of Chittagong, Bay of Bengal, was violently shaken. Large openings were made in the ground, whence issued mud and water, smelling strongly of sulphur. At Bardavin a large river was dried up, while at Bar Charra, near the sea, a large tract of land sank down, drowning 200 people and all their cattle; 60 square miles of the coast permanently subsided; one mountain sank until only its top was visible, while another disappeared altogether; several hills were rent asunder; the towns upon the tract which subsided were overflowed, and one was submerged upwards of ten feet.

"1763 A.D.—Hungary was the scene of a succession of shocks. In Comorn many houses were overthrown; large openings formed in the earth from which sulphurous vapours arose; jets of water ascended from the Danube to a height of five feet, the water being mixed with sand and having a sulphurous smell. This same year a disastrous shock occurred in the Moluccas, during which the tide suddenly fell thirty feet, then rolled in with a great wave.

3000 houses in the island of Metalmi, in the Archipelago, were overthrown. This awful earthquake extended 5000 miles, even to Scotland."

"D. T. Taylor, in a work entitled, *The Coming Earthquake*, says of it—"The earthquake at Lisbon, November 1, 1755, was doubtless the most extensive that ever occurred. Europe, Asia, Africa, North America, and the Atlantic Ocean were affected by it. It disturbed over fifteen millions of square miles of the earth's surface. The tidal wave from the sea first rolled in on to the land 50 feet high in some places, in others 60 feet, and then travelled to the West Indies at a height of 20 feet, and at the rate of about eight miles per minute. It also rolled northward 8 or 10 feet in height, and all night long thundered on the shores of England." In view of such evidence, who can doubt that this earthquake was the opening event of the sixth seal?"—*Signs of the Times*.

"1766 A.D.—The coast of Caracas, in South America, and the adjacent island of Trinidad, were violently convulsed, and the whole city of Cumana reduced to ruins; the shocks were continued for upwards of a year, and were at first repeated almost hourly; there were frequent eruptions of sulphurous water from fissures in the ground.

"1770 A.D.—The western coast of St Domingo was greatly shaken, and its chief city, Port-au-Prince, almost destroyed; great clefts were formed in the earth, whence arose poisonous vapours that caused an epidemic from which 20,000 persons died. This earthquake was accompanied by a great sea-wave, which swept over the country to a distance of a league and a half.

"1773-5 A.D.—The district of Guatemala, in Central America, was visited by successive shocks; the city of St Jago, with all its inhabitants, was engulfed in huge chasms which opened in the earth.

"1780 A.D.—The castle of Girapetra, in the island of Candia, with its garrison of 300 Turkish soldiers, was swallowed up, also thirteen small villages with their inhabitants.

"1783 A.D.—The great Calabrian earthquake occurred, which may be said to have lasted four years; in 1783, 949 shocks took place, of which 501 were great ones; and in 1784, 151 shocks were felt, of which 98 were violent. In a circle 22 miles round Oppido, every town and village was destroyed within two minutes by the first shock, and within one of 70 miles' radius all were seriously shaken and much damaged."

"1797 A.D. was distinguished by the great earthquake of Riobamba. The shock was experienced with disastrous effects over a district of country extending 120 miles. Every town and village within this district were reduced to ruins. Of Riobamba itself nothing remained but heaps of stones. The town of Quero was likewise overthrown. At Tacunga not a building was left standing, but an arch in the great square, and part of a neighbouring house. The churches of St Augustin, St Domingo, and La Merced were at the moment thronged with people hearing mass; not one escaped alive; all were buried, along with the objects of their worship, beneath the ruins. A school in the village of St Philip, in which were assembled forty children, disappeared bodily in a chasm. A great many other villages, with their inhabitants, were engulfed. The inhabitants of the city of Quito, both priests and people, had been greatly alarmed by an

* "Earthquakes have caused many melancholy changes in Calabria; and everything bears testimony to the cruel ravages occasioned by that of 1783. This frightful catastrophe, which has altered the aspect of these countries in an inconceivable manner, was preceded by the most appalling indications. Close, compact, and immovable mists seemed people expected it would every moment burst out into flames: the water of the rivers assumed an ashy and turbid colour, while a suffocating stench of sulphur diffused itself around. The violent shocks which were repeated at several intervals from the 5th of February to the 25th of May, destroyed the greater part of the buildings of Calabria Ultra. The number of the inhabitants who were crushed under the ruins of their houses, or who perished on the sands of Scylla, was estimated at about 50,000. Rivers arrested in their course by the fall of mountain fields were hurried down together to the bottom of the deep glets without being separated by the shock; in short, all the extraordinary calamities and changes which can be effected by them."—*Calabria, during a Military Residence*.

unwonted display of luminous meteors, and had spent the previous day carrying in procession through the streets the graven images and relics of their saints, in the vain hope of appeasing the Divine wrath. But that did not prevent the terrible shock which laid their city low, nor the awful underground thunderrings which, following some twenty minutes afterwards, filled the minds of the survivors with terror. For about three months before the convulsion occurred, the volcano of Pasto had been continuously throwing out an immense column of black volcanic smoke; but at the moment of the earthquake this great column suddenly disappeared, while at the Lake of Quilotoa there issued flames and volumes of stifling vapours which suffocated numerous herds of cattle feeding on its shores. One singular peculiarity of this convulsion was, that the first great shock had been preceded six weeks by fearful underground noises, and was followed in about eighteen or twenty minutes by subterranean noises of the most appalling kind. The ground at the foot of the mountain opened, making enormous fissures, whence issued immense streams of water and a sort of fetid mud. So great were the floods poured forth, that in some of the neighbouring valleys, thousands of feet in breadth, the water rose to a height of 600 feet. These floods of water and mud, discharged from the interior of the mountain, contained immense quantities of dead fish of a peculiar species. The soil was rent and torn asunder in the most extraordinary manner. Fissures opened and closed again, and many persons were engulfed, in some instances whole calvacades of horsemen and troops of laden mules disappeared. The amount of simultaneous elevation and depression of the ground was, in some cases, as much as 12 feet. The amount of lateral displacement was also extraordinary. Humboldt states that he saw a place where the whole furniture of one house had been found under the remains of another; and he was led to infer that the earth had moved almost like a fluid in streams or currents, the direction of which was first down, then horizontal, and lastly upwards again. It will be observed that these earthquakes in their phenomena strongly resembled those of Calabria, only were of far greater intensity; while the combined shocks of Lisbon, Calabria, and Riobamba are believed by many to mark a terrible era, not only in earthquake history, but also in that of mankind at large."

So writes the historian, and that such was really the case has been sufficiently pointed out; while his description of the terrible convulsions at Riobamba fitly closes up the third period of 300 years; during which, as has been shown, the earthquakes did not only greatly increase in number and intensity, but were also marked by new and special features—one of these being the great sea-waves which accompanied almost every one of any importance. Another was the petroleum, burning sulphur, red-hot stones, &c, which now began to be thrown out of the opened earth; while the falling, splitting, and even complete disappearance of hills and mountains was most

remarkable in the frequency of their occurrence and attendant phenomena. Turning now to the next period, the first 50 years of the 19th century, *i.e.*, from 1800 to 1850, we find them too numerous to attempt much description. We can merely mention the names of the principal ones, with the new and special features by which they were accompanied.

"1806 A.D.—Two severe shocks in Siberia; a mountain in the neighbourhood was engulfed, and a lake 180 feet deep occupied its place.

"1808 A.D.—A remarkable series of shocks began in Piedmont, accompanied with underground noises.

"1811 A.D.—Two severe earthquakes occurred in the Azores, accompanied by a submarine volcano and loud explosions. In the same year a series of earthquakes occurred in the valleys of the Mississippi, Ohio, and Arkansas; the ground swelled into great waves, which burst at their summits and poured out water, leaving several thousands of hollow depressions 30 yards in diameter and 20 feet deep.

"1812 A.D.—The city of Caracas was totally destroyed. The earth undulated like a boiling liquid. Masses of rock were riven from the mountains and hurled into the plains—the shocks agitating the mountains more than the plains. The shocks were accompanied by loud underground noises.

"1817 A.D.—A calamitous shock. In the same year the Morea was violently shaken. The shocks continued for eight days with much subterranean noise and terrific whirlwinds, which destroyed the town of Vostitza in 17 minutes. The sea in the neighbourhood of the place became scalding hot.

"1819 A.D.—Cutch and Gujerat, in the Indian peninsula, were much agitated. The earthquake was accompanied by violent tempests and a loud rushing noise.

"1822 A.D.—Kamtschatka was convulsed, and a new volcano opened. Coast of Chili shaken. The heavings of the earth were quite perceptible to the eye. The sea rose and fell to a great height. Sounds like the escape of steam accompanied this earthquake.

"1824 A.D.—The city of Scharz, Persia, was engulfed in a chasm, and some mountains in its neighbourhood thrown down. One of the Canary group was violently convulsed. A volcanic eruption took place, during which masses of lava, vapour, and salt water were thrown out. Manilla severely shaken, the ground rent, and the fish killed in neighbouring rivers.

"1825 A.D.—One of the Ionian islands, and, in the same year, the islands of Sumbawa, Java, Borneo, and Celebes were violently shaken for eleven days.

"1826 A.D.—Santa Fé de Bogota, in New Granada, South America, had severe shocks. A fissure opened in the ground 200 feet wide, whence sulphurous vapours rose. In the following November a still more destructive shock occurred in the same district, of such

unusual duration, that the houses crumbled into ruins. Violent underground detonations at intervals of about half a minute. Landslips occurred, rivers overflowed, and great rents were formed in the ground, whence noxious gases emanated. Seven shocks were also felt nearly simultaneously at Siberia.

"1827 A.D.—Fort Kolotaran, near Lahore, was shaken down. A hill in the neighbourhood fell into an adjacent river. Three months after, several of the West Indian islands were severely convulsed; the shock was felt at sea to a distance of 100 miles, and all vessels in the several harbours affected by it, as the earthquake was accompanied by a violent gale.

"1828 A.D.—The island of Ischia, off the coast of Naples, was shaken with great violence. This earthquake was remarkable for the extreme loudness of three successive underground explosions. Two days after, the city of Talasco, in Mexico, was severely shaken. The bank of the river on which it is situated sank 80 feet, and a small town higher up was overthrown. That same year a destructive earthquake reduced the greater part of the cities of Callao and Lima to ruins. The ships in the harbour were all affected by it. First was heard a noise like distant thunder, then the sea commenced to hiss and boil, and throw up bubbles of gas, having a strong sulphurous smell. The same year Georgia was severely shaken, several towns and villages overthrown, others swallowed up; one village was buried by a landslip from a mountain, and three large springs of water issued from the cleft.

"1829 A.D., March 21.—A severe earthquake shook the province of Mercia and Valencia, in Spain. Numerous towns and villages were overthrown, with great loss of life. The first shock was succeeded by nearly a hundred others during the night; the underground explosions resembling the discharges of cannon. The ground was rent, and black mud, sand, and water were thrown out. In the same year the coasts of Thrace and Macedonia, and island of Thaso, were twice violently shaken. Quantities of water, of a bloody hue, were suddenly poured from a mountain near the small town of Drama, which was totally destroyed. In August of the same year a violent earthquake occurred in New South Wales, accompanied by a dreadful tempest. In October Chili was severely shaken, and in November Transylvania and the neighbouring countries.

"1830 A.D.—At Kisclair, in Circassia, there was a severe shock, attended by violent wind. A mountain in the vicinity was cleft in two. In June the same year, the province of Honan, in China, was so violently convulsed, that twelve towns were either thrown down or swallowed up in chasms with their inhabitants. This earthquake was accompanied with much wind, thunder, and hail-storms.

"1831 A.D.—An earthquake occurred in the West Indian Islands in the month of August, accompanied by a terrific hurricane and volcanic eruption. In October the coast of Peru was violently shaken. This earthquake was attended with loud underground noises. Shocks of more or less intensity continued for four months.

"1833 A.D.—The peninsula of Hindustan was violently shaken,

the shocks being accompanied by very loud subterranean noises, and a chasm of great length and breadth opened in the earth.

"1834 A.D.—Batavia was convulsed, and part of a mountain sank into the earth.

"1835 A.D.—The town of Acapulco, in Mexico, was totally destroyed in January; and in February the coast of Chili was violently convulsed. Three great shocks were succeeded by others of less violence for twelve days. By the great shocks three cities were totally overthrown, while the coasts and islands were raised from two to ten feet above their former level. An enormous sea-wave, 28 feet high, was followed by one still higher, then others of less magnitude. A dense smoke issued from the sea in two places; and in one of them a whirlpool formed like an inverted cone. Juan Fernandez was greatly shaken, and a submarine volcano burst into action. At Chiloe, 340 miles to the south, the earthquake was felt strongly, and two volcanoes burst into violent action. The same year the central parts of Asia Minor were severely shaken. A succession of shocks continued for six hours, the earth undulating like a tempestuous sea, with much underground noise resembling thunder. Mount Ardsheh emitted dense smoke and flames, with loud noise. In October, Castiglione, in Calabria, was reduced to ruins. On the 1st of November the Southern Moluccas were convulsed; the neighbouring island of Amboyna was severely shaken, with much loss of life and property. This earthquake was distinguished by the peculiarity of having been preceded by a dense sulphurous fog for three weeks.

"1836 A.D.—Calabria was again convulsed; the towns of Rossano and Coracia reduced to ruins, and long deep fissures formed in the earth. The sea retired 40 paces at one part of the shore, and advanced as much at another. An igneous meteor was observed during this earthquake.

"1837 A.D., January 1.—The central parts of Syria were violently shaken. Great rents were made in the earth, and even in the solid rock. Several new hot springs appeared. The water of the Lake Tiberias was much agitated. The shocks were repeated for a fortnight. In November the coast of Chili was again convulsed, and the town of Valdivia reduced to ruins. The sea was greatly troubled, and a part of its bed permanently raised some eight feet off the coast of Patagonia.

"1839 A.D.—Martinique and Guadeloupe were much shaken. In March, San Salvador and Guatemala had severe shocks, during which a mountain fell. The shocks were accompanied with horrible subterranean noises. About the same time the Burmese Empire was convulsed with two severe shocks, attended with much underground rumbling.

"1840 A.D.—Mount Ararat and its neighbourhood were greatly convulsed. Great landslips took place from the mountain, and did immense damage. And in March, Burmah was again shaken with disastrous effects.

"1841 A.D.—The island of Terceira, in the Azores, had a succession of sharp shocks, attended by loud underground noises, and a

fissure a mile long was formed along the shore. In September, an unusually violent and sudden shock was felt in Central America, with very destructive effects—the whole country being strewn with ruins. This shock was also felt in the United States.

“1842 A.D.—Western and Northern India were severely shaken.

“1843 A.D.—The Lesser Antilles were severely shaken; the hills rocked to and fro, while huge masses, being detached from them, were hurled into the valleys beneath; the water whirled round and round in an extraordinary manner, and the islands were hid from view in clouds of dust; the town of Point-à-Pitre was so completely overthrown as to resemble a stone quarry; many landslips occurred, and all the springs near the town ran dry.

“1845 A.D., Feb. 19.—A shock, attended with much noise, occurred in New Granada. Immediately after the shock, there issued from the ravine in which the river Lagunille runs, a great flood of liquid mud, which carried everything before it. Tall trees were swept away like straws; houses and cottages being overwhelmed with their inhabitants; the surface of land covered by mud was about 40 square miles. In April following, the city of Mexico was much shaken; and the East Indian Peninsula was much disturbed; repeated shocks were felt at Calcutta, also in Assam, accompanied by much underground rumbling. Smyrna and its neighbourhood were much shaken in the same month; also Demerara.

“1846 A.D.—The north of Italy was convulsed. In several places jets of muddy boiling water sprang from the earth. In April, Catania in Sicily, was shaken. Soon after, a smart shock, attended by loud underground rumblings, traversed the Duchy of Nassau. Smyrna was severely visited in August; the sea was greatly agitated. Nov., A smart shock traversed the county of Perth, accompanied by much underground rumbling.

“1847 A.D.—Shocks at Catania, in Sicily; and Fécamp, in Normandy.

“1849 A.D.—New Zealand had a long succession of sharp shocks.

“1850 A.D.—Part of Asia Minor sharply shaken.”

Such is a brief glance at the dread record of the last period of fifty years, between 1800 and 1850. From two or three in a century the advance of these destructive forces is made evident by the twos and threes occurring, not only in one year but in one month, sometimes in one day, and in places far apart. In this period, too, the accompaniment of noise, storms, and tempest has been most marked, just as if Isa xxix. 6 was passing more and more into literal and accomplished fact.

For the intervening thirty years the average number of earthquakes has been set down at 3433, the total for the century 6637. That this is none too high, we cite the following from the *Times*, *Scotsman*, and other papers. These extracts will also make patent another fact, viz., that there is a steady increase year by year in the number of earthquakes.

“1855 A.D.—In the High Valais (Switzerland) a first shock, of intensity so great that it was felt at Paris, occurred on July 1. During four months thereafter, shock followed shock. . . . Not until 1857 did the series finally cease.

“1856 A.D.—There were 103 shocks in Honduras in a single week, while at Hawaii (Sandwich Islands) 2000 occurred in a single month.”

“RECENT EUROPEAN EARTHQUAKES.—The Geneva correspondent of the *Times* writes:—“Professor Morel, of Morges, the eminent seismologist, has communicated to the local papers a complete list of the major and minor earthquakes recorded in Europe between 26th February and 12th March, or within the space of fifteen days. The enumeration begins with the earthquakes at Agram, in Hungary—the first on 26th February, at 3.55 A.M., the second on the 27th, at 5.30 A.M. On the 28th occurred the third, at Kirschberg, Austria, at 2.20 A.M., and on the same day there was also a shock in Auvergne, France. On 3d March, at 3.35 A.M., shocks were felt in Switzerland at the following places, the centre of the disturbances being in the High Valais, Valley of the Aar, Valley of Aosta, Great St Bernard, Geneva, and the region of Lake Lemman, Vaud, Neuchâtel, Bern, Basel, Zurich, Schaffhausen, Tessin, and throughout Central Switzerland. The shock extended also to Mulhausen, in Elsass, and was felt in the Black Forest. March 4, at 1.30 P.M., the town of Cassamicciola, in the island of Ischia, was destroyed by an earthquake. On 7th March, at 3 A.M., a smart shock was felt in Fischenthal, canton Zurich, and on the following day, at 3 A.M., one equally strong was observed at Lausanne. To these have to be added the fifteen slight shocks which took place on 12th March at Fuligno and Perugia (Italy), though they are not included in Professor Morel's list. If these be reckoned as one earthquake, there occurred in Europe in the fifteen days in question no fewer than nine distinct earthquakes, composed of twenty-three separate shocks. The increasing frequency of earthquakes in Switzerland is marked and significant. In 1876, the known number of shocks was six; in 1877, five; in 1878, eight; in 1879, seven; in 1880, seventeen; in 1881, nine since January 1—that is, in two and a-half months.”

“The Earthquakes in divers places predicted by Christ to precede His Second Advent seem to be already commencing,” says the *Christian Herald*; with what reason will be seen from merely naming the places where they have occurred for the past two years, 1880–1—Scotland, England, Ireland, Spain, Portugal, Switzerland, Austria, Cuba, Rangoon, Manila, West Indies, California, Armenia, Persia, Hungary, Dalmatia, Italy, Turkey, Hayti, Central America, New-York State, Asiatic Turkey, New Zealand, Germany, France, &c. The seismic movements have taken place in those places so recently, there is no need for giving details; but whoever acquaints themselves with them will find the same accompaniments of “subterranean movements and noises,” “storm,” “tempest,” “great hailstones,” “earth giving out intense heat,” “smoke clouds obscuring the sun,” &c. Thus the only new element added by the Lord Jesus to the original prediction is a present fact; within the last century there have indeed been “great earthquakes in divers places;” and in the phenomena connected therewith every figure used in Scripture has had a literal fulfilment; while all have been leading up to what will be the final and exhaustive one.

As a conclusion to this chapter we may notice one solitary prediction (Isa. xxiv. 9) connected with the dread crisis in which the various series of events mentioned by Jesus will culminate. A remarkable preparation seems to be going on for its fulfilment; one by which the earth is being made ready for conflagration, on a large scale, by purely natural means, as see the following:—

"Over twenty years have elapsed since Colonel Drake first 'struck oil' in America. Petroleum springs, however, were not unknown before. It was from a petroleum spring issuing from the crevices of the coal in a Derbyshire mine that Mr James Young first obtained, in 1848, the crude oil from which he extracted paraffin. Petroleum occurs in strata of all ages, from the lowest fossiliferous formations to the most recent; but in these it is chiefly found in connection with beds of coal and other rocks of more or less organic composition; and the most probable theory of its origin is, that it has been naturally distilled from rocks in which ancient vegetable and animal life has been entombed, by the action on these of slow subterranean heat. On this theory, the oil is the result of nature's distillation of the same shales which are now being made to yield up their oil much more rapidly in the retorts that now abound. Since the deposition of the richest oil-yielding strata, there has been ample time for the production and storage of vast quantities of petroleum; and that such accumulations have taken place the oil-wells of America abundantly testify. The quantity of petroleum that has been raised in Pennsylvania since the first well was sunk in 1859, would seem to indicate the presence of vast subterranean lakes, which twenty-two years of constant outflow has not sufficed to drain. In that State alone, 1,800,000 gallons are said to be brought daily to the surface; and although the various oil companies have storage for at least five million barrels, of forty gallons each, these often prove insufficient for the quantity of oil raised. In these circumstances the material runs to waste, and it was lately computed that from want of sufficient storage 300,000 gallons were thus lost daily in Pennsylvania. No wonder that in districts where such overflows occur, the streams should become literally rivers of oil, or that occasionally sparks from passing locomotives should set them ablaze. There are nearly 12,000 wells in operation in Pennsylvania, the produce of which is conveyed to the iron tanks and refineries by means of 3,000 miles of pipe. Wells similar to those of Pennsylvania are worked in Canada, and these are said to yield annually about 8,000,000 gallons of oil. The existence of rock-oil in North Germany has long been known, and oil in quantity has at length been 'struck.' 'A spring,' says a German correspondent of the *Bilder*, 'was intercepted of a yield and volume such as has not been exceeded even in Pennsylvania.' Petroleum wells also exist in Galicia, and were drawn upon and used for lighting purposes so early as the beginning of the present century. It is in the Russian Empire, however, that the most productive oil-wells of the Old World are found, the richest of these being situated on the western shores of the Caspian Sea, near the town of Baku. All round that place, according to a recent traveller, the ground is full of naphtha. In hundreds of places it exhales from the ground, and burns freely when a light is applied. The seaward cliffs, he says, are black with its streams flowing idly into the sea. About five miles from Baku are the wells, from which large quantities of petroleum are obtained and purified, the daily quantity of crude oil pumped out having been recently stated at 20,000 barrels. Bangoon, in Burmah, has long been famous for its petroleum wells; and before the discovery of rock-oil in America, the product of those Asiatic springs was the rival of paraffin oil in our markets."

"These springs are very numerous. They are, no doubt, in many instances, connected with subterranean fire, which sublimes the more subtle parts of the bituminous substance contained in rocks. There are many of these petroleum springs in Italy, but the most remarkable and powerful are found

in the East Indies. On one spot on the banks of the Irrawadi, in the Burman empire, there are above five hundred wells of this description, which yield every year four hundred thousand hogheads of petroleum."

"Another spot remarkable for this mineral production is the island of Trinidad, north-east of South America. On both sides of this island, fluid pitch or bitumen oozes from the bottom of the sea, and rises to the surface of the water. In one place near it there is a whirlpool which in stormy weather eddies with violence, raises the water of the sea some five or six feet, and then covers the surface of the ocean for a considerable space with pitch or tar. Trinidad is also distinguished for its celebrated lake of pitch. Many theories have been put forth to account for this extraordinary quantity of pitch in this neighbourhood."

"From the Colonies and India we learn that a thick vein of a peculiar substance, which, according to local chemists, contains 50 per cent. of pure paraffin, has been discovered at Hawke's Bay, New Zealand. It is said to be worth £40 per ton, and to exist in enormous quantities."

Thus we see the world literally permeated by these fiery springs as the result of a long-continued process of distillation down through all the ages, so that the words spoken more than 2000 years ago are actual facts to-day. The following will show the power of destruction latent in these springs:—

"In 1880 destructive fires raged for over ten days in the oil district of Bradford, Pennsylvania. It appears that they swept over an area of country about thirty miles in length, and an average width of three miles, and when the advices left on May 19, the fires were still burning in various places. All through the district the fire was still feeding on many of the flowing wells, nothing else being left to burn; and as oil came in fitful bursts from the ground, the flames leaped up from 50 to 100 feet into the air, presenting a grand appearance, especially at night. Tanks, each holding hundreds of barrels of petroleum, abound on all sides, and the alighting of a spark from a locomotive, or the imprudent lighting of the natural gas in one of the dwelling-houses, is sufficient to turn the whole country for miles around into a sea of flame in an incredibly short time."

These tremendous fires are not, however, confined to America. After reading the above, we shall understand what amount of destruction the following represents:—

"NAPHTHA WELLS ON FIRE AT BAKU (1881).—Telegraphic intelligence from Baku reports that a terrible conflagration is raging at the Krassnikoff naphtha wells. The fire has already lasted five days, and the flames are stated to have attained a height of 120 feet."

Such is the state of the material world at present; yet the condition of its inhabitants in general exactly corresponds to another scriptural statement. "He hath poured upon him the fury of His anger; it hath set him on fire round about, yet he knew it not; and it burned him, yet he laid it not to heart" (Isa. xlii. 25). In one point only do men seem affected by these things—viz, the loss in dollars.

CHAPTER V.

"FAMINES"—Historical Fulfilment.

THE typical and literal fulfilment of the Saviour's words within the lifetime of the generation then in existence, has been amply shown by Josephus. We now give, from authentic sources, their historical fulfilment.*

"117 A.D.—A violent famine in the Roman Empire.

"173 A.D.—Snow covered the land in England 13 weeks, and a famine followed.

"187 A.D.—An unfruitful year, with a monopoly of the food by Cleander, the minister of the emperor, caused a famine in Italy. Want and disease reigned 3 years.

"250-265 A.D.—A calamitous period, with strange portents and disease, with failure of crops, followed by famine everywhere.

"272 A.D.—A severe famine in England. 277-78.—Great famine prevailed, says Zozimus, over the world.

"292-311 A.D.—Drought and famine. Cyprus suffered a drought of 36 years' duration, in consequence of which the island was nearly depopulated.

"310-11 A.D. England and Wales were swept by famine, and 40,000 lives destroyed the first-named year. This is the first account of the actual number of persons who died of famine at any time.

"325 A.D.—A universal famine in Britain.

"376 A.D.—A year of famine, so great that the inhabitants of Phrygia abandoned their country.

"400 A.D.—A drought so severe that the heavens were like brass, followed by the destruction of vegetation, and a famine so dreadful that the populace in the cities demanded that human flesh should be sold in the market. Locust and plague devoured, until Niciphorus could write that almost all Europe and no small part of Asia and Africa perished.

"446 A.D.—The Picts and Scots overran and desolated England, and, the crops being neglected, a famine followed. A famine scourged Italy, Phrygia, Cappadocia, and Galatia, compelling parents to devour their own children.

"484 A.D.—A drought most terrible and distressing occurred; not a vine nor an olive branch retained its verdure; the earth was

* The information is obtained from *History of Pestilences* etc., by Noah Webster, LL.D., and from others.

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desolate, and the sun assumed a melancholy face. Africa was almost abandoned by human beings.

"517 A.D.—A drought in Palestine lasting 5 years. 531.—Famine in Wales.

"534 A.D.—In this year began a most distressing famine. It continued many years, and destroyed multitudes of the human race. In 539, it raged with double horror. War left lands untilled, Italy was ravaged, people fed on human flesh, some districts were deserted; the bodies of the famished people became thin, and their skin, hardened and dry like leather, clung to the bones; the flesh assumed a dark appearance like charcoal; the countenance was senseless and stern. In Picenum 50,000 perished, and in other districts still greater numbers. Baronius says it was caused by a failure of the crops.

"680 A.D.—A drought in England for three years; the next year famine followed. The same year Syria and Lybia were afflicted by famine.

"742-43 A.D.—A severe drought with famine.

"779 and 820 A.D.—Famine in France.

"850 A.D.—A severe drought, which occasioned a famine that compelled men to feed on human flesh.

"883 A.D.—Italy severely afflicted by famine; also in 896, France and Germany.

"929 A.D.—A severe winter in England. The Thames was frozen thirteen weeks; a dreadful famine followed.

"962 A.D.—Severe winter and famine.

"975 A.D.—Severe winter; the next year England was afflicted with a grievous famine.

"983 A.D.—Universal famine.

"1004 A.D.—Famine and plague raged 3 years. Cotemporary authors affirm that more than half the human race perished.

"1031 A.D.—In France, England, and the East, famine.

"1053-1057 A.D.—Cold winters and famines.

"1064 A.D.—Famine followed a plague in Egypt and Arabia; a drought occurred for seven years.

"1068 A.D.—Unusually severe winters; famine in England, which depopulated whole counties; men subsisted on dogs, cats, and every unclean thing.

"1077 A.D.—Famine in Constantinople.

"1084 A.D.—Famine and pestilence raged; famine in 1096, dearth in 1105, also a drought and scarcity of food in 1121.

"1124 A.D.—A severe winter; terrible famine in Italy; and in England so many perished with hunger, that dead bodies lay in the highways unburied.

"1135-37 A.D.—Droughts, dearths, and atmospheric commotion occasioned a desolating famine in Europe.

"1140-46 A.D.—A famine prevailed for a period of 12 years; the severity was very distressing.

"1150 A.D.—Famine in Iceland.

"1175 A.D.—Famine in England; 1181, famine in Denmark; in 1203, a sore famine from bad seasons. Also in Egypt in 1200.

"1221 A.D.—Famine and pestilence almost desolated Europe; in most countries the living could hardly bury the dead, and in some cities scarcely a person survived.

"1230-33 A.D.—France, Denmark, and Italy were wasted by dreadful famine. In London alone 20,000 people were starved to death.

"1239 A.D.—Famine was so severe that persons fed on human flesh.

"1258 A.D.—Dearth of corn in England and France, and famine and diseases made havoc with human life. 15,000 persons died of hunger in London.

"1294 A.D.—England was distressed by severe famine, thousands of the poor perishing with hunger; 2 or 3 years later, the famine extended to many countries.

"1330 A.D.—Ireland was distressed by famine, but Dublin was relieved by the coming of multitudes of fish called Thurlheds, which had not been seen there for ages.

"1352 A.D.—900,000 people in China perished amidst all the horrors of famine.

"1356 A.D.—Famine in Germany. The mortality was prodigious. In 1426, dearth and famine in Europe. In 1450 famine raged in Italy. In Milan, 60,000 people perished.

"1526 A.D.—A wet summer injured the crops, and England had famine; many poor starved to death.

"1590 A.D.—Multitudes of people perished by famine. The year following, a great famine in Italy; 1596, famine was extreme in Hungary, while in 1598, Pegu in Asia was depopulated by it.

"1600-1603 A.D.—Failure of crops for several years in every part of Europe, famine following. In Muscovy it raged three years. Parents devoured their dying children; cats, rats, &c., were eaten to sustain life. All the ties of nature and morality were disregarded; human flesh was exposed to sale in the open market. The more powerful seized their neighbours, fathers and mothers their children, husbands their wives, and offered them for sale. Multitudes of dead were found with their mouths filled with straw and the most filthy substances. The number that died in Muscovy by famine and pestilence was 500,000. There was also famine in Livonia and in Constantinople, accompanied by the same horrors.

"1693-1700 A.D.—A seven years' famine in Scotland, caused by wet, cold summers and poor crops. Vast multitudes perished with hunger; the dead bodies lay scattered along the highway. At the same time famine destroyed the lives of one-tenth of the inhabitants of Finland, and thousands more in Sweden. This famine also reached America.

"1735-6 A.D.—3000 or 4000 persons starved to death in the Orkney Islands.

"1740-41 A.D.—Ireland lost 80,000 people by famine and disease. In Scotland many perished by famine.

"1764 A.D.—Heat and drought cut short the crops in East Indies. A famine followed the next year, which destroyed incredible numbers

of the natives. The streets were filled with the dead carcasses of men, women, and children. The rivers were filled with the dead, and the waters made poisonous thereby. The distress affected 80,000,000 or 90,000,000 of people, and ere it had ended full 35 per cent., or 30,000,000 of souls, perished.

"1764 A.D.—Famine in Naples. 1771, famine in Honduras; and 1775, severe famine in the Cape de Verde Islands, 16,000 people died of starvation.

"1779-83 A.D.—For four years India experienced a severe drought, and in 1783 a distressing famine occurred. At Madras hundreds perished of starvation, and the streets were filled with dead bodies.

"1788 A.D.—Crops failed in India, and thousands perished by famine in 1788-89. 30,000 starved in Madras. It is remarkable that crops failed over the whole earth in 1788. China suffered indescribable distress from famine; all Europe was in want.

"1792 A.D.—Egypt was a prey to famine, and the streets of Cairo were filled with the dead.

"1795 A.D.—England had famine; also in 1801. 1813; in Drontheim a famine grew out of a war, and many starved. 1814, 1816, 1822, 1831, famine in Ireland. In India the years of famine at Madras were 1811, 1824, 1833, 1854, 1866, and 1877.

"1846 A.D.—The rot struck the potato fields of Ireland, England, Scotland, Belgium, France, Holland, and Prussia, causing a total destruction of the crop; all other crops were short. The result was famine in Ireland, and severe want and distress in the rest of Europe. Ireland suffered most; in two years the population went down by starvation, fever, and emigration from 7,500,000 to 5,500,000. All Europe suffered want.

"1866 A.D.—Great famine in Southern India, which caused a loss of nearly a million of lives.

"1871 A.D.—Famine in Persia over a population of 8,000,000; corpses were devoured, and every unclean animal eaten; three of the largest cities lost each from 75,000 to 100,000 souls; and it is estimated that 3,000,000 of men, women, and children miserably perished in two years; dreadful pestilences prevailed, and no such horrors had been witnessed since the Black Death in 1299 A.D.

"1873 A.D.—Crops failed in Bengal, and starvation stared 60,000,000 people in the face; but by the extraordinary exertions of the government, and at an enormous cost, the calamity was averted; nevertheless thousands perished.

"1874-5 A.D.—In Asia Minor 200,000 persons died of starvation, and the general suffering from want and hunger was terrible.

"1874 A.D.—Famine threatened a population of 8,000,000 in India; by the aid of the British government it was averted, but several thousand persons starved to death.

"1877 A.D.—Awful famine in Madras and Bombay, India. The famine area contained 26,000,000 of people; over 6,000,000 of people perished before it ended, and literally tens of thousands of orphans were thrown on the hands of government.

"1877 A.D.—Famine smote Corea, caused by drought and conse-

quent poor crops; thousands died; dreadful plagues set in upon the stricken people.

"1877 A.D.—The province of Sartao in Brazil, having a population of 2,500,000, was visited with burning drought and well-nigh depopulated; pestilence followed, and half a million of people were swept away. Parents ate their own children! South America never saw anything equal to it.

"1878 A.D.—3,000,000 of people in Morocco visited with drought and famine. The accounts are harrowing. In Mogadore alone 13,000 people have starved. All manner of plagues set in. All the domestic animals have starved.

"1876-7-8 A.D.—Most appalling famine in North China. Eight districts, with 8000 villages, and a population of 70,000,000 souls, are smitten with danger of starvation. No pen ever described a tithe of the horrors of this awful visitation.* Rev. Dr Henry Blodgett, a missionary on the ground, says the loss of human lives by this calamity will fully reach the number of 10,000,000!†

Perhaps the most touching as well as authentic account of this terrible Chinese famine is the following extract translated from the Official Record of the district magistrate of Hien, South Shansi. It is engraved on a large stone slab, which he caused to be erected in the principal temple of the city, Ping Yang, in January 1880; "and is," says a resident missionary, "a faithful record, as regards the sufferings of the people, not overdrawn."

"In the third year of the Emperor Kwang Su there was a strange succession of calamities in almost every province in China—disastrous floods in the Canton and Fukien provinces, typhoons in Kiang Su and Chekiang, and the plague of rats. At this time the distress of the people was growing more serious every day. Fowls, dogs, horses, cattle, and everything of the kind was killed for food until hardly any were left. The roots of the flag-rush, growing on the banks of the river Fen, were dug up and conveyed away, both by coolies and in carts, as many as a thousand persons or more being so employed day after day. These were then ground up into meal and sold at sixty cash a catty; elm-trees, too, from all the surrounding neighbourhood, were stripped of their bark, which, when ground to meal, was sold at above forty cash a catty; sawdust also, and dried mud, were devoured; anything, in fact, that offered the

* The Chinese Commissioner for relieving the terrible famine there, reports to his government that the roads are lined with corpses in such numbers as to distance all efforts for their interment; while crowds of women and children, starving and in rags, know not where to look for the means of keeping body and soul together. Cannibalism has been practised by many, and numbers have been eating a sort kind of stone, mixed with rice-balls and baked. The effect of this is that after a short time the people die. The trees in many sections have been peeled and the bark eaten. Owing to the idea that the famine is a judgment from heaven because of the misuse of the governing body, one prince and a living Buddha have offered themselves to be sacrificed to heaven to make a propitiation for the sins of the nation! Whilst the north of China is suffering from drought, large sections of Southern China are distressed because of continued rains and floods. The grain is rotting in the ground. Nearly 20,000 have been drowned in Canton through an inundation. Never in the history of China have people suffered as they do now. They have been eating human flesh; but now they are breaking open the skulls and eating the inside, and they are grinding bones to powder to mix with water and to drink. [This is confirmed by Mr. Hillier, of the consular service, who within six months has visited the desolated provinces. Whole districts once densely populated are now almost uninhabited. The efforts of the government to send aid were frustrated by the bad roads, and the fact that the people en route seized the pack-horses and mules to devour them. No fiction can surpass in horror the scenes described by Mr. Forrest.]

slightest hope of sustaining life, though those who took them did really only hasten their death.

"But worse still was the cannibalism reported. Several youths in the city made their living, day after day, by the sale of human flesh, and when, after a while, men's suspicions were aroused, they tracked them to an old temple, where they found a coffin full of human bones, which explained the whole, and thus it came out that for some time past they had sold nothing but human flesh. Another case was that of a woman from the village of Tu Mán, living in the Ur Sa Fu Street, who, together with four beggar-women and two youths, spent their time in clandestinely carrying off the corpses of those starved to death in the streets, and when they had brought them home, boiled and ate them, as also the bodies of a boy and a girl they themselves had killed. These were all brought to justice and summarily executed. There were cases, too, in which little children were decoyed away and eaten; others in which lone travellers were carried off and slain; indeed, the details are all too painful to narrate, for the people were in such distress, and the outlook was so terrible, that, as time went on, the account only grows more revolting. Men brutally butchered their own kin, others devoured their children, elder brothers their younger, a grandson chopped his grandmother to pieces, a niece boiled and ate her own aunt. The mangled remains of those thus cruelly murdered were brought in evidence to my yamun, again and again."

"1879 A.D.—Early this year a distress for bread was reported from the Nile Valley of Egypt. Later it said that 10,000 persons had died of starvation. Famine also prevailed in Cashmere, India, the people dying of hunger like flies. In Bolivia, South America, there is this year want and hunger, thousands dying of starvation, with scenes of misery on every side. The same year famine in Persia, in Silesia, at Tangiers; the British Consul there says—"Famine is more than decimating this unfortunate country. The ordeal of death is complete. Parents eat their children." Great famine in the northern part of Brazil; the death-rate has reached the enormous figure of 300 per day. In West Central India severe famine among the Ghonds and Ghoorkas. Famine in Upper Egypt, 10,000 persons died from starvation in Kena, Esna, and Ghirgeh alone. In Morocco 3,000,000 affected by a famine unprecedented in severity. Famine at Jerusalem. In the Arctic regions hundreds of Esquimaux dying of starvation.

"1880 A.D.—Dreadful famine in Armenia and other parts of Turkey; 10,000 persons have already perished. Famine in Diarbekir, Mosul, and Bagdad; people living on rats, &c. Famine in Persia, people dying in the streets, and dogs eating the corpses, are common sights; in one village three women were taken in the act of eating a child. 20,000 died in Orcomiah alone. Country between the Volga and Don famine-stricken, many perishing. Famine in Mesopotamia and Turkestan."

Regarding the succession of famines in India, the *Scotsman* writes thus:—

"In the condition of the inhabitants of the famine-stricken districts of Madras and Bombay, it is barely two years since a large proportion of our Indian fellow-subjects were suffering from one of the direst famines that have occurred in modern times. No fewer than five millions and a quarter of people have perished in the districts under British administration from actual starvation, or from the epidemics and other destructive agencies that invariably

follow in the wake of famine. The disappearance of this great mass of human beings—more numerous than the whole of the inhabitants of Ireland—does not represent the whole loss caused by the dearth; it is a fact almost as startling that the natural growth of population was checked, and the number of births diminished to the extent of two millions. We have the startling fact that the population of India has suffered reduction to the extent of between seven and eight millions from the direct effects of the famine. The area in North and South India that suffered from a failure of the rains in 1876 and 1877 was over a quarter of a million square miles in extent, and contained not far short of sixty millions of inhabitants. In the Deccan alone the famine was 'intense' in an area of 105,000 square miles, inhabited by a population of nineteen millions; and 'severe' in an area of 66,000 square miles, containing eleven million inhabitants. The check given to the prosperity of the country may be gathered from the fact that, in the province of Mysore, in addition to a million of human beings, out of a total of five millions, having died a lingering death, a quarter of a million of cattle perished, and crops, the value of which would have been nearly ten millions sterling, were lost. . . . No less than four great famines during the last fifteen years. The latest of these deaths has been the most intense in severity and the most extensive in area of any of which there is accurate record."

Having thus seen how the words of Jesus have been receiving a literal and cumulative fulfilment down through all the age, we now conclude our account by looking at the special features connected with the famines which have occurred in the present century—viz, their wide extent, and the "divers places" affected by them at one time. We read, with horror, such an account as that given in 2 Kings vi. 24-29, while the whole teaching of Scripture goes to show that it was because of their wicked departure from God that such dire calamity overtook them. Again we read, with perhaps still greater shrinking of soul, the horrors connected with the siege of Jerusalem, when it was taken by Titus; especially that one incident when Mary of Bethzab (the tender delicate woman of Deut. xxviii. 50-57) literally fulfilled the prediction of suffering contingent on departure from God, uttered above fifteen hundred years before, by actually eating part of her son, offering all that remained of her dreadful repast to the rapacious soldiers. There can be no question of the fact that these national calamities overtook the Jews because of the climax which had been reached in national wickedness at that closing epoch of their dispensation.

Now, here we are at a corresponding or analogous epoch—viz, of the Christian dispensation and times of the Gentiles. And what do we find? Why (as can be seen by looking over the last few pages), that thirty-five millions of people have not only been reduced to the same extremity within the present century, but have actually perished amidst the indescribable horrors of famine; the act of Mary of Bethzab being repeated on a scale of appalling magnitude in at least three of the four quarters of the world. To use the words of another: "During this century alone, some five hundred millions of souls have been in all the rigours of actual or threatened starvation."

Then, again, we have the Chinese setting up an authoritative and commemorative account of what they alone, as a nation, endured, beside which, the sufferings through famine which the Jews endured at the breaking up of their polity look as nothing. Thus another line of evidence is complete, and the words of Jesus a literal verity; not only in their first or typical, but in their extended or historical fulfilment.

CHAPTER VI.

"PESTILENCES"—Historical Fulfilment.

- "89-92 A.D.—Plague in Scotland destroyed 150,000 lives.
- "114 A.D.—A plague destroyed 45,000 lives in Wales.
- "165 A.D.—A pestilence came from Asia. It went north to Gaul and Scotland, raging over the whole earth. The air was insalubrious, the elements deranged, and nature was everywhere agitated. Insect pests covered the earth. At Rome, the mortality rose to 10,000 persons a day. It continued at Rome in 173, 175, 178, 183 A.D.
- "187 A.D.—A great pestilence raged throughout Italy. In Rome, 5,000 died in a day for many days. It is worthy of note that this plague killed both men and beasts. It lasted 3 years.
- "211 A.D.—Plague in London.
- "222 A.D.—In Scotland it destroyed 200,000 lives.
- "252-266 A.D.—A deadly plague appeared in Ethiopia, spread into Egypt, Syria, and Western Asia, travelled north to England and Scotland, ravaging all the Roman Empire. In 266, Scotland had scarcely living people enough to bury the dead. It was most fatal at Rome in 252, 262, and 263. Zonaras says the empire was excessively exhausted by its ravages. Zosimus says the plague followed the Scythian invasion, and devoured that part of the race which the barbarians had spared. Jornandes wrote that the pestilence desolated or disfigured the face of the whole earth. Orosius says, scarcely was there a province of the empire, a city or a house, which was not attacked and desolated. It raged 15 years.
- "292-311 A.D.—Pestilence prevailed, and the bodies of its victims were covered with carbuncles and ulcers; mortification followed; multitudes died. 336, Syria and Cilicia were laid waste by pestilential diseases. 359, plague in Persia. In 375, in Wales 43,000 died of the plague. The next year's pestilence was universal.
- "400 A.D.—Pestilence raged in every quarter. Nicephorus declares that almost all Europe perished by famine and disease. 443-5, a period of general pestilence in all parts of the world. In 448-9, it so ravaged England that the living could scarcely bury the dead. In 480 Scotland had plague. In 484 it was in Africa; in 502 in Scotland again, destroying both men and cattle.
- "542-600 A.D.—Plague broke out in Egypt; invaded Constantinople in 543 and 547-8. In 560 it spread over all the known world, being excessively mortal in France, Germany, and Italy. In 583, 587, Gaul, Germany, and Italy were visited. In 590 it was most deadly in Italy. Pope Pelagius died of it. Procopius, who wrote in 553, says, in its fury the plague swept away in Constantinople 'ten

thousand persons in a day.' In 594 Evagrius says: 'The plague has already raged 52 years, a thing never before known, and has already depopulated the world.' The years remarkable for mortality are specified by historians, viz.: 542, 543, 547, 558, 562-565, 582, 583, 587; and finally 590 and the few following years were an extraordinary period. Some died as suddenly as if shot. The desolating plague of 590 was mortal almost beyond example, and attended with extraordinary phenomena. The fish died in the waters; locusts came in clouds. Strange marks that could not be washed out suddenly came upon garments, doors, and other objects. Africa was well-nigh depopulated. St Gregory ordered a solemn procession in Rome on account of the calamity, but during it 80 persons smitten with the plague fell dead in the streets! Gregory, of Tours, wrote that the plague ran like fire in a field of stubble. The poor died off like flies. Men died in an instant while at play, at table, while conversing, or while sneezing or gaping. Down to the last year of the century the plague was dreadful. 618, 640, 651, 654, 665, 672 A.D. were years of more or less pestilence. 681, Syria and Lybia smitten; in 685, Ireland visited; in 699, Constantinople suffered.

"717 A.D.—In Constantinople plague cut off 300,000 persons. Again in 724 this city was ravaged with 'a great plague.' 745-6, a pestilential season. In the east it spread with dreadful havoc for years. In Constantinople the living could not bury the dead. Cart-loads of corpses were carried away, and thrown into cisterns, holes, or any place that would hide them. 766, great mortality. In 771, pestilence in England.

"820-23 A.D.—Universal plague all over France; 855, so pestilential, wrote Muratori, that 'a great portion of men perished.' 878, a mortal pestilence raged among the cattle, especially about the Rhine. Dogs and birds suddenly disappeared. In 887 a pestilence among cattle was so mortal that few survived it.

"954 A.D.—Pestilence invaded the north of Europe with great destruction; in Scotland, 40,000 died. 987, cattle-plague in England. In 993, a deadly plague among men and cattle.

"1000-4 A.D.—Another time of general pestilence. Flux, fever, burning ague, epidemic in England. Contemporary authors affirm that more than half the human race perished. 1012, 1018 were pestilential. In 1020, the bodies of the infected generated worms. 1025 and 1029, sickly with plagues; also 1037. 1043, cattle disease again carried off vast numbers of the herds. 1065, several hundred thousand Scythians, marching to invade the Roman empire, perished with pestilential diseases. 1066, plague swept away one half the inhabitants of Egypt and Arabia. In 1077, Constantinople had the plague violently. 1084, pestilence cut off the entire army of the Emperor Henry in Rome. In 1089 a burning plague destroyed mankind. In 1094, plague in England, Gaul, and Germany.

"1109 A.D.—Erysipelas diseases were epidemic in England, which afflicted and destroyed many people; their limbs were covered with black spots like carbuncles. In 1112 there was severe plague. 1115, a terrible mortality swept away the cattle. In 1124, cattle-

plague in France and Brabant. 1125.—In the pestilence it was computed that one-third of the people perished. 1130-1132, the most destructive murrain among cattle and fowl ever known in England. In 1135 a dreadful plague. In 1143 a general plague among men and cattle. In 1146 the plague incredibly fatal. 1150, severe pestilence. In 1154 pestilence in Scotland. 1163, plague raged in Milan, Normandy, and Aquitaine. 1169 was marked by pestilence. 1181, Denmark desolated; Germany lost half its inhabitants by the plague. 1186, Russia and Poland scourged. Two years later men and cattle died of pestilence in England and in Rome. 1196, a "burning ague," a form of acute pestilential fever, was epidemic in England. The well were not enough to tend the sick; burial forms were omitted, and the dead thrown into graves in piles.

"1243 A.D.—A pestilence was so fatal in Italy that authors affirm 'scarcely one-tenth of the inhabitants survived.' 1220, the plague was so fatal in Damietta that authors relate three persons only survived out of 70,000! In some cities scarcely a person survived. The plague raged three years with uncontrollable fury in Germany, Hungary, France, and other countries, falling on cattle as well as man. 1230-33-39, the scourges raged, and in 1240 multitudes of fish died in the English waters. In 1243 and 1247 fatal plagues. In 1252 plague in all England. 1252, a horse-plague, called 'the evil of the tongue,' very fatal in France and England. In 1264 pestilential diseases destroyed horses and cattle. In 1269 plague among the Crusaders on their march to the Holy Land. 1375, the rot among sheep first known in England. It overspread the whole kingdom, lasting twenty-eight years, till it left very few sheep alive. 1298 was noted for a great mortality among the Jews, and multitudes in the East died.

"1316 A.D.—A desolating dysentery raged in England, accompanied with an acute fever, which left scarcely survivors enough to bury the dead. Plague in 1319, 1325. 1333, this year the 'Black Death' originated in China from a vapour which burst from the earth, was horribly offensive, and so deadly as to consume the face of the country through an extent of two hundred leagues. So testify Mezeray and Villani. It swept through all Asia westward in about thirteen years, struck Egypt in 1346, and Syria, Greece, and Turkey; in 1347 all Italy was smitten; in 1348 it appeared in France and Spain, England,* Ireland, Scotland, and in 1350 all Germany, Hungary, and the north of Europe experienced its horrors. It came with no famine, in the midst of plenty, and smote the nations in summer and winter alike, and very strange earthly and aerial phenomena attended it. Myriads of unusual and loathsome insects infested the earth and air. The fear of death was over all men; property was left uncared for; cattle ran

* Too often was the industry of Englishmen troubled by war and pestilence, to which both Parliaments and people had occasionally to give way. "On account of the plague" there could be no Parliament in 22 Edward III. (1348); and some three centuries afterwards, James I. was prevented, by the pest that had survived the reign of Elizabeth, from holding a meeting at Westminster in the reign of his accession.—*Newcastle Chronicle*.

at large; corn perished in the field for want of reapers; whole villages were depopulated; all business was suspended, towns deserted, and all was terror and despair. In Denmark it was particularly fatal. Iceland was smitten, and it is said never again recovered her former population. Monks and nuns died in their hidden dwellings, and havoc was played everywhere with all classes. The waters seemed poisoned, and fish died in multitudes. Fish and fowl were covered with blotches, and sheep shared in the general ruin; in England, 5000 sheep died in one pasture. The frightened people said the Jews had poisoned the wells and springs, and rising in anger slew a great number of this doomed race. In Spain, two-thirds of the people died. In London, 50,000 dead bodies were buried in one graveyard. In Norwich there died about as many. In Lubec, 90,000 died; in Venice, 100,000. Many cities lost nine out of ten of their inhabitants; in no place, whether in city, town, or country, died less than a third of the inhabitants. In some places all died! At least half or two-thirds of the human race perished in about 8 years.

"1355 A.D.—In England, epidemic madness prevailed. 1359, a plague in Italy; cattle died also; Florence lost 100,000 inhabitants; Petrarch says not 10 in 10,000 survived. It became general; France, England, and Ireland were desolated, and Scotland lost one-third of all her people. It raged on mountains and hills where the air was pure, attacking nobility and gentry. 1373-74, an epidemic madness in England and France. The plague and pestilence also in 1379, 1381-2, when Lubec lost 90,000 people. All Europe and the East were smitten by them, and cities left without inhabitants. 1389, 1391 were plague years. 1402-3-4, Iceland smitten; and in 1406, a plague in London destroyed 30,000 people; in 1411, dysentery killed 14,000 near Bordeaux; in 1422, Poland had plague. 1449, plague raged in Italy; in Milan, 60,000 died. The next year, plague arose in Asia, and afterwards spread over Italy, Germany, France, and Spain, leaving alive scarcely a third of the human race. 1459, a plague began in July, and raged 6 months in Italy. In 1465 it again appeared in Italy. Also in 1468, a most deadly plague in Parma. 1472-77.—Terrible pestilences swept through Italy, Germany, France, and England, the mortality being incredible; in Paris 40,000 died; in the year 1478-79, England was again ravaged. In 1481-3, deadly plague in Italy and Germany. 1483 or 1485, the 'sweating sickness' first came, and became known all over Europe. The years 1483-4 were notable for plague of the old kind in Germany and Denmark, also Italy. In two years Denmark lost nearly one-half of its inhabitants. 1495-96 plagues raged in Portugal; also epidemic leprosy prevailed in Germany. In 1498 plague killed 30,000 Londoners.

"1502 A.D.—Five hundred died in Brussels daily; the city was abandoned, grass grew over the streets, and moss on the untenanted houses. In 1504 came a desolating plague to China and Ireland. In 1505 pestilential diseases were universal. Spotted fever was all over Europe; plague in Lisbon, and sweating sickness in London.

1514, cats died of an epidemic pestilential disease, and English cattle, by some mortal distemper, in great numbers. 1515, first mention of a malignant throat distemper, which became epidemic, and destroyed life in a few hours, or in one day; and so virulent was it, that half the people in England died of this and the sweating plague. Plague in Ireland and on the continent, in 1522; spotted fever all over Europe in 1528, with plague in Italy, and sweating sickness in London with dreadful mortality, terminating in death in a few hours. The next year it raged in Amsterdam, and in 1531 sweating disease destroyed very many in Germany, and pestilence was high universal. Narbonne in 1534, and Cork in 1535, had plague. In 1538 a mortal dysentery visited the whole of Europe, which could not be ascribed to any visible cause. 1541, Constantinople had plague; the next year, Switzerland; the next London. 1545, an epidemic disease, raged all over Europe, killing mainly the young and robust with an aim as deadly as the plague. 1547, plague in all Europe. It took the form of dreadful pain and heat in the head, swelled fiery eyes, bloody tongue, fetid breath, vomiting, body livid, pimples that bred worms, and death in two or three days. It was a long and severe pestilential period, as the records show, and plagues ceased not in 1548-49. Catarrhs, fevers, peripneumonia, sweating disease, and all manner of diseases raged. In Milan in 1552 the plague victims 'discharged blood by the pores for three days before death. 1556, small-pox of a confluent malignant type.

"1556-7-8 A.D.—Petechial or spotted fevers, violent catarrhs, malignant sore throat, dysentery, inguinal plague, &c., raged all about, and innumerable people perished. 1562-3 were dreadful years. All Europe experienced the plague; London lost 20,000, and German cities 300,000. 1565, one-fourth of the inhabitants of France died of epidemic quinsy, spotted fever, and the old plague. The next year broke out 'Hungarian Fever,' and all Europe had it with immense mortality. 1569, glandular plague, spotted fever, and plague, all raging three years in Europe with great destruction. 1570-71, measles first named. 1575, plague ravaged nearly all of Europe with incredible mortality for three years. In 1576, 70,000 died in Venice, and all Italy suffered fiercely. Pestilence raged for nearly 10 years, and all Europe and Asia were laid waste. In this decade, from 1567 to 1577, it is calculated that 'one-third or more probably one-half' of all the people in Europe were swept off the face of the earth. It is remarkable that a fierce comet at this time (1577), when the plague was at its height, approached within 840,000 miles of the earth. Strange damps, deadly vapours, &c., were very prevalent. 1580-81, came another pestilence period. Epidemic catarrh invaded entire Europe, killing off hundreds of thousands. Then came an awful visitation of plague from Cairo, and in eight months 500,000 people died. 1583, 1586, and 1587 were pestilential years. 1521, universal catarrh, again followed by pestilence. Plague raged all winter in Livonia, Italy, &c. 60,000 died in Italy, 18,000 in London, and 20,000 in Candia. 1598, fatal plague in England, Constanti-

nople almost stripped of its inhabitants by the same terrible disease. 1599, a mortal cattle disease in all Italy, and 70,000 people died of plague in Spain.

"1600-3 A.D.—The year 1600 was remarkable for pestilence in almost every part of Europe. Spain was almost depopulated. There raged throughout Europe a pestilential mortal colic, which destroyed the lives of all whom it seized within four days. Plague raged everywhere, 36,000 dying in London alone.

"1608-9 A.D.—Plague again; in 1610, catarrh epidemic; spotted fever, Hungarian fever, and malignant sore throat all about. In 1611 plague carried off 200,000 of the inhabitants of Constantinople. 1614, this year was remarkable for the most universal small-pox, and most fatal ever known. It laid waste Alexandria, Crete, Turkey, Calabria, Italy, Venice, Dalmatia, France, Germany, Poland, Flanders, and England. The mortality equalled that of the plague. It raged in Persia, with measles also, and thousands died. 1618, another period of scourge began. Malignant angina several years in Naples; plague in Norway, Denmark, and Egypt; and yellow fever among the American Indians. The Massachusetts tribe alone was reduced from 30,000 to 300. There was pestilence on the Rhine, in France, and in England, all growing more malignant. 1625, plague killed 35,000 in London; and in 1626, 60,000 in Lyons. Of the pestilence in this period, 1625-37, there was hardly a suspension. In 1634 plague in Ratisbon. In 1635 plague in Leyden, and 29,000 died. Plague yearly in London from 1636 to 1648. 1647, epidemic catarrh in America, the first recorded there. It ravaged all America and the West Indies. In Kitts 6000, and in Barbadoes also 6000 died. 1654, plague in Denmark, Turkey, and Hungary. In Moscow 200,000 died of plague. It struck the north of Europe before the south part. 1655, plague in Italy, Holland, Russia. Riga lost 9000, Amsterdam 13,200, Leyden 13,000. 1656, all the great cities of Italy scourged. In Genoa 10,000 died, and the next year 70,000 died, and but 14,000 survived. In Rome 10,000 died. In Benevento 9000 died, and only 500 survived. In the Neapolitan territories 403,000 died, while the terrible figures for Naples were 240,000 died and 50,000 survived. 1658, epidemic catarrh in Europe, so sudden and violent as to attack a whole village in a night. The next year '*Cynanche trachealis*,' in America for the first time. 1663, in the Venetian territories malignant diseases killed 60,000. This year a malignant disease swept off cattle and sheep in all England; the liver and lungs were eaten by worms. All diseases took on new forms and violence. The plague struck Holland. 1644-5, malignant fevers, then the old plague in England. In 1665 there died of the plague in London 68,596 persons, while 28,710 persons died of other diseases. This was the memorable year of 'The Great Plague.' The city rocked with agony and fear. In 1666, 12,838 died in the city of London alone, which was also burnt in 1666, and, strange to say, the oriental plague never came there again. It ceased its ravages in England and in most of the great cities on the continent, puzzling philosophers to know why. 1678, plague in Vienna, and it so deso-

lated Northern Africa—Algiers, Morocco, &c.—that authors relate the destruction of 4,000,000 of human beings by its ravages. 1682, a mortal disease spread among the cattle in Italy, Switzerland, Poland, and Germany, that was called the '*Angina maligna*,' and of which cattle died in 24 hours. A blue mist appeared that summer on the herbage of pastures. Halle and Saxony had the plague. 1689, great pestilence raged in Egypt and in the Levant. 1693, an English fleet of seamen and soldiers, sent to Boston and Martinique, were seized with some direful plague in America; of 2100 sailors 1300 died, and of 2400 soldiers 1800 died.

"1700 A.D.—At this time a destructive sore throat invaded Milo in the Levant. It was a carbuncle or plague sore in the throat, with violent fever, carrying off children in two days, but sparing adults. Men called it the 'Child's Plague.' 1701, plague in Toulon took off two-thirds of its population. 1702, malignant small-pox, combined with scarlet fever, prevailed in New England. New York city had the 'Great Sickness,' a plague imported from St Thomas. Hardly a patient survived.

"1708 A.D.—Severe universal catarrh in Europe, and pestilences followed. From 1702 till 1712 plague raged in the Levant, in Poland, Hungary, and Russia. Vast numbers of people died. Dantzic lost 25,000; Stockholm 30,000. In all Sweden, from 200,000 to 300,000 died of plague and pestilences. In Copenhagen 25,000 died. The sweating sickness still continued its ravages, being a form of plague. England suffered from it. A cattle-plague in 1711 spread over all Italy for three or four years, and was so violent as almost to utterly destroy the species. 1717, plague in Turkey. 1719, plague in Aleppo carried to their graves 80,000 victims. 1720, there occurred the last great visitation of plague in Marseilles. Of a population of 75,000, no less than 52,000 perished. 1726-7-8, plague raged in Egypt. 1729, plague in Aleppo. This year 'Yellow Fever' or 'Black Vomit' first appeared in Carthage, S.A., and made dreadful havoc. Cyprus had plague. 1732, the plague raged at Tripoli, Sidon, and Damascus, while Charleston, S.C., had 'the American plague' (yellow fever). A catarrh all over America spread in 1733 all over Europe, and then all over the world: Plague at Aleppo, scarlatina in Edinburgh, chin-cough in England, slow putrid fever in all Europe, small-pox, epidemics, all set in. Birds died and dogs ran mad. Spotted fever and measles were epidemic in Scotland, ulcerous sore throats in France. Diphtheria came to New England in 1735. It spread to Exeter, Boston, Chester, &c., travelling to the south, and stripping the country of children. Very few escaped. It was literally the plague among children. 1740-41, the 'American plague' appeared in Philadelphia and Virginia. All these years were sickly. 1743, plague in Italy. In Messina, in Sicily, of 72,000 inhabitants, 46,000 died. 'Bilious plague' in New York. 1745, Egypt and Smyrna had plague.

"1749-50 A.D.—Malignant dysentery visited both hemispheres, and great numbers in Europe and America died. Plague killed 30,000 at Fez, and a third of all the people in Tangiers. 1751, in

Constantinople of plague died 200,000. In England a cattle-plague raged; in Cheshire alone died 30,000 cows. All through these years prevailed dysentery and sore throat of a fatal kind. Some died in eight or ten hours. 1755, Constantinople lost 150,000 by plague. No other city in Europe was so scourged for years. 1758, catarrh all over Europe; spotted fever at Aleppo; plague in Egypt and Smyrna; the next year plague at Cyprus, and dreadful small-pox at Copenhagen. In Cyprus 20,000 died. 1762, influenza epidemic in all Europe, and the year before in all America. In Aleppo in 1769 died of plague 5000; in 1771, 7000; in 1762, 11,000 persons. It then subsided. Unusual mortality in all the world from 1758 to 1763. In this last year in Bengal 800 Europeans and 30,000 natives died of 'bilious plague.' The year 1763 was phenomenal. Toulon lost a third of her inhabitants by epidemic; the bilious plague killed off hundreds of the American Indians; the blue fish of Nantucket entirely disappeared; horses in Denmark had epidemic catarrh; pestilence smote horses and cattle in Italy, France, and Sweden, while in Madrid a pestilence among dogs swept away multitudes—900 dogs died in one day. 1764, in Naples a malignant fever swept off 200,000 people. 1769, in Holland 32,000 cattle died of pestilence. 1771, a mortal distemper destroyed vast numbers of foxes in America, and in Holland 171,780 cattle died of a cattle-plague. The previous year (1770) the plague raged in Constantinople, and "1000 bodies were for some time buried daily." In 1771 plague killed 62,000 in Russia, and 200,000 in Poland. The same year 1,000,000 of people died in India of "bilious plague." 1772, in Bohemia during this year 168,000 persons perished of epidemic diseases, while 800 or 900 children died of malignant measles in Charlestown. 1773 and 1775, the most mortal disease was the *Cynanche trachealis*. No medicine could reach it; children were swept away by it; in some towns scarcely a child that had it lived. Dysentery and mortification followed on the third day. It prevailed in all thenorthern States of America. 1773, in Bassora in Persia, a kind of plague carried to the grave 80,000. From 1769 to 1773 it was a pestilential period. In 1778 plague again at Constantinople. In 1780 plague in Smyrna, and epidemic catarrh or influenza moved all over America, west to Siberia, Tartary, and on, over all Europe.

"1781 A.D.—This year first appeared that most terrible of modern pestilences, the Asiatic cholera. It first appeared among a body of 5000 British troops at Graujam on the coast, 535 miles north-east of Madras. Its malignity was intense. Men in perfect health dropped dead by dozens. Five hundred men sickened in one day. By the third day half the army had perished or were in the hospital. In 1782 this new and awful disease smote the soldiers of Madras; 1000 were attacked, and some died in an hour. In 1783 it broke out at Hurdwar among the pilgrims, and 20,000 died. The Moslems called the plague *Mordechim*, or 'Bowel-death.' It began to spread over India, and from thence at a later day commenced its deadly march all over the plague-smitten earth. 1783, a phenomenal

year in all the realm of nature. In Rome 6000 children died of small-pox. A desolating plague swept all over Egypt, the Grecian Isles, Dalmatia, Constantinople, Smyrna, and the Crimea. In Cairo 1500 and even 3000 corpses were carried out in one day. One-sixth of the Egyptians died of famine and plague. Epidemic scarlatina broke out and raged all over America. Measles in all parts of America. 1785, canine madness began to rage and spread in all parts of the Northern States. All the journals teemed with accounts of it. It seemed an epidemic. Every gazette announced some new case of hydrophobia. It prevailed also the following year. 1786, plague in Barbary; yellow fever in Spain. The next year 17,000 died of plague in Algiers; it smote also Morocco and Aleppo. 1788, epidemic catarrh prevailed all over Europe, malignant measles in New York and Philadelphia; and the next year hydrophobia showed itself again in America, while ships at sea sailed through leagues of dead fish. 1789, measles epidemic everywhere, as also influenza. It attacked the American Indians, spread among sailors all over the ocean, and visited the West Indies. Then came epidemic scarlet fever; epidemic catarrh also. 1791, yellow fever in New York. Epidemics prevailed on the African coast, in Grenada and the islands, augmenting in violence; and the old plague took away 200,000 or 300,000 in Egypt, and ravaged Constantinople. It was in Egypt two years. 1792, 1793, scarlatina anguinosa raged with violence in America. Small-pox and catarrh came also. In 1794, at New Haven, 700 people were down with it in six months, and 52 died. 1795, yellow fever spread all over New York city; a panic ensued. 1796, yellow fever again in New York, New England, Newburyport, Boston, Philadelphia, and Charleston. 1796, a pestilence among cats in England swept them away by thousands. The disease spread to France and became epidemic there. It also appeared in Philadelphia and New York, spreading destruction among these animals everywhere in the Northern States. Fish died in great numbers in James River, and canine madness widely prevailed. Yellow fever in Philadelphia, Baltimore, Norfolk, and Charleston. 1797 was remarkable for the most general prevalence of the plague in America. Multitudes of dead pike floated down the Mohawk and Hudson rivers, and at New York millions of house-fies died, their bodies turning white.

"1800 A.D.—Yellow fever in South America. In Gibraltar, of a civil population of 14,000 in 1804, only 28 persons escaped attack, and one-third died. A terrible mortality in Spain by yellow fever. Cadiz had over 48,000 cases and more than 10,000 deaths. Seville had 76,000 cases and nearly 15,000 deaths. It raged also in some 28 other cities and towns. In 1804 it invaded 25 towns in Spain, and over 52,000 perished: 61,363 persons were destroyed by this plague in 1800, and in 8 yellow-fever epidemics, from 1800 to 1821, Spain lost no less than 130,000 people.

"1809–10–11 A.D.—In three years pestilential fevers destroyed in Coromandel 106,789 human beings in a population of less than 2,000,000. 1812, at Constantinople 160,000 persons fell before the Oriental plague. 1815, the plague in Naples; cattle-plagues con-

tinued to destroy the herds. Pleuro-pneumonia, which had appeared first in France in 1765, by 1820 had extended over the most of Europe. Rinderpest kept on its way, and in 1813–15 some regions of Germany were so ravaged that nearly all the animals died.

"1817 A.D.—Asiatic cholera spread out violently from the deltas of the Ganges in Bengal, and began a career of devastation not exceeded by any other plague on record. India was quickly strewn with corpses. In Jessore in a few weeks 10,000 out of 60,000 fell dead before it; at Calcutta 200 died daily, and it raged a year. 1818, Madras, Napaul, Ceylon, Malacca, and all the regions about, smitten with cholera. 1819, all Burmah and Siam and the countries east were devastated. 1820, cholera at Bombay, where it destroyed 150,000 lives. Then Madagascar, all East Africa, Borneo, Celebes, Philippines, the islands of the Indian Ocean and China, were smitten with this awful pestilence; like flies the race were swept away. 1821, a very pestilential period set in, and lasted many years. South Spain again had yellow fever. The death-rate was 60 and 70 per cent. The cholera, which had pushed all through Persia, Arabia, and Asia Minor, now turned east and devastated all Central Asia for many years, and struck Astrakhan in Russia—its first visit to Europe. People in both hemispheres fled by thousands before the plague, and whole cities were nearly depopulated. 1820–27, pleuro-pneumonia invaded Italy, Germany, and France, where it still destroys the herds. The years 1825–26 were the hottest ever known in America; an epidemic period came on; choleraic diseases raged, and the mortality in city and country almost doubled. In India (1827) cattle and elephants were struck down and destroyed in great numbers by cholera. In Persia, dogs, goats, and camels; in Burmah, monkeys; in Moscow, chickens and Turkeys; and in Prussia multitudes of fish perished by the universally affected air and water. 1828, the plague appeared in Rumania in 2000 villages; 82,000 Russian soldiers in the Balkans went into hospital with it, and in one year 210,000 soldiers were prostrated with it, and there died of them 10,000 men. Yellow fever smote Gibraltar malignantly, and in a population of 40,000 there were over 13,000 cases and 3500 deaths. 1829–30, South Russia was again and fatally struck by the westward advancing cholera stream; in one month 4000 died in the city and 21,000 in the province of Astrakhan. It reached Moscow and many perished. 1831, all Central Europe smitten with cholera.

"1832 A.D.—France, Scotland, Ireland, and England ravaged. In Cairo 15,000 fell. There were 116,000 cases in Great Britain and Ireland, and its victims numbered 52,547 in England and Wales alone. 1832, Asiatic cholera first appeared at Quebec, then spread over the United States and Canada. At Constantinople the birds of the air all disappeared, and fresh meat exposed rotted in an hour. Even the gilded vanes of the mosques became tarnished and black. In many places birds died by the thousand. 1833, pleuro-pneumonia struck down the herds of Holland by thousands. 1834, the cholera, now having devastated the world for twenty years, subsided.

Millions on millions of our race had perished. 1837-39, in Holland 20,000 head of cattle perished by pleuro-pneumonia, and this distemper reached Belgium. 1838-39 witnessed a sudden and terrible outbreak of the old plague in Bulgaria, where over 80,000 people miserably perished by it.

"1841 A.D.—Cholera broke out again in India; at Kurrachee 8000 died in a few days. In a few years it overspread all India, China, and the East. The herds felt the aerial pestilence. From this year on, pleuro-pneumonia, which now struck England, exists as a permanent epizootic in Great Britain and all Northern and Western Europe. In 1842 the herds of Egypt were smitten by rinderpest; 300,000 perished, and two years later this plague died out for want of cattle to destroy. 1843, Pleuro-pneumonia first appeared among the herds of New York and New Jersey. 1845-46, drought and terrible famine in Ireland were followed by pestilence and epidemic. Fevers destroyed hundreds of thousands. Ship fever raged on the Atlantic, and in Europe and America; the mortality was great, and suffering terrible. 1847, Cholera ravaged Persia; in the capital 300 died daily. Then it burst into Europe at Astrakhan, scourging Russia and Turkey fearfully. The infected area was wider than at the first visitation, and the pestilence more deadly. All Europe visited from end to end. In England alone 55,181 died of cholera, and 28,900 of choleraic bowel diseases. 1848-49-50-53-54-55, saw this plague still in parts of Europe. 1848-49, cholera spread from the Atlantic to the Pacific, among whites and Indians, and from thence into the West Indies. One-half of all who were taken with it died. 1847-8, small-pox ravaged Prussia. One-fifth of the people of New Orleans sick with yellow fever. It was called 'The Great Epidemic.'

"1850 A.D.—An epidemic atmosphere pervaded all lands. Yellow fever ravaged Rio de Janeiro, and thence spread all along the Gulf States and Atlantic coast. 1853, it became a grievous pestilence, very malignant, and unmanageable beyond all precedent. All fevers raged. In five months 11,335 died in the city of New Orleans. While all the Gulf cities and lower Mississippi valley had yellow fever, a new cattle-plague, viz., the Texas cattle-fever, Spanish fever, or splenic fever, attacked the herds of Missouri, destroying 60 and 70 per cent. of all that were sick, and spread out into Kansas and Iowa. The havoc done by it since is immense. It was never known previous to 1853.

"1856 A.D.—Rinderpest destroyed in Russia 30,000 cattle, in Austria 25,500, in Galicia 12,000, in Moravia 9000 = 76,500. Hog cholera first began to destroy the swine in the Western States, and became a deadly epizootic. Of every 100 attacked, 90 died. At Auburn, N. Y., in a drove of 1500, over 1000 died rapidly. A panic ensued among owners. The plague was infectious. All who handled the putrid bodies were made ill. This disease has now for nearly a quarter of a century been a pestilence in America. 1856, diphtheria in America began to destroy the children at the rate of 5000 to 10,000 a year, and also in England. Its ravages extend and increase

every year. 1858, diphtheria in Albany, plague in North Africa. 1859, pleuro-pneumonia attacked the cattle of Massachusetts. Its virulence that year and the next in England was great, the loss being 95 per cent. New Jersey, Pennsylvania, Long Island, and Maryland suffered severely.

"In six years, 1859-64, the loss by plague among the 8,000,000 cattle and 40,000,000 sheep of Great Britain and Ireland reached the enormous sum of 33,000,000. The plague was the 'foot and mouth disease.' Cattle, sheep, pigs, and poultry were attacked. In 1865 by December there were 40,000 cases and 20,000 deaths, while 11,000 were slaughtered (all infected) to keep it from spreading. 1865, in Russia one-tenth of all the cattle in many villages died of rinderpest, which raged everywhere, while in Egypt no less than 300,000 head were destroyed by cattle-plague. A bilious, relapsing famine-fever prevailed in Russia, which had many characteristics of the plague. In St Petersburg 40 physicians and 20,000 of the inhabitants perished before it. Meanwhile rinderpest kept on its destroying march. In this and the following year Holland was visited, and over 90,000 head perished, while in 18 months in Great Britain there occurred the destruction of 500,000 head of cattle. The same year cholera was epidemic in India. Asia lost hundreds of thousands of her people. Arabia was smitten; of 200,000 pilgrims at Mecca, 150,000 were attacked and fully one-half died. At Alexandria 3300 died. At Cairo the deaths reached 500 in a day. Europe was invaded; 150,000 people fled in terror from Constantinople; in the height of the plague the deaths exceeded 2000 a day! A terrible conflagration, September 5th-8th, of four days, that burned 15,000 houses, checked the plague completely, as the great London fire of 1666 seemed to extinguish the plague in that city. Then Italy and France were visited, and many lands; in Gaudeloupe six thousand fell.

"1866 A.D.—All Europe was visited by cholera. In two weeks in London (July 21—Aug. 4) 5261 perished. In Holland, 3866 died; in Hungary, 40,000; and in all Austria, over 100,000 perished. At Amiens 1000 died in a few days. 300 cities and districts in Europe were visited and scourged. It spread all over the United States. In every place in Europe and America the death-rate swelled, and the plague destroyed thousands in ships at sea. 1867, the cholera ravaged America, India, Bokhara, Cabul, Astrakhan, Orenburg, Russia, then all Europe had it again. Holland, Switzerland, England, and Africa experienced its effects. Warsaw had 2000 deaths; Italy, 32,000; Sicily, 7000 in but two weeks. This year too the Oriental plague broke out again in Mesopotamia. 1868, a year of extraordinary earthquake convulsions. Cholera in Russia, and on to 1871, in which last year it became epidemic. The Texas fever this year first spread itself into all the northern, middle, and eastern states, with great destruction to the cattle. During these years (1866-67-68), the cerebro-spinal meningitis attacked the horses of Texas with severity, and hundreds died. It has come to be a terrible and mortal disease both among men and beasts, and is mainly incurable.

"1878 A.D.—According to Hon. C. Young, 40,000 died of yellow

fever in the United States. In Kiun (China) people died 'in heaps' of typhus, small-pox, and famine. In Fiji an epidemic of measles, the Wesleyans alone losing 35,000 attendants on public worship, and above 1000 preachers, catechists, and class-leaders. Yellow fever in Mexico; cholera, intermittent fever, and small-pox in Southern India. In Russia whole districts have also been depopulated by the same diseases and diphtheria.* Cholera in Japan, from 300,000 to 400,000 are said to have died. Fatal fever (locally known as 'black tongue'), raged in several of the United States and in Ontario."

It would be easy to go on with the record down to the present (1882), but as readers can do this for themselves we proceed to notice other items of special interest from their bearing on the present time. On looking over the above list, it may be observed that at least ten new diseases have been added to those known to have prevailed before the Christian era—(1) that new form of pestilence, 252; (2) the terrible "Black Death" of 1333; (3) the Sweating Sickness of 1483; (4) Diphtheria, 1515; (5) Small-pox, 1552; (6) Measles, 1570; (7) Yellow Fever, 1693; (8) Influenza; (9) Cholera, 1781; (10) Scarlatina, 1788. Regarding No. 5, the *Graphic* says—

"Of all the European diseases which are of extra-European origin, perhaps the most repulsive is that which has occasioned such frightful mortality in London and elsewhere during the past few months. The small-pox may be traced from Ethiopia to Egypt, in which country, during the first half of the seventh century, it appeared in its most virulent forms; and six centuries later it was introduced into Europe."

As to No. 7, the *Christian Herald* says—

"The origin or cause of yellow fever—'the hurricane of the human frame'—is utterly unknown. As to its history, there is no mention of the yellow fever previous to the middle of the seventeenth century, say 1650, and one of the most remarkable instances of its appearance was in the city of Philadelphia, now (and possibly then) the cleanest city in the United States."

In connection with No. 9 (cholera), there is found an element of very great interest, inasmuch as it appears to be distinctly announced in the very early prophecy of Deut. xxviii. 59, where the word rendered "SORE SICKNESS" is in Hebrew "CHOLI-RA." Then in verse 61 it is said, "Also every sickness and plague not written in the book of this law (which means those not then in existence), them will the Lord cause to ASCEND upon thee until thou be destroyed." "But that applies to the Jews," it may be objected. Supposing it did apply to the Jews when they were

* The official reports say 95 per cent. died. In the Russian village of Vietlianka, out of a population of 1700, not a soul was left. Four hundred corpses were left unburied in the streets; the rest of the population fled, spreading the disease broadcast. In Prischibie, 520 died in two weeks, out of a population of 830. Sometimes the disease appears simultaneously at different points, ten miles distant from each other.

the Lord's people, it embraces in its far-reaching scope the people brought in to fill their place when the Jews were broken off, should they also prove unfaithful. Besides, on looking to the preceding verses, we shall see them to have been literally fulfilled in the history and experience of the Jews down to the end of the 57th verse. But a curious fact (and one that has been officially stated) is, that the Jew, throughout all the plagues which have marked the last 18 centuries, has enjoyed a most remarkable immunity from them.

Dr Keith, in his *Signs of the Times*, shows (perhaps without designing it) a very special connection between the fulfilment of this early prophecy of the cholera and events connected with the time of the end—with that season of suspended judgment which occurs while the servants of God are being sealed in their foreheads. After quoting the passage, Rev. vi. 12-17, and noticing the suspension of the judgment until the sealing was accomplished, he then further quotes Rev. vii. 1-4 as showing the means by which the suspension was effected, viz., an angel ascending from the east. In a lengthy note he makes out this being to be an evil angel armed with the new pestilence, as in Ps. lxxviii. 49, 50. This angel or messenger that ascended from the east, also cried with a loud voice, and his voice reached unto the sea. He came not unknown or unheard, but was seen in his progress ascending from the east; his voice was loud that all nations might hear; and his course was not stayed till his influence was felt on the sea.

"But the era of his coming and the object to be fulfilled by this messenger of God are not left doubtful or indeterminate—the one being obvious from the connection with prophecies which mark the order of succession, and the other expressly specified, verse 3. The messenger from the East appears at the marked and critical era, when all human things on every side were threatened with universal commotion. His purpose was to stay the tempest ready to burst upon the earth by the blowing of the four winds of heaven. The period of this suspension is before the destruction, when the seventh vial is poured out. It is one of the fast precursors of the last and great catastrophe. Its immediate object is to stay a general or universal war, not in one country only, but in all, and is it not possible that, instead of looking for its coming, we may see it already and hear its voice in every land, as Europe has been appalled by its ascent from the East marked before it came, and though walking in darkness, tracked by destruction. 'The pestilence,' 'the new disease,' 'the Asiatic cholera,' 'the destroying angel,' or 'the angel of death,' as it has been often termed, HAS ascended from the East. If it yet shall prove, when the commissioned work is fully done, and the vision shall have spoken at the end, that such is the significance of the symbol, a further manifestation may then be given, that the immediate judgment is often accompanied by a herald of the next. In ascending from the East, and with no doubtful application, the pestilence which has since reached Europe, and whose voice has been heard on the sea, was none of the least effective of the agents in depopulating some of the cities and provinces of Turkey, or in drying up the waters of the Euphrates. Even on the banks of the river, its further object began to be fulfilled. It terminated the war between Persia and Turkey. The Persian army, after having been attacked by the disease, was forced to retreat, and to make peace with the Turks.

"The seat of its origin was the East, whence it was seen to ascend. At Jessore Aug. 1817, about 100 miles to the north-east of Calcutta, the pestilence arose. Spreading from village to village, and destroying thousands of the inhabitants, it reached Calcutta early in September. It extended thence into Bahar, depopulating many large cities—Benares, Allahabad, and seven others, all suffered in succession; and it is remarkable that it did not appear in these districts at the same time, but, leaving one, it showed itself in another. In 14 years, there was a total of 433 visitations of cholera in the cities of Hindustan. . . . The cholera traversed the peninsula from east to west—from the Bay of Bengal to that of Cambay (450 leagues)—in less than a year; from north to south (300 leagues) in nine months. In less than two years it travelled from the Persian Gulf to the Mediterranean. The cholera attacked Astrakhan on the 20th July, it ASCENDED the Volga to Tver (5300 leagues) in little more than two months. Its progress was equally rapid at the same time along the Don and Dnieper; so that in six months the disease traversed Russia, a distance of 700 leagues. Thus, by a marked 'rate of progression,' was the cholera seen ASCENDING FROM THE EAST. Having thus ASCENDED, it occupied the whole extent of the regions to the east of Europe. In the space of little more than a year (1831) came in a direct line from EAST to west, for the space of 2000 miles—from Moscow to Hamburg, &c.—reaching the sea, and passing the ocean, touched the shores of Great Britain, thence on to America, having traversed more than half the globe, from EAST to west. Of this fearful messenger of destruction ascending from the East, it has been said, 'We have witnessed in our days the birth of a NEW PESTILENCE, which, in the short space of 14 years, has desolated the fairest portions of the globe, and swept off at least fifty millions of our race. It has mastered every variety of clime, surmounted every natural barrier, conquered every people.'

"The war between Persia and Turkey was stayed by the cholera as it was ascending from the East, and was not without its effect in suspending a general or universal war. It reached Moscow in 1830, at a period when Europe, as described by the Premier of Great Britain, was 'a magazine of combustibles which the slightest spark might set into a blaze from the one end to the other.' The efficacy of the cholera in quenching for a time the threatened conflagration may not yet be determined. But it reached Poland at an hour when the eyes of all Europe were fixed on that country as the probable arena for deciding the controversy between liberty and despotism. The western nations were inspired with a greater terror than that of the Russian arms. And instead of armies rushing to the contest, all intercourse was restricted, or cautiously regulated with the infected spot. The cholera first reached Britain at a perilous hour of political commotion; and when Russia denationalised Poland and subjugated it, the tidings reached Paris simultaneously with the cholera, and the French Chambers were dispersed without a word of remonstrance. The commission of the destroying angel is yet but in progress of fulfilment. And if it bear the seal of the living God who shall let it? But who may not hear his voice and profit by the warning when such a messenger has come for the suspension of weightier judgment to stay the universal war till the servants of God be first sealed in their foreheads."

Such was Dr Keith's idea of the mission of the cholera, the modern pestilence so long before predicted. And if his idea be correct, the account above given throws a marvellous amount of meaning into, and shows the far-reaching scope of the threatening, and even of the very form in which it is expressed in the verses in the 28th chapter of Deuteronomy, to which attention has already been directed. His paper was written forty-eight years ago, and perhaps we could not better close up this chapter than by the following paragraph written last year (1881):—

"Of wars in the east, fearful famines in India and China, as well as earth-

quakes in divers places, we have heard much of late. But it would seem that now the world is to suffer another of God's sore judgments—the pestilence is asserting its presence in the world; reminding us of our Saviour's prediction that towards the end of this age 'there shall not only be wars and rumours of wars, and earthquakes,' but 'also pestilences and famines' (Matt. xxiv. 7)." —*Christian Herald*.

CHAPTER VII.

"Fearful Sightings and Great Signs from Heaven"—Historical Fulfilment.

THE declaration that such things were to occur seems entirely an original prediction. But it is not so; hundreds of years before, the same thing had been made known by the prophet Joel, with a speciality of detail beyond what is found in those words of Jesus. In chap. iii. 2, the statement is made, that the Lord is to "gather all nations and bring them down into the valley of Jehoshaphat." And from the context we learn that before that day He was to pour out His Spirit in a very extraordinary manner. This prediction, Peter distinctly says (Acts ii. 16), began to be fulfilled at Pentecost, the inauguration of the dispensation of the Spirit, who from that point on was to deal personally with each individual. His special operations would no longer be confined to one nation: the principle on which He would henceforth deal with men being—"Whosoever shall call on the name of the Lord shall be saved." From the words of Peter (rather of Joel as quoted by him), we further learn that running along side by side with this spiritual and invisible operation on the hearts of men, there was to be a series of physical operations which in their special way would prepare the material creation for the crisis which would occur at the great and terrible day of the Lord—viz., "I will show wonders in the heaven above and in the earth beneath; blood and fire, and pillars of smoke: the sun shall be turned into darkness, and the moon into blood before that great and notable day of the Lord come"—words which indicate that besides the spiritual wonders which had that day commenced, there would also commence these outward manifestations of a preparatory work to go on in the material creation leading up to the point of a re-Genesis—the times of restitution, when all things would be made new (Acts iii. 19-21; Rev. xxi. 5). Then, as these things were to take place before the day of the Lord came, an historical fulfilment of these things is thereby indicated.

The fearful sights as specified by Joel—"blood, fire, and pillars of smoke"—are pointed out as to be in the earth; the wonders and signs to be in the heavens. In complete accord with this we have seen, in the phenomena connected with earthquakes, how gradually, but literally and truly, these predictions of blood and fire and pillars of smoke have been verified. But

in connection with the earlier prediction of Deut. xxxii. there has been, in the volcanic phenomena resulting therefrom, a still more remarkable and literal fulfilment. Space only permits a mere sample of the abundant evidence which could be adduced on this point; therefore we now set before our readers an account of the eruption of Mount Vesuvius in 1779, by Sir W. Hamilton, who, without the least reference to this prediction, uses the very words of the prophet in describing the phenomena:—

"Suddenly, on a Sunday evening late in the month of October, two columns of fire were seen to ascend from the summit of the great cone. On Monday, the mountain offered merely a small column of smoke. On Tuesday morning, the volume of smoke was as insignificant as on the preceding day. But about two hours after noon, all at once a RUMBLING NOISE OF TERRIFIC LOUDNESS was heard; and the next instant an IMMENSE COLUMN OF FLEET SMOKE burst from the great crater, and lowered slowly and majestically upward until it attained an extreme elevation in the atmosphere, when it spread itself laterally, and for some time continued to present a consistent and defined form, like that of the Italian pine-tree. . . . But soon other throbs and groans of the volcano were heard; smoke of a dark-brown colour burst from the crater; the head of the gigantic column swelled in size; and spreading in all directions, and becoming darker and darker, soon covered every part of the sky, and lost all shape. By this time alarm had struck not only the population in the immediate neighbourhood of the mountain, but the inhabitants of Naples itself. All thronged to the shores of the bay, or to the hills, or to the outside of the town, to gaze with terrified looks at Vesuvius. But it was not until the fall of night that the scene displayed all its terrors. Then, an IMMENSE PILLAR OF FIRE was seen to rise from the cone; and RED-HOT STONES AND DISRUPTED ROCKS to ascend with it, and in their descent either to fall back into the crater, or to roll down the outside of the cone with fearful violence and rapidity. To this there was no pause. THE PILLAR OF FIRE never grew paler or less, and the burning stones and rocks succeeded each other without intermission or decrease. If our readers could imagine ten thousand pieces of ordnance discharging red-hot shot in the air, in conjunction with ten thousand of the greatest rockets, still they would have an inadequate idea of this mighty eruption, and of the noise that accompanied it. THE COLUMN OF FIRE THREW A HORRED BLOOD-RED CLARE over part of the bay, and a small portion of the sky, while, from the dense clouds of smoke that continually increased, the most vivid forked lightning flashed at every second. The ghastly blue of these long zig-zag flashes contrasted strangely with the red colour of the volcanic fire; and as they darted on either side and high above the head of the pillar rising from the crater, they produced an effect which baffles the description of the pen and the ingenuity of the pencil. To all this must be added that a continuous issue of lava now came from the cone and rolled down towards the sea—as A VAST RIVER OF FIRE; whilst another stream of lava, scarcely less in magnitude, flowed in the direction of the now partly deserted city of Pompeii."

To show how completely the phenomena connected with these burning mountains fill up the prophet's figures, we append the following:—

"Jon Thorlakson, the aged minister of a neighbouring parish, was in the midst of his service on the Sabbath, when the agitation of the earth gave warning that some alarming event was to follow. Rushing from the church, he saw A PEAK OF THE NEIGHBOURING MOUNTAIN ALTERNATELY HEAVED UP AND SINKING; THE NEXT DAY, THIS PORTION OF THE MOUNTAIN RAN DOWN INTO THE PLAIN, LIKE MELTED METAL FROM A CRUCIBLE, filling it to such a height, that, as he says, no more of a mountain which formerly towered above it could

be seen than about the size of a bird; volumes of water being in the meantime thrown forth in a deluge from the crater, sweeping away whatever they encountered in their course. The Orests itself then broke forth, hurling large masses of ice to a great distance; FIRE BURST OUT IN EVERY DIRECTION FROM ITS SIDES; THE SKY WAS DARKENED BY THE SMOKE AND ASHES, so that the day could hardly be distinguished from the night. This scene of horror continued for more than three days, during which the whole region was converted into utter desolation."—*North American Review* for July, 1832.

This very literal and material fulfilment does not, however, exhaust the prophecy, there being a distinct announcement of wonders to be wrought in the heavens in contradistinction to these wrought upon the earth. The following passage from Gregory, termed "the Great," who filled the pontifical chair from 590 to 604 A.D., will show that so early as his day all the various lines of earthly events specified by Jesus had begun to appear and attract attention. After quoting Matt. xxiv. 6, 7, he adds:—

"Some of these events have already taken place, and others we fear as nigh; for we see that our times are marked more than all former periods by the rise of nation against nation, and the prevalence among them of calamities. That the earthquakes have overwhelmed numerous cities, you learn as often as you hear from other quarters of the world. We have pestilences without cessation—signs indeed in the sun and in the moon and in the stars we have NOT YET beheld."

From these words we learn that the signs connected with the earth had begun to attract attention—those connected with the heavens were yet wanting. When, about 990, the celestial signs (in their initiatory stages) did begin to appear, the conclusion was immediately arrived at, by the ill-instructed and consequently credulously superstitious masses, that the end of the world was now indeed at hand; a panic being the result. It could not well be otherwise; their spiritual teachers had taken from them the sure word of prophecy—the light shining in the dark place, set there for the very purpose of showing men just where they were. Was it then to be wondered at that they stumbled and made mistakes? or that, in the gross darkness that consequently enshrouded them, they became the prey of those who, for their own purposes, were not slow to work upon their superstitious fears?*

"About the close of the 10th century the celestial signs, or, in scriptural

* But while the mistakes they made were great, and in many instances, as we now see, ridiculous, yet the guilt connected with them is trifling compared with the opposite mistake into which men are falling at the present—viz., that of concluding, without inquiry, that the Lord's coming is not near at hand. Turning away from the sure word of prophecy which now lies open to every one, and which alone can give light on the subject, and looking at the long-continued stability (or what appears to be stability) of the visible creation, they mockingly exclaim, 'Where is the promise of His coming? All things continue as they were from the beginning'—then drawing the comfortable inference that they will so continue, at least for a long time to come, they can lie down at ease and slumber profoundly—a course which places them virtually in a much more unsafe position than that of those who perhaps were unduly alert in the earlier stages of their master's absence."

phrase, the signs in the heavens, began to appear. The stars were observed to fall from heaven; earthquakes shook the land, and violent hurricanes blew down the forests. All these, but especially the meteoric phenomena, were looked upon as forerunners of approaching judgment. A panic terror seized upon the weak, the credulous, and the guilty, who, in those days, formed nineteen-twentieths of the population. Not a meteor shot athwart the horizon that did not fill a district with alarm, and send away to Jerusalem a score of pilgrims, with staff in hand and wallet on their back, praying as they went for the remission of their sins."—*Mackay's History of Popular Delusions.*

Such was the commencement of the fearful sights and signs from heaven, and such was their effect. Next we have the two distinguished early writers, Mezeray and Villani, giving an account of the extraordinary sights and calamities of the 14th century, of the countless millions of serpents and venomous beasts, and the immense quantities of huge and hideous vermin which suddenly made their appearance; of the fearful plague, afterwards known as the black death, suddenly rising from the earth in a globe of fire which burst with a horrible stench, and struck people down as if seared by lightning. Soldiers on the line of march, mechanics with tools in hand, peasants in the field, and priests at their rites, all dropped in a moment without time to utter a word. So terrific in its character was the pestilence, that the people imagined that the sulphurous vapours and pestiferous stench of the infernal regions had broken upon the world. Terrible, indeed, must have been the condition of things at that time, when, according to these and several other historians, the whole face of nature was in a general convulsion.

Lampadius vouches for the truth of the fact that *it rained blood* in Germany; while comets, refractory meteors, mock suns, and fiery heavens were frequently seen. Another writer says, "Thunderstorms were frequent, meteors appeared in the heavens, a pillar of fire stood for an hour at sunrise over the pope's palace at Avignon; and a thick, black, clammy, stinking mist advanced from the east, and spread itself over Southern Europe, chilling man and beast to the very bones, and causing them to fall down paralysed. Immense swarms of locusts made their appearance in Greece, Italy, and other countries."*

We now come to the fearful sights of more modern times. They begin to be specially noticed at a very marked period of earth's history. The earliest information about them is to be found in an old English book (by W. F., D.D.) which speaks of the remarkable phenomena as "burning spears," which were seen January 30, 1564 A.D.

* These remarkable occurrences took place at intervals for twelve or thirteen years, until they ceased in 1800. They extended more or less throughout Germany, Silesia, Denmark, Hungary, Poland, Russia, Scandinavia, France, Spain, Great Britain, Ireland, Greenland—over the whole world in short, for these combined evils of pestilence, famine, and atmospheric disturbance began in Northern China or Cathay about 1330, during the reign of one of the Tartar Emperors, Tay Tyng.

"The same phenomena were twice seen in Brabant in 1575. The circumstances accompanying them were described by Cornelius Gemma, who compares them to spears, fortified cities, and armies fighting in the air. In 1580 A.D., these phenomena were repeatedly observed in the country of Wurtemberg in Germany, then again, in 1821, were seen all over France on Sept. 2d. In Nov. 1623 another such phenomenon was seen all over Germany, which is described by Kepler. In 1707, another such, but of short continuance, was seen in Ireland, and in the same year a similar appearance was seen at Copenhagen; then up to 1708 this same sort of light was seen no less than five times."—*Edinburgh Encyclopedia*.

"That is only the aurora borealis." Yes, only that; but is it not a wonder in the heavens, and one also in which there may be more than any of us have ever dreamed?

"The most unaccountable of all the circumstances connected with the aurora borealis is, that it is not much more than a century since this phenomenon has been observed with any degree of frequency in our latitudes. We find, indeed, a few atmospheric phenomena recorded by the ancients, which may be regarded as examples of this meteor. But, with trifling exceptions, the whole of antiquity is silent on this subject. . . . It appears to be certainly established that the aurora was of rare occurrence in our latitude till about a century ago, for it cannot be supposed that so beautiful and striking a phenomenon would have passed unnoticed and unrecorded during the two preceding centuries when men of science, and particularly astronomers were so busily engaged in examining every remarkable appearance in the heavens."—*Edinburgh Encyclopedia*.

The *Dictionary of Arts and Sciences* gives a full account of the first occurrence of this phenomenon in London in 1716, and states expressly that the oldest inhabitant there at that time had never seen or heard of the like before.

The aurora which was seen in this country at that time was remarkably brilliant. It was also visible over a prodigious tract of country, being seen from the west of Ireland to the confines of Russia and the east of Poland, extending nearly 30 degrees of longitude, and from the 50th degree of latitude over almost all the north of Europe; and in all places exhibiting at the same time appearances similar to those observed in London. And from about this time commences the true era of these WONDERS IN THE HEAVENS. That some of these early displays were really FEARFUL SIGHTS is confirmed by the following:—

"1789. On that day I stopped at Portsmouth to spend the evening at a house

* The following will show the interest in and desire to know more of these mysterious appearances in the heavens:—"AURORA! OBSERVERS.—Bergen, Norway, June 1830.—Sir.—In order to get nearer, if possible, to the unravelling of the mysteries of the aurora borealis, I have in the course of the last two years endeavoured to procure a greater amount of observations of this phenomenon in Norway, Sweden, and Denmark. I have succeeded in engaging throughout the above-named countries several hundreds of observers, who, led only by scientific interest, have lent me their assistance, and from whom has already been sent in a considerable amount of information. These observations are still to be continued, as there is reason to suppose that the aurora borealis in the near future will appear much more frequent than has been the case during the last years. Also Finland and Iceland will now be drawn within the circle of observations, and it would be most desirable that the same were made in Great Britain also, which country, especially in the maximum years of the appearance of the aurora borealis, certainly would be able to yield characteristic contributions in this respect.—I am, &c., SORHUS THOMSEN, Prof. in Mathematics."—*Scotman*.

where there was a large party. All at once our ears were assailed by loud murmurs outside. We rushed to the door, and were astonished to find the whole population of the place in the streets, the greater part on their knees, and uttering the loudest lamentations. Attracted by the brilliancy of the heavens, I raised my eyes, and observed a very vivid aurora borealis casting its coruscations over more than half the hemisphere. On turning round I saw the whole of our party on their knees, and evidently in great trepidation. THE SCENE WAS CERTAINLY AWFUL."—*Percy Anecdotes*.

"The aurora borealis was seen for the first time in America, 11th Dec., 1719. It filled our country with great alarm. It was dreaded as being the precursor of the judgment fires that were to consume the world. It had the same effect on the people in England in 1715."—*History of Salem, Mass.*

"Another instance of this phenomenon was very extensively witnessed in this country early in the evening of 25th Jan., 1837, when the very heavens for a short time seemed to be on fire, and when the snow upon the ground resembled BLOOD and FIRE, which was so alarming in appearance as to make people think that THE DAY OF JUDGMENT HAD COME. In one place near a mountain, the people informed me that on the snow there was the appearance of WAVES OF FIRE ROLLING DOWN THE MOUNTAIN SIDES.

"A clergyman of Massachusetts had just commenced a discourse to a crowded audience, when suddenly through the windows the whole house was filled with the most vivid and fiery light, so alarming in its appearance that several of the audience shrieked aloud; many rushed to the doors; all was disorder and commotion."—*Last Day Tokens*.

In London, 15th Sept., 1839, a still more remarkable instance of these wonders occurred:—

"The first indication of this singular phenomenon was about ten minutes before ten, when a crimson light, apparently vapour, rose from the northern portion of the hemisphere, and gradually extended to the centre of the heavens, and by ten o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a most ALARMING APPEARANCE, and was exactly like that occasioned by a TERRIFIC FIRE. The light varied considerably; at one time it seemed to fall, and directly after rose with intense brightness. There were to be seen mixed with it VOLUMES OF SMOKE, which rolled over and over, and every beholder seemed convinced that it was a tremendous conflagration. The consternation in the metropolis was very great. Thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire-brigade stations in Baker Street, Farringdon Street, Watling Street, Waterloo Road, and likewise those belonging to the West of England station—in fact, every fire-engine in London—were horsed, and galloped after the supposed scene of destruction with more than ordinary energy, followed by carriages, horsemen, and vast mobs.

"At two in the morning the phenomenon presented a most gorgeous scene, and one very difficult to describe. The whole of London was illuminated as light as noonday, and the atmosphere was remarkably clear. The southern hemisphere at the time mentioned, although unclouded, was very dark, but the stars which were innumerable shone beautifully. The opposite side of the heavens presented a singular but magnificent contrast. It was clear to extreme, and the light varied and was very vivid. There was a continual succession of meteors which varied in splendour. They appeared formed in the centre of the heavens, and spread till they seemed to burst. The effect was electrical. Myriads of small stars shot out over the horizon, and darted with that swiftness towards the earth that the eye could scarcely follow the track. They seemed to burst also, and to throw a dark crimson vapour over the entire hemisphere. The colours were most magnificent. At half-past two o'clock the spectacle changed to darkness, which on dispersing displayed a luminous RAIN-BOW on the zenith of the heavens, and round the ridge of darkness that overhung the southern portion of the country. Soon afterwards COLUMNS OF SILVERY LIGHT radiated from it. They increased wonderfully, intermingled among

crimson vapour which formed at the same time, and when at full height the spectacle was beyond all imagination."—*Christian Advocate and Journal*.

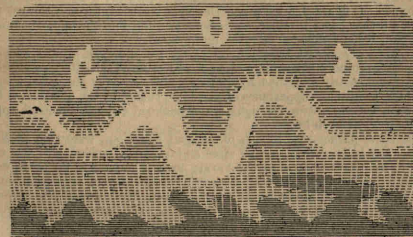
That these mysterious appearances are recognised as the fulfilment of Joel's prediction will be seen from the following. D. T. Taylor in *The Christian*, alluding to the aurora in the heavens, and to Joel's prophecy, says:—

"They have caused the knees of terror to smite together, and the scoffer to seek at once the place of prayer, on viewing with amazement God's wonders written on the trembling sky. Aug. 28, 1859, they were seen from California east to Russia, and from the West Indies north to unknown regions in British America. Five days later, Sept. 2, the aurora was visible all over the northern hemisphere, in America, Europe, and Asia, being witnessed by millions of people. The brilliant displays of 1870, said to have been more numerous than in any preceding year, were visible from ocean to ocean, and from continent to continent in all northern lands. In Italy, the people of Florence and Rome beheld their crimson flashes, and said it was a token of more wars and bloodshed in Europe. In the first ten months of 1870, there were witnessed over fifty remarkable displays in our latitudes. No pen or finger can describe their endless colours, their fantastic forms, their flashing splendours, nor the crimson glories of these celestial hosts arranged in panoplies of light, and marching, and gleaming, and dancing athwart the heavens in shapes of 'blood and fire, and pillars of smoke.' There is no resisting the conclusion that these electric coruscations are the strict fulfilment of Joel's prediction. And if modern science had not become practically atheistical to all divinely revealed events, it would at once behold the hand of the Maker of the universe in these wonders, and openly acknowledge their relation to the prophetic word, and to the coming day of the Lord. But while scientific men admit their utter inability to explain these magnificent phenomena, they leave God out of the world which He has made, and ignore the working of His hand and the fulfilment of His word, and not only the scientific but the religious press, busy with trifles and occupied with worldly affairs, see no tokens of divine power and providence, and no signs of prophetic fulfilment, in these marvels which are blazoned on the mighty heavens."—*Christian*.

"During the last few years, the atmosphere has done quite its share for the entertainment of the public. . . . The auroral lights which night after night last winter trembled and quivered in the northern sky, shooting transparent spears of crimson and white from the horizon to the zenith, have followed each other in rapid succession, prompting some to a more constant study of the heavens for the secret of these phenomena; others to a more reverent feeling of dependence upon Him by whose command all things were made that were made; and terrifying others by the threatening approach of those latter days—those times prophesied by Joel, when wonders should be shown in the sky, and when, according to St Luke, 'FEARFUL SIGHTS AND GREAT SIGNS FROM HEAVEN' should appear. Although science has, to a great extent, stripped these atmospheric and other phenomena of their mysterious terror, there is still sufficient mystery about their advent to inspire awe as well as admiration."—*New York Evening Post*.

We come next to consider what may be considered a more specific fulfilment of the "fearful sights and signs in the heavens" mentioned by Luke. They have all the more interest that they occur about the time when, according to the chronology already examined, the prophetic period of the 2300 years runs out, at the end of which the sanctuary was to be cleansed. At which point consequently, if that was done, and

the high-priest was preparing to come out, the antitypical ringing of the bells (i.e., the appearance of the signs) would be heard. Accordingly, just at that point we have the following appearance—a fearful sight indeed, and sign in the heavens. It was described by the *Cincinnati Sun* and other papers of that period.



"On Tuesday night, March 21, 1843, about 11 or 12 p.m., of a sudden a light burst forth, the whole face of the earth appearing to be lit up, the light being so vivid as almost to blind the spectators." My first impression was that it lightened very sharply, but as it continued I saw that it must be something else. The captain of the *Penn* was sitting in the cabin at the time with three or four candles, but seeing the light notwithstanding, and anxious to know the cause, he ran out to the guard and asked Mr Frances if he saw the light. 'Yes.' 'What is it?' 'Dear only knows, for I don't.' Looking diligently to discover whence this strange light came, they saw in a south-west course, but nearly overhead, the outlines of a SERPENT IN THE SKY, in a crooked position, except the tail, which was straight, and the head towards the east. It then turned to a lively bright red, deep and awful, and so remained stationary among the stars for several minutes. Then a part of it disappeared to about the middle, and the remainder in a gradual manner formed itself into a distinct Roman 'G.' In about a minute and a half it changed into an equally distinct 'O,' in which position it remained about two minutes, when the figure in the heavens again changed to a plain distinct 'D.' When the O turned into D, it formed a kind of oblong shape, then came straight on one side as a D should be, and having continued in its perfect shape for some minutes it again assumed the oblong shape and disappeared, and the sky gradually returned to its original appearance."—*Bible Reader*.

But this is not the only occasion on which this remarkable appearance of a serpent in the heavens was seen. A writer in the *New York Daily Advertiser* thus describes another such appearance one morning in that city:—

"About four o'clock in the morning a large meteoric body, resembling a ball of fire, exploded in the zenith of the heavens, and poured a continuous stream of flaming particles on the sky beneath. The increasing scintillations from this luminous globular body were showered down like drops of falling rain, illuminating the whole visible horizon, and scattering rich rays of light on each airy path as they fell. After this meteoric shower of fiery rain had for some

time descended, a luminous serpentine figure was formed in the sky, which, on its explosion, produced a shower of fire equally brilliant and incessant. The inflammable particles then apparently cohering in one ignited mass, rolled up in a ball to the zenith; and from this lofty elevation burst, and shot out streams of electric fire from its luminous orb, which continued to fall until the hour of six in the morning, when the dawning day put an end to their glory and their flight."

The *American* of Thursday says—"About half-past five, it seemed to rain fire. An appearance similar to that described by the correspondent of the New York *Daily Advertiser*, was seen coming toward the west till the bright trail formed the figure 3, after which the ends uncurled, turning toward the east till they came together, and after spreading into the appearance of a light cloud, being visible ten minutes, disappeared."

The *Gazette* says—"At twenty minutes past five, a meteor about six inches in diameter, probably the same spoken of above, exploded with considerable noise perpendicularly over the north-west part of the city; the blaze was so splendid as to give the appearance of sunrise. It shot in the direction of the north-west, leaving a stream of light, which assumed a serpentine form, apparently of thirty feet in length."

"The same phenomena, though of unequal splendour, were seen at New Haven. The balls were of various sizes and degrees of splendour. One was judged to be nearly as large as the moon; another shot off to the north-west precisely as at Baltimore, leaving a phosphorescent train of peculiar beauty; which finally assumed the figure of a serpent folding itself up, and after several minutes, was borne away eastward by the wind. The flashes of light were so bright as to awaken people in their dwellings."

These truly fearful sights remind us strangely of the time when

"The seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

Did Jesus here foretell the literal thrusting out of Satan, the prince of the power of the air (Eph. ii. 2), from that domain which he had long usurped, and of which Jesus will take possession when he comes again? Or did these words indicate that at this time Satan was thrust out from heaven into that domain of the air, from which he will be finally dispossessed when Jesus comes, (1 Thess. iv. 16, 17), and thrust down into the earth, as John was afterwards commissioned to state he would be (Rev. xii. 7-9), and with his legions of fallen spirits have power to work miracles (Rev. xvi. 14), to do great wonders, and deceive them that dwell on the earth by those miracles which he had power to do (Rev. xiii. 13, 14) during the short space of his reign on the earth; making fire come down from heaven in proof of godhead, and consequent right to the homage of men, in imitation of the sign given by Elijah to the men of Israel, as to who was the true God? Whichever way, these things occurred at the very point when the 2300 days had elapsed, when the the Sanctuary was to be

cleansed. At all events, in regard to this appearance in the heavens, it is certain that the mighty God would never represent Himself as a SERPENT. Are we thus already in the commencing scenes of the latter-day wonders? These things seem to say we are.

Then, again, in the same year there were the awful appearances of a bloody sickle, a great sword, and splendid crown seen suspended in the heavens. The following description was given of them in the papers of the day:—

"At New Glasgow, Lower Canada, on the evening of Friday, May 19, 1843, a GREAT SWORD was seen suspended in the heavens; and on Monday afternoon, in the same place, a splendid crown, highly ornamented, appeared in the west. From being exceedingly clear and bright it changed to deep red. The shape then changed, and it became quite round and of the hue of blood, and of a size considerably larger than the moon. A black line then came across the centre, and after a few moments it disappeared."—*The Bible Reader*.

"THE BLOODY SICKLE.—This year (1843) has certainly been one of the most remarkable that the history of the world has on record. We have been credibly informed that the extraordinary phenomenon of a BLOODY SICKLE suspended in the heavens appeared here about the hour of midnight one night this week."—*People's Friend*, Covington.

Yet again, in the same year, there was the still more striking appearance of writing seen in the heavens—the characters, as given below, were sketched by a gentleman on the spot.

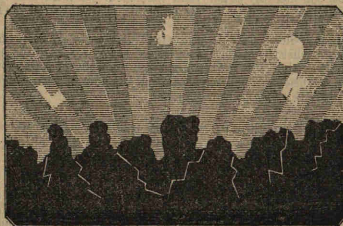
"STRANGE WRITING IN THE HEAVENS.—Last night (March 1843), suddenly a most beautiful blaze of light ran some distance along the western sky, parallel with the horizon. . . . In the course of three or four minutes from its first appearance, the bright twinkling disappeared, and it subsided into a soft mellow haze. . . . This, too, was under a change, and in a moment more the following characters were most distinctly visible, precisely like the following."—*Genius of Liberty*.



One singular thing connected with this writing is, that some of these characters correspond almost exactly with some which are inscribed on the temple of the Goddess of Mercy in Hong-Kong, on whose top is a serpent almost identical with the one given, except the tail, which corresponds in appearance with the two-fringed figures at each end of the writing. This may be seen from an illustration of this temple as given in *The Gospel in China*.

Again, in the same year, occurred the following:—

"The evening before last, between the hours of eight and nine o'clock, our attention was attracted to the curious appearance of the sky, by the almost continuous flashes of lightning which followed each other without a moment's intermission. We, in company with many others, were tempted, from its singular brilliancy, to watch it for a considerable time. Stretching from south-east toward the north, a mass of grotesque and fantastic clouds, occupying about one-sixth part of the circle of the heavens, formed, as it were, a vaporous wall, behind which a sea of electric light, possessing somewhat of the appearance of the aurora borealis, filled the entire space, whilst momentary flashes of what is called chain and forked lightning rent asunder the masses of the clouds with streaks. These streaks varied in colour from the pale effulgence of a silver line to the FEARFUL BLOOD-RED STREAK of angry omen in superstitious minds. Its forms were still more wondrous: far eclipsing the noblest efforts of the pyrotechnic art. Letters of the alphabet were distinctly visible—L, J, and K were as plainly seen as the moon, then calmly filling her accustomed place in another part of the heavens."—*Savannah Republican*.



This appearance is all the more remarkable from the fact that these are the initial letters for Lord Jesus Christ,* and would seem to indicate that the prince of the power of the air had already been driven down to the lower domains, and was now begun to work the signs and wonders which are distinctly pointed out as to accompany his revelation as the man of sin. In connection with this thought, the next appearance is very striking, from the nature of which no illustration could be taken, as of the others, on the spot. The *Richmond Despatch*, *Staunton Spectator*, and other newspapers, give the following account of a remarkable atmospheric phenomenon as witnessed in the town of Lewisburg and other places:—

"On the first day of this month, about 3 o'clock P.M. . . . the weather was quite hot and dry; not a cloud could be seen: no wind even ruffled the foliage of the surrounding trees. All things being thus prepared, a grand panorama began to appear. Just over and through the tops of the trees on the adjacent hills on the south, immense numbers of rolls resembling cotton or smoke, apparently of the size and shape of doors, began to pass rapidly through the

* Ch is a single letter in the Greek, which is sounded like the English K.

air, yet in beautiful order and regularity. The rolls seemed to be tinged on the edge with light green, so as to resemble a border of deep fringe. There were apparent thousands of them, and they were perhaps an hour in getting by. After these had passed over and out of sight, the scene was changed from the air above to the earth beneath, and became more intensely interesting to the spectators who were witnessing the panorama from different standpoints.

In the deep valley beneath, thousands upon thousands of (apparently) human beings (men) came in view, travelling in the same direction as the rolls, marching in good order, some thirty or forty in depth, moving rapidly, double quick, and commenced ascending the sides of the almost insurmountable hills opposite, and had the stoop peculiar to men ascending a steep mountain. There seemed to be a great variety in the size of the men: some were very large, while others were very small. Their arms, legs, and heads could be distinctly seen in motion. They seemed to observe strict military discipline, and there were no stragglers. 'There was uniformity of dress—loose white blouses or shirts, with white pants, and they were without guns, swords, or anything that indicated 'men of war.' On they came, through the valley and over the steep hill, crossing the road, and finally passing out of sight, in a direction due north from those who were looking on. On the 14th inst. the same scene, almost identical, was seen by eight or ten of our pickets at Runger's Mill, and by many of our citizens in that neighbourhood. This is about 4 miles distant from the place where this strange phenomenon appeared on the 1st. It was about one hour in passing."

The only thing that need be remarked in connection with this is, that not long after, in the same country, the terrible influx from the spirit world began. It is noticeable, likewise, that many perceived the import of these signs, and, like the waiting people at the door of the tabernacle, raised the cry "He is coming,"* which cry at that time mightily moved the world, and has ever since then been going forth.

But these signs were not confined to that country; they occurred in a less degree in our own. About the same time the following appeared in Nottingham:—

"In the evening of Sunday last, a splendid illuminated meteor passed over a considerable part of the north of the county of Nottingham. Its course was from the north-west, and in its direct path it went a little to the east of the grove, near Retford, where its appearance was splendid in the extreme. It greatly resembled a GREAT BODY OF FIRE of a BLOOD-RED COLOUR, assuming various shapes."—*The Nottingham Journal*.

What these curious shapes were is not stated. Then, again, the *Perth Courier*, under the heading "Singular Phenomenon," gives the following (date 1845):—

"On Friday morning, between the hours of 4 and 5 o'clock, the whole surrounding country in the district of Dunkeld, Crieff, Blairgowrie, &c., was suddenly illuminated by a blaze of light which rendered objects for several miles around more distinctly visible than on the clearest noon-day. Sheep, cattle, trees, and bushes were beheld with an accuracy, at 6 and 7 miles distance, equal to what would be produced with the finest telescope, so vivid and

* These early adventists of 1843-4 made the mistake, however, of expecting the completion of the work of cleansing, when that date only marked out its commencement in the upper realms; and expecting the things then to take place which will only do so when the cleansing will ultimately reach the earth, they were disappointed. Yet their very disappointment only fills out another prophetic figure, "The bridegroom tarried," and by so doing affords the testing time as to who will have oil in their lamps and who not.

intensely brilliant was the light. This curious phenomenon had a kind of unsteady motion resembling the roll of the waves of the sea after a storm."

Such are specimens of the extraordinary appearances which occurred about that special period (for there were many more such which our space will not permit us to give); and all down the years since then, such fearful sights and signs have been repeated, and with startling frequency and variety within the last few years. The following are specimens of the more recent terrestrial phenomena. In 1878—

"The *Javasche Courant* records a curious phenomenon which became visible off the southern coast of Java on the 14th September and the two following days. Columns of steam and smoke were seen to rise from the surface of the sea, having first a white colour, which by degrees changed into a deep red, the water of the sea at the same time assuming a red colour, like blood. . . . It is regarded as remarkable that last year, just about the same time, exactly the same thing occurred off the Javan coast."

Again—

"On June 6, a remarkable phenomenon was observed about a mile from Channel Island. The water for a space of eighty feet in diameter was boiling up like a stream, throwing up mud. The water had the appearance of being worked upon by a violent commotion underneath, and extending away a great length. From this centre was a yellow streak, the whole being not unlike the shape of a comet."—*Sydney Mail*, 1881.

Then as to the recent aerial signs, there were some remarkable displays of aurora borealis in August 1880, for descriptions of which we cannot find place, except to say that in one display the constellation of the Great Bear seemed at times as if dipped in blood.

"A meteor of uncommon size was observed. It first had the appearance of a large blue ball, followed by a red train. In about five seconds from its first appearance it shot out a large white ball, which had the appearance of an electric light, and brightly illuminated a large extent of the sky, then burst and disappeared. The phenomenon was observed by many people."—*Fife Paper*.

On looking beyond our own country, these appearances are still more remarkable, as the following shows:—

"The sky all round the horizon, but specially to north and south, began to lighten up in broad gleams of momentary radiance. Then came great spiral columns and zigzag arches of quivering fire, which for some time rested on the eye as if carved out of the wall of blackness behind. The columns sometimes stretched from high up in heaven down to the ground, while the irregular arches covered great breadths of sky. Meanwhile there was not a sound, and the stillness was intense."—*Scotsman*, 1881.

In connection with the extraordinary heat in some of the United States, there were the following singular peculiarities:—

"At Saratoga the needle of the compass remained in any position in which

a by-stander might place it, without reverting to the north. In Massachusetts one day darkness set in at noon, although there were no clouds. One could not see to read, and the schools, shops, and factories were closed. The *Providence Journal* describes the grass as assuming a bluish hue; while in Boston, the *Journal* says, the grass was like verdigris, and the people's complexions resembled saffron. In some places the grass burned blue; in others the flame was white. The sun in the cloudless sky cast no shadow, and might almost have been mistaken for the moon when it appears above the horizon in the forenoon. In Rhode Island at midday birds went to roost, and the chirping insects which begin their hum at night were heard in the fields. At Toronto the appearance of the heavens was compared to a great orange-coloured dome."—*Christian Herald*.

"EXTRAORDINARY METEOROLOGICAL PHENOMENA IN IOWA.—Sunday Night, June 16, 1881.—This place and all the surrounding country have had a sight that will not soon be forgotten. . . . At this time occurred most peculiar phenomena. The darkness was intense, made so by the thick clouds which hung over the earth and the night as well. All of a sudden, a broad, bright wave of light shot up from the south-western horizon, and sooner than I can tell it the whole heavens from east to west and north to south were one blaze of glory, in colour something between a flame and a violet-shaded light; as far as the eye could see everything was visible as in the broadest noonday light. The earth and water took on a tawny cast, and a phosphorescent light seemed to lie upon everything. Faces looked blue and ghastly, while the light was so intensely perfect that a pin lying upon the ground was clearly visible to a standing person. This light lasted fully twenty minutes, and gradually faded, until the skies were of a bluish-red hue, and so they remained until nine o'clock, or about forty minutes. During this time great balls of fire would shoot athwart the northern heavens, from east to west, at uncertain intervals. One came out of the sky and seemed to stand for a full second motionless, and then sent out from every side and in many different directions, fully thirty zigzag bolts of lightning, which covered the whole northern heavens for an instant with a web of dazzling light. Altogether, it was the most brilliant spectacle I ever have witnessed or ever expect to witness, and few, if any, who were observers will care for its repetition in their life time."—*Chicago Tribune*.

It would be easy to fill a volume with phenomena more or less remarkable, but enough has been said to show that the "fearful sights and great signs from heaven" have had not only a typical fulfilment previous to the taking of Jerusalem, but also a long-continued or historical one reaching down to the present. We close the evidence on this point with the following statements from the *Christian Herald* of November 29, 1882:—

"'SIGNS IN THE HEAVENS' and terrestrial phenomena are of increasing frequency, and by many are regarded as the predicted intimations which preface the approaching end of the dispensation. Quite an unusual number of comets has of late overrun the heavens, and the eminent French academicien, M. Faye, is of opinion that these comets, by monopolising the greater portion of the sun's rays, minimise the heat left in our planet to a point altogether inadequate for the absorption of the accumulated vapours in the earth's atmosphere. It is difficult to imagine a more dismal picture than that drawn by the academicien."

"THE GREAT VOLCANOS of the world are showing unwonted activity. Earthquake shocks are of somewhat frequent occurrence in the northern districts of Great Britain, and on the highlands of Southern and Eastern Europe, as well as in Asia and America."

"A BRILLIANT AURORA was seen lately in various parts of the country. To add to the interest of the phenomena, a 'torpedo-shaped meteor' passed from east to west, whilst a 'magnetic storm' of remarkable intensity prevailed at the same time. The telegraph and telephone wires were deranged to an

extent which prevented them being worked. In America the disturbance was quite as great as on this side. The light of the aurora resembled an immense conflagration reddening the sky. Among other celestial phenomena to which the attention of the public has been directed during the week is an enormous spot in the sun, the diameter of which is over 12,000 miles."—*Christian Herald*, 1882.

Thus another important and specially interesting line of evidence stands complete—showing that the prediction that there would be "fearful sights and great signs from heaven," has had both a typical and an historical fulfilment.

CHAPTER VIII.

FALSE CHRISTS—Historical Fulfilment.

"For many shall come in My name, saying, I am Christ, and shall deceive many."

THAT these words of the Saviour received a real and literal fulfilment in those false Christs which arose and brought about the destruction of Jerusalem, has been shown; but later events have since made evident that His words had a much more extended significance; and that their first fulfilment was merely typical, at the close of which an historical fulfilment commenced. Whether this be so or otherwise, the facts of history must now bear testimony. In the accounts of Matthew and Mark, two sets of false Christs are mentioned; of which the one seeking to set up a secular kingdom was consequently specially dangerous to the Jews. But, besides these, the words of Jesus had a wider and deeper reference, and included another set who would be specially dangerous to His own people. He knew that an insidious attempt would be made by Satan to deceive Christians into the reception of another than Him as their head. But ere such purpose could be accomplished, a long course of preparation was needed. It was not until the Church had been debased and brought down by means of the wine of Babylon, that it was prepared to receive the Roman Antichrist in the place of Him for whose coming they had so eagerly looked during the first two centuries; and it has not been without a still more subtle and insidious course of preparation that the countries and Churches of the Reformation have been prepared for the reception of Antichrist in his final form in the terrible system of spiritualism. The preparation for both these results commenced with the first false Christ mentioned in Scripture connected with the Church—viz., Simon Magus (Acts viii, 9-24); those previously named by Gamaliel (Acts v. 33-40), belonged to the political set of false Christs who effected the overthrow of the Jewish polity. As the connection of Simon Magus with the second class of false Christs mentioned by Jesus will be shown in dealing with them, we proceed to show that in regard to the first or political class His words have had an historical fulfilment.

After the terrible destruction of their city, and polity by

means of pretenders to Messiahship, it might be supposed that the Jews would henceforth be proof against the claims of any others. But it was not so. About 128 A.D., another rose in the reign of Adrian, who, by means of the wonders and signs which he wrought,* completely deceived them into the reception of himself as their long-expected Messiah. Having changed his name to Barchocheba (the son of a star), in allusion to the star foretold by Balaam (Num. xxiv. 17), he raised an army of 200,000 Jews, and proceeded to massacre all the Christians and heathens that came in his way. About 130-2, the Roman emperor, Adrian, sent an army against him, and after a war of two years' continuance, Barchocheba, being defeated in the field, took refuge in Bither, his capital, which, after a siege of three years, was taken. Barchocheba was killed, and a dreadful havoc ensued, after which some fifty of his fortifications surrendered. In this terrible war, instigated by a false Christ or Messiah, some 600,000 Jews were slain by the sword, besides those slain by famine and pestilence. It is said that the rivers were high swelled with blood, and that the sea into which they ran was for several miles marked therewith.

Besides these fifty strong castles being taken, the Jews also had 985 of their best towns demolished, and for some time Adrian caused annual fairs to be held for the sale of captive Jews. He also built a city on Mount Calvary, and erected the statue of a swine over the gate that led to Bethlehem, allowing no Jew to enter that city, or even to look towards it from a distance, under pain of death. They rejected the true Messiah, pretending to be afraid that if they did not check his career the Romans would come and take away their place and nation (John xi. 48). Now by a national acceptance of this false one, who offered them exactly the conditions desired, they brought upon themselves the very calamities of which they feigned themselves to be in dread; as from that time on they have been wanderers over the face of the whole earth, without a land or place which they could call their own. This terrible destruction under Adrian seems to have quite cured the Jews of running after pretenders to Messiahship, for there is no account of any other until the Emperor Julian, commonly known as the Apostate, espoused their cause. Gibbon gives us the needed information about this period of their history:—

"While the Emperor Julian incessantly laboured to restore paganism,† he

* Jerome says, among other things, that he pretended to vomit flames. While this shows the true character of Barchocheba, this was the class of signs which exactly suited the Jews, who were, as Dr Lightfoot shows, exceedingly given to magic, divination, sorcery, incantation, &c.

† The emperor's reason for this attempt is also stated by Gibbon:—"As the Christians were firmly persuaded that a sentence of everlasting destruction had been pronounced against the whole fabric of the Mosaic law, the imperial sophist would have converted the success of his

formed the extraordinary design of building the temple of Jerusalem. In a public epistle to the Jews dispersed through the provinces, he pities their misfortunes, condemns their oppressors, praises their constancy, declares himself their gracious protector. . . . To his favourite, Alypius, Julian gave an extraordinary commission—viz., to restore in all its pristine beauty the temple of Jerusalem; and Alypius required and obtained the strenuous support of the governor of Palestine. At the call of their great deliverer, the Jews, from all quarters, assembled on the holy mountain of their fathers. . . . The desire of rebuilding the temple has in every age been the ruling passion of the children of Israel. In this propitious moment the men forgot their avarice, and the women their delicacy; spades and pickaxes of silver were provided by the vanity of the rich, and the rubbish was transported in mantles of silk and purple. Every purse was opened in liberal contributions, every hand claimed a share in the pious labour, and the commands of the monarch were executed by the enthusiasm of a whole people. . . . The Christians expected that in this memorable contest the honour of religion would be vindicated by some signal miracle. And that an earthquake, a whirlwind, and fiery eruption did overturn and scatter the new foundations of the temple, is attested by contemporary and respectable evidence. This public event is described by Ambrose, bishop of Milan, Chrysostom, and by Gregory Nazianzen, who published his account of the miracle before the year was out. He boldly declared that the preternatural event was not disputed by the infidels; and his assertion is confirmed by the unexceptionable testimony of Ammianus Marcellinus, who has recorded, in his judicious and candid history of his own times, the extraordinary obstacles which interrupted the restoration of the temple of Jerusalem. 'While Alypius, assisted by the governor of the province, urged with vigour and diligence the execution of the work, horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendered the place from time to time inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner, obstinately and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned.'"

Julian's early death, however, put a stop to all their hopes from him, and no other pretended deliverers arose until

"About 432 A.D., in the reign of Theodosius the younger, when one Moses Cretensis gave himself out as the Messiah. He pretended that, like another Moses, he would lead the scattered Jews safe through the sea (the Mediterranean) to Canaan. His pretensions were accepted, and a vast number of the Jews in Crete, under his leadership, threw themselves from a precipice into the deep and were drowned.

"About 520 A.D., in the reign of Justin, another impostor called Dunaan appeared. He entered into a city of Arabia Felix, and there greatly oppressed the Christians, but was taken prisoner, and put to death by Eleban, an Ethiopian general.

"530 A.D.—One Julian of Canaan set himself up for the Messiah, and, with his followers, did terrible work among the Christians; but ultimately 20,000 of the Jews were slain, and as many taken prisoners and sold for slaves.

undertaking into a specious argument against the truth of revelation. . . . He resolved to erect without delay, on the commanding eminence of Mount Moriah, a stately temple, which might eclipse the splendour of the Church of the Resurrection on the other adjacent hill of Calvary; to establish an order of priests, whose interested zeal would detect the arts and resist the ambition of their Christian rivals; and to invite a colony of Jews whose stern fanaticism would be always prepared to second, and even anticipate, the hostile measures of the pagan government."

"In 720 A.D., a Syrian Jew pretended to be the Messiah, and had some followers. In Luke xxi. 8, the Lord Jesus says that these false Christs would come in His name, saying, 'The time is near,' and so this impostor rested his pretensions on the calculation of Daniel's 1290 days, considered as years, computed from the destruction of Jerusalem in the reign of Zedekiah.

"724 A.D.—In the time of Leo Isaurus, Serenus, a Spanish Jew, set up for the Messiah. Multitudes followed him to take possession of Canaan, while the Christians seized upon all their effects in their absence.

"About 831 A.D., another false Christ rose in the East, pretending to be Moses risen from the dead, and was followed by great numbers.

"1137 A.D.—A false Christ appeared in France, who was put to death, with many of his followers.

"1138 A.D.—The Persians were disturbed by a Jew, who called himself the Messiah. He collected a vast army; but he was put to death, and his followers treated with great cruelty.

"1157 A.D.—A false Christ stirred up the Jews in Spain. The great body of the Jews in that nation believed in him. But their adherence to him caused the destruction of almost all the Jews in Spain.

"In 1167 A.D.—Another false Christ arose in the kingdom of Fez, which brought great troubles and persecutions upon the Jews scattered through that country. In the same year an Arabian gave himself out as the Messiah, and pretended to work miracles. Of this one, or of another who rose soon after, Maimonides says expressly that the Jews sought his opinion, as they had seen certain miracles wrought by him. Much about the same period another Jew, who dwelt beyond Euphrates, and who had been healed of a leprosy, called himself the Christ and drew vast multitudes after him.

"1174 A.D.—Another false Christ arose in Persia, called David Almussur, who (it is said) could render himself invisible at pleasure. He was, however, taken and put to death, and the Jews heavily fined.

"1176 A.D.—Another impostor arose in Moravia, whose fate was similar to that of his predecessor.

"1199 A.D.—A famous one appeared in Persia, called David El David, a man of learning and a magician. He also very literally fulfilled the prediction as to saying 'the time is near or draweth near,' inasmuch as he built his pretensions to be the Messiah on a computation of the 1290 days (i.e., year-days), counted from the profanation of the temple by Antiochus. He raised a great army against the king, but was taken and imprisoned. Thus no less than ten FALSE Christs arose in the twelfth century.

"1258 A.D.—Zechariah, another false Messiah, appeared in Spain.

"1290 A.D.—Another appeared, called Moses; while in the fourteenth century so many false Christs appeared, that, provoked at length with their mad running after them, Caliph Masser scarcely left any Jews alive in his dominions of Mesopotamia.

"1497 A.D.—Ismael Sophus, another false Christ, deluded the Jews in Spain. He also perished, and all his followers were dispersed.

"1500 A.D.—Rabbi Lemlem, a German Jew of Austria, set up his pretensions, and pulling down his own oven, promised his brethren that next year they should bake their bread in the Holy Land.

"1509 A.D.—Plefferkorn, a Jew of Cologne, pretended to be the Messiah.

"1534 A.D.—Rabbi Salomo Malcho, giving out that he was the Messiah, was burnt to death by the king of Spain; while Brown, in his Lexicon, tells of other two false Christs who were burnt to death by Charles V., Emperor of Germany, and of a third whom he imprisoned.

"1615 A.D.—A false Christ arose in the East Indies, who was greatly followed by the Portuguese Jews in that country.

"1624 A.D.—Another in the Low Countries pretended to be the Messiah of the family of David. He promised to destroy Rome, and to overthrow the kingdom of Antichrist and the Turkish empire. Not long after, Zabbathai Tzevi, another false Christ, made a great noise in Syria, Palestina, and the countries about. He gained an immense number of proselytes. But at last, to save his life, he turned Mohammedan at Constantinople, but was notwithstanding beheaded. The next false Christ was Rabbi Mordecai, a German Jew. But he was soon found out to be an impostor, and saved his life by a flight into Poland.*

Notwithstanding all these disappointments, the mad desire for a temporal deliverer, which led the Jews to reject the true Messiah and receive so many impostors with open arms, was yet unslacked; but their hopes, long bolstered up by many methods, were almost quenched. Then about 1650 A.D., some 300 Rabbins, and a great number of other Jews, assembled on the plain of Ageda, in Hungary, in order to come to some definite conclusion as to whether the Messiah was not already come, and as to whether Jesus of Nazareth was not He—a serious dispute had been for some time obtaining among them on both points. It is said that many among them were in a fair way to believe the truth, had not the popish agents present, by their foolish extolling of the papal power, Virgin Mary, &c., not only prevented it, but greatly strengthened their prejudices against the Christian faith. Since that time they have ceased from calculating the time of the Messiah's appearance, and even go the length of cursing the man who does so.

In March 1807, Napoleon I. held a great convocation of Jews in Paris. On which occasion he granted them so many important rights and privileges that they accepted him as their Messiah—calling him "the Lord's anointed Cyrus, the living image of the Divinity," &c. They also blended the ciphers of his name and those of Josephine's with the name of God,

* Professor Tholuck increases this list of FALSE CHRISTS to FIFTY-EIGHT, but enough has been given to show that the words of Jesus have had, as stated, an historical fulfilment.

and inscribed them above the ark of the covenant; which was further surmounted with the imperial eagle. By the fall of Napoleon these hopes were again blasted, but within the last few years their hope of a coming Messiah has been revived, as appears from the following extract from *The Jewish Record* of May 1877:—

"In Russia just now, old Talmudical Messianic thoughts have taken possession of many Jewish minds in a remarkable degree. In Southern Russia a great many Jews are convinced that, with the oriental troubles and the threatening war of Russia, the moment has arrived when the Messiah is coming in order to take His people to Canaan."

Their readiness to receive any fresh pretender has, since that date, been practically verified. Mrs Mentor Mott, the missionary, writes from Beyrout:—

"A false Christ has come here. He is an American by birth, of imposing manner and appearance. One of his first acts was to visit the photographer, and have his likeness taken. He remained only a short time, being anxious to go up to Jerusalem to be present at the Feast, after which he promised to return to Beyrout. Before leaving, some parties, anxious to test his powers of working miracles, begged him to heal a woman who had long been sick; but he refused with solemnity, saying, 'My time is not yet come.' He has addressed a blasphemous circular 'From David the Christ, to all the nations of the world.' —*Christian Herald*.

In June 1880, the following account of another was given thus:—

"David Lazzaretti, the 'Saint David,' the 'Prophet,' the 'New Christ,' on the morning of the 18th, at the head of between two and three thousand followers, started from Monte Labro processionally for the village of Arcidosso, for what purpose is not yet fully evident, but it is said with designs of anything but a peaceful character. More than a hundred of the believers were dressed in white tunics, similar to those worn in ancient times by the Jewish priesthood. At their head walked 'David the Saint,' attired in a kind of half-regal half-pontifical costume, a red tunic, a diadem on his head, and an iron-studded club in his hand. As they went they sang a kind of refrain, 'Long live God, the Christian Republic, and praise be to Christ, come a second time on earth'—Christ, of course, being David Lazzaretti. The authorities having been informed of the intended movement, the mob was met half way by a delegate of police, accompanied by nine carbiniers, who invited them to disperse. Upon this David cried out, 'I am the King!' and ordered his followers to disarm the soldiers. As he spoke a discharge of firearms was made upon the police from a shelter on one side, and a shower of stones thrown at them. Again the delegate gave the requisite intimation, which was followed by the prophet aiming a blow at him with his club, and then the police, finding themselves surrounded, opened fire, first in the air, and then upon the crowd. Among the first to fall was the prophet himself, struck with a ball full in the forehead, and his followers, seeing their leader down, gave way, though in sufficient order to carry David and the other wounded with them. According to the reports, the prophet and one of his followers died the same night. The Minister of the Interior has sent a commission to the place to make a full inquiry into the affair." —*Kirkcaldy Times*.

This latest pretender has fared no better than did his prede-

cessors, excepting that his followers have not suffered severely, which latter fact the following paragraph attests:—

"The trial of the followers of the Italian fanatic Lazzaretti, who some months ago endeavoured to found a new sect, and was afterwards shot, has been concluded. All the prisoners were acquitted." —*Scotsman*.

It will be remembered that, when in vision, Isaiah saw his people cut off, he put the question, "Lord, how long?" and had for answer, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land." Item by item this has been transcribed into fact, and now for the first time in Jewish history a great forsaking has begun. Says a modern writer:—

"At the present time infidelity is spreading rapidly among the Jews; but what is very remarkable, in spite of this, the majority of even the rationalistic party amongst them are looking for a personal Messiah. And while attempts have been made to refine away the Messianic prophecy, and prove that they merely refer to a period of national prosperity, the chief factors being personified according to the habits of the times, this theory gains very partial acceptance. The Jews as a nation are still expecting a Messiah; a political not a religious personage. In a series of papers on 'The Messiah of the Jews,' which appeared in the *Jewish World* in 1877, it is stated that, when in the Old Testament the Messianic idea assumes individual personification, it does not in any sense point to a Redeemer, only to a head, a guide, who is not sent, but elected by the people.

"It is curious, and even startling, to find George Eliot, in *Daniel Deronda*, picturing the appearance, among the Jews, of an infidel hero as their 'coming deliverer,' who is to reconstitute the Jewish polity on the basis of absorbing the Gentile philosophy into the faith of the Jew. The same idea was also expressed by an article in the *Jewish World* recently, which suggested that in the remote future a religion would be developed, based on science, in harmony with modern progress, which in its reasonableness, and adaptation to the claims of humanity, would leave both Judaism and Christianity perfectly eclipsed. A proposal has further been made by M. Salvador, a Spanish Jew, that a temple should be erected at Jerusalem in which the substance of Judaism should array itself in the garb of Romanism, and that it ought to be constructed for the common use of the Jew, the Mohammedan, Greek, Roman, and Protestant, as the acme of modern civilisation—a most remarkable proposal indeed. A straw will show how the current flows; so does it show how the Jewish mind is preparing for the culminating sin of the acceptance of a false Messiah, the 'man of sin' (2 Thess. ii, 3, 4), who as God will sit in their rebuilt temple showing himself to be God." —*Prophetic News*.

So we find that this first sign given by Jesus is one of great importance, in that it proves both the historical and futurist modes of interpretation to be not merely correct, but even absolutely necessary to fill up the prophetic mould. From the time that Jesus spoke these words, false Christ after false Christ has arisen saying, the time is near. And now when we can "know" from other signs, that the time is really near, we find this remarkable people rising in power and opulence, but sinking also into apostasy from the faith which they have held so tenaciously through eighteen suffering centuries. And thus,

ripening for the climax of their history, we find them, notwithstanding their many disappointments, and notwithstanding their infidelity, yet looking for the coming of a Messiah, who in his character is just such an one as futurists expect; one who, in the course of Daniel's last week of seven years, will literally fulfil in his own person what the Antichrist of Rome has already done in a system.

FALSE CHRISTS—SECOND SET.

But the subject of false Christs is not exhausted. On looking at the account given by Matthew and Mark, it will be observed that not only are they the first thing mentioned by Jesus, but also as the last thing to occur, and to be holding also a position of great prominence just previous to His return. That a different set of false Christs is here introduced is evident, in that they do not come like the first set saying, "I am Christ." It is others who are saying of them, "Lo, here is Christ, or lo, there"—words which imply that there will be a looking for Christ, just at the end as there was at the beginning of the Christian era. Hence the danger of being deceived.

Their testimony is to be supported by great signs and wonders—not tricks, nor jugglery, or Jesus would have named them after their real nature, viz. false signs and false wonders, instead of great. It seems to be in the reality of these signs and wonders that the danger will be; inasmuch as their being real wonders actually wrought in support of the statement they make, which, although a falsehood, yet, from being, as it were, so authenticated the lie might be believed even by Christ's own faithful ones but for this forewarning, and information given regarding the special circumstances which shall attend His coming at the point when it is due.

From Christ's words we further learn that this gigantic system of deception will be fully developed just previous to His return, and also that it will have two very definite or distinct features, in that a part of its dupes will be saying, "Behold, here is Christ in the desert," while another party will as persistently and emphatically be saying, "Behold, He is here, in the secret chamber;" the purpose of both announcements being to gather people to the false Christ as found in either place. Just as Andrew anxiously sought out his brother Peter to bring him to the true Messiah whom he had himself found, so these deceived ones, certain that they have found the Christ, are anxious that others come and find Him too—test for themselves, as it were, the truth of what they say.

That there are to be false prophets is also stated; this implies teaching on the subject. In particular, falsehood as

to the manner of Christ's coming will be taught. Secret, according to one class of teachers; open, in the desert or field, according to others. This latter statement seems to indicate that revolutionary leaders will assume the position of the world's deliverers, and that great attempts will be made to gather men round them. But such is not the manner in which the true One will come. The figure of the lightning's flash used to describe it, indicates something very different from these merely earthly movements. This may be seen from the consideration that lightning has its proper sphere of action in the aerial heavens; only occasionally does it strike the earth, and always when it does so with serious consequences to the objects which it affects. So therefore does this figure show that the true Christ will neither be found in the secret chambers of the earth, nor on its open plains, gathering His people; but, according to other scriptures, descending to the aerial heavens, in a moment, with all the rapidity of the lightning's flash, He will catch up His own; then destroy, with the brightness of His coming, the wicked, and all who know not God, and that obey not the Gospel (1 Cor. xv. 52; 1 Thess. iv. 16; 2 Thess. i. 8, ii. 8).

This last set of false Christs, whose claims are to be supported by signs and wonders, rise just at the end before the true One appears. But that is not the first of them—a long course of preparation had to be carried out before the world, and especially the church, was brought into fit condition for such claims being advanced. This preparation of the world for them, as we saw, began at Babel; the preparation of the church began with Simon Magus—i.e., Satan began at both these points a particular mode of operation on each, so adapted to their special characteristics, as in the end to bring them into the condition that he could present himself to the one, and be accepted as its deliverer; and to the other, and be accepted as its head, as if he indeed were the one for whom both had so long waited and looked.

That the preparation of the church began with Simon Magus may be seen from the following considerations—He occupied at this period exactly the same position as did Nimrod at the time of Babel. Dr A. Clarke, in commenting on Acts ix. 9,¹⁰ gives a remarkable reading found in several MSS., and which he considers the true one—viz., "This person is that power of God which IS CALLED the Great." (The revised version gives almost the same.) As Nimrod, Satan's special tool in inaugurating a movement which drew the world from God at that early period, was called A MIGHTY ONE, so this man, Satan's special tool in drawing the church to him, was termed THE POWER OF GOD, which is called THE GREAT; a phrase equivalent to the former, but embracing a new element, in that

God was associated with this greatness, while Nimrod's action was apart from or against the Lord. So action of a much more insidious and subtle character is hereby indicated; an amalgamation of the two powers,* instead of the enmity which God had said would exist between them.

This man became a believer, was baptised, and continued for a time with Philip, wondering at the miracles which he did. "It is worthy of remark," says Dr Clarke, "that the word rendered *wondering* in ver. 13 comes from the same root as that rendered *bewitched* in ver. 9." This seems to indicate that there was no real work of the Holy Spirit wrought in him, but that he only was attracted by, astonished, and confounded at the miracles of Philip, as the people of Samaria were at his own. Here, then, was one of the tares of the enemy's sowing in the very heart of the wheat. There was nothing for a while to make this evident, until Peter and John, came down to Samaria, and seeing the reality of the good work going on, prayed that the new converts might receive the Holy Ghost, and were heard; and then, by laying their hands upon them, they received the Holy Ghost. But Simon did not receive it. He only saw the power imparted to others by the laying on of the apostles' hands; and, coveting that power, offered to buy it. Now, the man's real character stood revealed. Peter plainly told him that such a proposal showed that he had neither part nor lot in this matter, "*i.e.*, no part among the faithful and no lot in this ministry" (Dr Clarke, who further shows that the word translated *lot* is to be understood as implying a spiritual portion, office, &c.) "I perceive," Peter further told him, "that thou art in the GALL OF BITTERNESS." Deut. xxix. 18 explains this saying—where a man, woman, family, or tribe turning aside after idols are termed roots bearing (*rosh*) GALL, and WORMWOOD; and in Heb. xii. 15, the believers are warned to "look diligently lest any root of BITTERNESS springing up trouble them, and thereby many be defiled."

* That it was Satan's aim from the first to effect a coalition is evident from these facts, that he attempted to get Jesus to worship him; then he would work with and bring the world into subjection to Him—Jesus would then have been Satan's Messiah instead of God's. Then the demons, or devils were most anxious to give their testimony in Christ's behalf; which He rejected and silenced (Mark i. 25). Then, again, the maid possessed with the spirit of divination would fain have helped Paul in his work among the Gentiles. Regarding which attempt Dr A. Clarke says:—"Every syllable of this testimony (Acts xvi. 16, 17) is true, full, clear, and distinct. But mark the deep design and artifice of the evil spirit: (1) He well knew that the Jewish law forbade all magic, incantations, and dealings with familiar spirits; he therefore bears what was in itself a true testimony, that he might destroy their credit and ruin their usefulness. The Jews by it would be led at once to believe that the apostles were in compact with these demons; that the miracles wrought were done by their agency; that the whole was the effect of magic; and this of course would harden their heart against the preaching of the gospel. (2) The Gentiles, finding that their own demon bore testimony to the apostles, would naturally consider that the whole was one system; that they had nothing to learn, nothing to correct; and thus the preaching of the apostles must be useless to them. In such a predicament as this nothing could have saved the credit of the apostles, but their dispossessing the woman of her familiar spirit, and that in the most incontestable manner, otherwise Jews and Gentiles would have believed them in compact."

Simon was such a root, and became the means, according to the testimony of the early fathers, of defiling many,

Some allusion has already been made to his pretensions in page 351. Then Justin Martyr, Irenæus, Tertullian, Eusebius, Theodoret, Augustine, and others all concur in testifying that after this episode, having openly placed himself in opposition to the Saviour, he opposed the apostles and the preaching of the Gospel, continued his magical operations, founded the sect of the Gnostics, mingling paganism—rather devil-worship—with Christianity; his followers, while pretending to be a sort of Christians, yet worshipped him, and the woman referred to, as Jupiter and Minerva. "Nay," says Brown. "Justin Martyr shows that about 150 A.D. almost all the Samaritans worshipped him as their god." As to the sect which he founded, they boasted that they were able to restore to mankind the KNOWLEDGE (*gnôsis*) of the True and Supreme Being which had been lost to the world. The very thing which spiritualists of the present day profess themselves commissioned to do; and by means the very same as those then employed, they aim at giving to every individual that knowledge of God which they alone possess. In short, the Gnostics were the spiritualists of these early days, for when their tenets and practices are compared with the tenets and practices of that system which is having such a fearful development in the present day, they are found identical. Under this general name (Gnostics) some fifty different shades of heresy came to be comprehended,* but there were then as now two great divisions—the one abandoning themselves to all manner of abomination as the true way to reach perfection, while the other took on an appearance of great sanctity. Between these two extreme points lay all the different shades of deadly error, just as now obtains in modern spiritualism. But the world was not then ripe for the monstrous birth, though, for a while, Gnosticism in all its varieties "mightily prevailed;" each of its fifty sects being able to boast of its bishops, congregations, doctors, &c.; while, instead of the four gospels, they had other gospels which some pretended were the secret writings of Abraham, Zoroaster, and the apostles. The leader of one sect—the Manicheans—supplied the place of the four gospels with a gospel which he said was dictated by God Himself, and which he called Erteng;† others again professed that they derived their knowledge from secret doctrines of Christ, which had been concealed from the vulgar. But all these sects denied His true divinity, with most, if not all, the other vital doctrines of the gospel.

When the seed had been sown, which would produce an

* Gibbon, vol. ii., pp. 233-236 + Paterson's Church History, vol. ii., pp. 33-36

abundant crop in the far future, and that typical form of evil had prepared the way for another, it was then permitted to pass out of sight in the 3rd century; and, regarding its withdrawal, the remarkable fact is stated by Paterson—viz., that the credit and authority of Gnosticism was destroyed by the disciples of Jesus, and the followers of Plotinus (the greatest Platonic philosopher of the age), uniting together to oppose its progress. Thus, while one error was seemingly put down, Satan had in reality effected the purpose towards which all his working had been tending—viz., a coalition or union between his distinctive followers and those of Christ, and from this point on evil operated under a new form, with the ultimate result of the setting up of the papal Antichrist. Thus did Satan set up his opposition church through this first apostate false Christ, and he succeeded for a time to deceive, defile, and destroy many. In accomplishing which purpose, we can see the wisdom, or rather cunning, of the invisible leader of this movement in getting his victims to set aside the Word which would have given light, and shown these deluded ones their danger.

If, then, we are come in the lapse of ages to the time when the second set of false Christs are due, we should now find them making their appearance. And that we do now have a set of people claiming a connection with the parties engaged in these early movements, the following extracts will show:—

"As one of those clerical, medical, legal, and scientific gentlemen who attended the philosophical lectures of Dr William Hitchman, F.R.S., in the theatre of anthropology, Clayton Square, Liverpool, I think, if only as an act of justice, your readers ought to be put in possession of the fact that they were always spiritualists, for the benefit of the present and future generations of truth-seekers in spiritual philosophy, and that he has perfectly demonstrated from Sanscrit literature the existence of spiritual manifestations; for example, 1200 years anterior to the Christian era—in short, as he showed us in the time of Homer especially, the general belief was that the spirit of man bore the shape of, and exactly resembled, the departed person to whom it had belonged in mortal flesh; that in the world of spirits human consciousness (as was known to these ancient Spiritualists) retained the virtue and vice, the friendship and enmity, the good and evil of organic beings here below, or, as the Scriptures affirm, 'the tree lieth as it falleth.' Have not science and spiritualism, like rational Christianity and sound philosophy, embraced each other for ever?"—THE SECRETARY OF THE LIVERPOOL ANTHROPOLOGICAL SOCIETY.

The following is from the well-known pen of William Howitt:

"Spiritualism has been existing in all ages and nations from the foundations of the world. Protestantism has apostatized from the faith and experience of the universal world, and even now, through Protestantism, invincible, multitudinous, and daily-springing facts are restoring the empire of spiritualism to its natural throne in the heart and intellect of man. In England there are thousands of private families, including many of the very highest in wealth, in intellect, and in learning, in which the varied phenomena of spiritualism are as familiar as the daily newspaper."

Then, again, a writer in the *Medium and Daybreak* says:—

"All Christendom will assert that no Divine inspiration was poured out upon the several Messiahs who preached the gospel of peace and goodwill to the natives of India, nor was Zoroaster, any other than a deluded man. Plato was merely a philosopher, and the divine voice which guided Socrates was only the voice of conscience. The spiritual knowledge and miraculous power ascribed to Pythagoras are, of course, historical fallacies, and the followers of Pythagoras must have been very superstitious indeed to believe that their great master really communed with angels. Numa Pompilius, the second king of Rome, might have been a virtuous monarch, but the legends which relate to the angel of the Grotto, and to the marvellous transformations which took place in his palace by spirit-power, all these are relegated to the domain of mythdom. Untutored minds may believe these idle stories, but the cultured, scientific mind of the nineteenth century can but listen, and deplore, and pity. This, I think, sir, fairly represents Christendom when viewing ancient records other than Biblical ones. The sceptical inquirer is told to disbelieve the one and believe the other. He must believe that Enoch and Elijah were translated, because the account of the phenomena is given in what is called 'the Bible.' He must receive with assumed pity the statement in Plutarch that Romulus never saw what is called death, but was taken direct into heaven from the midst of an assembly of the people of Rome. He must accept without question the tale which is told in the Jews' history of their nation, that a big fish swallowed a man, and expelled him after three days; and this story is tenaciously clung to, in spite of its disharmony with known laws, because it can be pointed at as prophetic of another three days and three nights. Yet who but a spiritualist will dare believe that Epimenides, a Greek prophet, poet, and healer, performed a lustration, and healed the physical and spiritual life of Athens, when the city seemed doomed to the terrors of the damned.

"Spiritualists would be the last to say one word that should detract from the beauty and holiness of true religion, but they fail to see the identity of true religion with modern Christianity. True religion can be found shining more or less brightly in every denomination under the sun, and the man is wanting in true spiritual discernment who can even think that Mohammed was an impostor. To the fulness of his being he was divinely inspired, and his mission was, no doubt, in its inception, a Christian protest against the heresy of that age and this, viz., the belief in an impossible Trinity. This is the stumbling-block of the ages, and must be removed before the human mind can know peace, and look forward without apprehension to the last day, the day of the decease of the physical body."

Thus by Spiritualists themselves the connection is clearly shown with the early development of demon intercourse as begun at Babel, and carried down by accredited agents to the present day, the line being continued from Zoroaster (Nimrod) down through Plato, Socrates, Romulus, Numa, Pompilius, Mohammed, on, no doubt, to the new prophet Muhammed Snussi, who sets out with the aim of converting the universe, not to the true God, but to him who inspired Mohammed, the open and acknowledged antagonist of the Lord Jesus Christ.

Then again as to the other class of false Christs connected with an apostate church, as the first is with an apostate world, we also have them here, and claiming lineal descent from apostolic times through all the wonder-workers down through the intervening centuries. This has been shown on page 473, and that the object of modern spiritualism is the same as that claimed by the Gnostics—viz.,

to restore the KNOWLEDGE of the true Supreme Being which they say has been lost to the world; at the same time they make such blasphemous statements as the following:—

"The same agencies and powers are at work now as in the apostolic age, and the object and purpose are the same. The effects produced and the teachings imparted are the same; the same in kind we mean, the difference being only a question of degree, which in its turn depends upon conditions; the same grand design underlies the present dispensation of spiritual power as was aimed at by primitive Christianity."

"Jesus promised his disciples that after his departure into the spirit-world they should be endued with power: He simply meant that a spiritual influence should be brought to bear upon them, that they should be accompanied by a power outside themselves, and that by the operation of this power they should be endowed with gifts and qualifications far transcending their normal and natural abilities."

"In the light of Spiritualism we can clearly perceive the nature of this power, the *MODUS OPERANDI* of the Pentecostal baptism, the agency at work in the spiritual movement described in the Acts of the Apostles. These results were produced, we believe, by the agency of an innumerable host of spirit-workers, the disciples being the instruments, the channels, the mediums, through which their operations were carried on."

The same writer further says—

"These spirit-friends actually appointed the day when I should begin this work (the first Sunday in January 1881); I claim now to be constantly under their guidance and direction, and this very position corresponds in a remarkable degree to that of Simon Peter."—Rev. C. WARE, in *Medium and Daybreak*.

Thus the coalition attempted in the early age of Christianity is, in spiritualism, shown complete. So much for the connection between the past and the present; and as the result of the long course of preparation already traced out, we have now the *Spiritual Telegraph*, under the head of "Important Announcement to the World," saying—

"Hearken, then, to the voice of wisdom, O ye inhabitants of the earth, and be not blinded as to your Lord's appearing; for he is already in your midst."

Then, again, another paper (not Spiritualistic) says—

"At Terre Haute, in Indiana, these materialisations of departed spirits among the votaries of this diabolical and deceptive system are in full play. Not only are numerous deceased persons claimed to manifest themselves visibly to the eye and palpably to the touch, but it is boldly declared that the blessed Saviour of mankind himself—the Lord Jesus Christ—has repeatedly appeared, in aspect of radiant beauty, and uttered his benediction on the assembled spectators! It is even said that the doctrine of the Second Advent is thus confirmed; that Christ has already come in person, and that the dead are raised, and thus the grand epoch of latter-day wonders already ushered in."—*World's Crisis*.

* Once a Methodist minister and servant of Jesus Christ, now the head of a body of Spiritualists in Bristol.

Another gives the following detailed account of one of these appearances:—

"We have just received a remarkable document, duly attested by seven witnesses, giving an account of a series of séances, which we print *verbatim*, simply stating that these witnesses are all persons of respectability, moving in the best circles of their respective homes, and looked upon as truthful and reliable. Adventists are looking for the Second Coming of Christ, and if this wonderful story is true, He has surely come. The attested document says, among other things:—

"Friday morning we had a private séance, at which only eight persons were present, including Dr Pence. The medium entered the cabinet, and in about twenty minutes was entranced. After a little while, during which the spirit control talked as usual, the cabinet door opened, and a majestic form appeared, that filled us with awe: for there in the door stood, in majestic grandeur, Jesus of Nazareth! the Lord of Glory! the King of Kings! the pure and holy Christ of God! He had come according to promise, and stood manifest before our eyes. He stood looking at us silently for several moments, and then said: 'You are faithful soldiers, and greater wonders than these shall you yet see.' These words he spoke in a low voice. He then beckoned each one of us to Him, took us by the hand, and blessed us before retiring to the cabinet. He had stood in the door and on the platform nearly half an hour. He had a white robe and a crown upon His head, in the centre of which glittered a beautiful gem. A faint halo was visible surrounding His sacred head. He left us awe-stricken with His sacred presence. This was the masterpiece of materialisation. Surely these are the days foretold by John the Revelator, when he declared that Jesus Christ should come again a second time with power and great glory, and have not the dead arisen throughout the land, and angels returned, appearing unto many? Would that every mortal could have seen and *known*, as we now *know*, this glorious truth. The Saviour of Mankind has reappeared; the Second Advent has arrived; the heavens are opened; the dead are raised; mortality is swallowed up in immortality; death has lost its sting, and the grave its victory! Having examined the cabinet, the séance-room, and the medium, we are prepared to witness to the world that the materialisations that have occurred in our presence are genuine and true.' (Here follow the signatures of the witnesses)."—*Cincinnati Enquirer*.

We need not multiply instances of these things in other countries, unhappily we have the same things being said in our own.

In the *Medium and Daybreak* (Dec. 26, 1879) is given what may be considered another example of the same thing, though the name "Governor" is substituted for Christ:—

"The light was lowered a little, but was kept burning brighter than ever I had seen it at any time previously at a materialisation séance. We began by singing a hymn, but the conditions being so remarkably good, we did not get to the end of the second line of the first verse, when a form clothed in white appeared at the opening of the middle compartment of the cabinet. . . . By means of raps we were told that 'The Governor' was coming next. The gentleman who was unwell was requested to go up to the cabinet, and sit with his back to it. He did so, and the form of a tall man clothed in white drapery appeared at the middle opening of the cabinet, and commenced making passes over the gentleman's head and shoulders. Whilst he did so the sitters sang very softly. The magnetising continued for about five minutes, when the curtains were closed for a moment, then opened, and 'The Governor' held up his hand to indicate that he wished us to be silent. He was immediately obeyed, and all present seemed deeply impressed with the

noble work that was being performed. Still holding up his hands, he spoke distinctly the words, 'Peace! peace!'—*Medium and Daybreak*.

That there may be no misunderstanding of what they mean, we quote the following from the same paper of July 14, 1881:

"The Kingdom of God came together with Spiritualism; and when Telegraphy (rapping) was succeeded by the Auditory (direct voice), and the Materialisation—or the opening of the 'door' from Heaven to Earth, the Kingdom of God was on Earth; and not until this had transpired, could Christ come to the earth the second time, according to the promise, and partake of the Sacrament or Passover anew with His followers in His Father's Kingdom."

And they further boast that the glory of the present movement is, that instead of all this knowledge being confined to the priesthood, as in olden times, every man may now for himself find the one for whom the world waits in the secret chamber; thus the words of Christ have become a verity that men would thus begin to cry, "Lo, here he is!"

Here, then, we have in actual existence at this present time the false Christs against which the true Christ warned his people, and whose existence, or appearance rather, at a given time was to be considered as a sign that He was near at hand. But this does not exhaust the subject. Jesus points out that, besides the company who will be trying to draw men to this one individual in the secret chamber, there will arise many false Christs and false prophets, and that it is they who will work or show the great signs and wonders to seduce, if possible, even the elect (Matt. xxiv. 24; Mark xiii. 22). That such a class of men have arisen has already been shown in Part I., page 236. So here we need only adduce the theory by which spiritualists endeavour to show, that not only are there many Christs, but that indeed all men are so, if they would only give themselves up to the "instruction" of the spirit within them. This theory is, (1) that in every man there is a divine element or germ of deity, consequently man's nature requires, not regeneration, but development; (2) that this divine innermost in man is the Christ or soul of God; (3) as this divine innermost or Christ is in every man, all that is needed, therefore, by man, is to give himself up to the divine instinct in order to perfect his nature and develop the Christ or divine element in him. Such as do so, they contend, become possessed of power to do greater works than such as were wrought by Jesus of Nazareth, whom some spiritualists designate the Historic Christ, and admit that He possessed rare mediumistic powers, while others deny Him anything but a merely mythical existence. If we compare these doctrines with such passages as Eph. ii., 2, 3, and 1 John v. 18, we come to perceive their real nature. God calls on men to come out from the world and

yield themselves up to His Spirit, as those alive from the dead (Rom. vi. 13), and points out that according to whom men yield themselves up, there will be corresponding results. If to the Holy Spirit, the fruit will be holiness and the end everlasting life. If to the unclean spirit, the evil one who dominates the world, then the wages of sin will be death (Rom. vi. 16-23). Virtually, God says, You are a fallen being, living in a darkened world under the dominion of sin, but I have made provision for setting you free, and for translating you into the marvellous light of my family and kingdom." No, says the spiritualist, you have the light within you. No external aid is required; the germ of innate divinity which you possess only needs to be unfolded. Yield to the promptings of this divine innermost, and you will attain to the highest perfection of your nature, and be assimilated to, or absorbed in God, and then be able to work the signs and wonders, to show that there is no sham union, but a *bona-fide* connection. In the recipients of these deadly doctrines we see, therefore, literally and truly, the spirit that worketh in the hearts of the children of disobedience now usurping the place of the Holy Spirit; and as the result of thus knowingly and willingly giving themselves up to its domination, we see them in possession of abnormal power; the direct counterpart—counterfeit rather—of what was bestowed on men at Pentecost, when the Holy Spirit first took possession of those who were to be His special instruments in the spiritual dispensation then inaugurated. That this is the very position claimed by spiritualists, the following will show:—

"Christianity as we find it in the Acts of the Apostles is a spiritual work, a SPIRITUAL MOVEMENT, and we have to do with the nature of that work, the facts of that movement; we have to do with the actual powers and agencies at work herein, and with the results and teachings emanating from those powers and agencies."

Again, the editor of *Medium and Daybreak* says:—

"It is not contended that Spiritualism manufactures inspiration for its devotees, but that it . . . interiorly brings into play the intuitive or inspirational faculties, whereby man through the soul ('Christ') communes with the mind of God. This is divine inspiration."

Again:—

"Now, inasmuch as Spirit is One, the mysteries of the Spirit are always one and the same; and the process of the Spirit is the same in and for every individual, and is for him a complete process, having no reference to or dependence upon any thing or person external to himself. And as only that which occurs interiorly to a man's self can minister to his degradation and perdition, so only that which occurs interiorly to himself can accomplish his redemption and salvation. . . . And it is the culture of the 'Christ' or fullness of God within the man's self that saves him. And no incarnate God or angel whatever can do this for him, since that which constitutes salvation is exemption, not from the CONSEQUENCES OF SIN, but from the LIABILITY TO SIN. This exemption is attainable only through the attainment by the individual of a

condition in which sin is impossible to him. And this condition is attainable only through the culture of such perfect purity of Spirit as brings the spirit of the man back to its original divine condition of God. With his spirit thus restored to its proper perfection, the man is 'one with the Father,' and 'sin has no more dominion over him!' This condition is called 'Christ,' and he is a Christ who attains to it. And as there is but one substance of which all persons consist, all persons possess the potentiality of 'Christ.'"

It will be worth while to look at the working of this theory, as given in their own words. In a work, entitled *Christ and the People*, by Dr A. B. Child (a popular spiritualistic author), he says—

"A religion more spiritual will be discovered and acknowledged— . . . a religion without written laws, without commandments, without creeds—a religion too sacred to be spoken, too pure to be defiled, too generous to be judged, resting upon no uncertain outside standard of rectitude, upon no dogma of another, no purity of earthly life, no glory of earthly perfection—a religion that every soul possesses by natural endowment, not one more than another. This religion is simply desire. . . . With every one, desire is spontaneous and sincere, pure and holy; no matter what the desire is, whether it be called good or bad, it is the natural, God-given religion of the soul. (Pages 28, 29). . . . Ere long, man will come to see that all sin is for his spiritual good. . . . To see that holiness lays up treasures on earth. Sin destroys earthly treasures, and causes them to be laid up in heaven. (Pages 32, 33). There is no criminal act that is not an experience of usefulness. The tracks of vice and crime are only the tracks of human progress. . . . There has been no deed in the catalogue of crime that has not been a valuable experience to the inner being of the man who committed it.' (Page 137.) . . . 'Man has yet to learn and yet to admit that all sins which are committed are innocent, for all are in the inevitable ruling of God.' (Page 175.) . . . 'He who wars with sin leaves nothing lovely in his tracks. (Page 191.)'"

The Hon. J. B. Hall, in a lecture, reported in the *Banner of Light*, says—

"I believe that man is amenable to no law not written upon his own nature, no matter by whom it is given. . . . By his own nature must he be tried— by his own acts he must stand or fall. True, man must give an account to God for all his deeds; but how? Solely by giving account to his own nature—to himself."

It is in this way that the Christs of the latter days are to be evolved. These are American papers, and speak out without reserve, according as their guides indicate; but surely we have nothing like that in England! Exactly the same things are taught amongst us, but in much more subtle guise. Spiritualists do not say, follow out the natural desires of your heart, and so perfect your nature; but they say, "yield yourselves up to the DIVINE INSTINCT within you.* This is certainly a broad

* "What should man worship? How should the soul form its conduct? The soul of man is the image of God; every attribute of the Deity is mirrored there. The soul then should strive to realise its own instincts, its own promptings; they are ever-acting things, working with ever-enduring aspirations after something higher and higher, progressing toward perfection." The article from which the above quotation was taken appeared in the *Medium and Daybreak*, with the Editor's comment—"Mr Oakley's article is a very suggestive one. He is on the right track."

way, and as easy as Satan can make it, and it is only too true that many are found walking in it. Whether these false Christs and prophets or teachers, who have thus been shown to have arisen, are now working signs and wonders is the next thing regarding which we have to inquire. The proof that they are doing so is so abundant, that only a mere sample can be given.

"The phenomena of Spiritualism presents the characteristics of power and intelligence, beyond the control of both the medium and the spectator. Of this fact, says Judge Edmonds.—"It forecloses every objection urged against it. If it is supposed to be by the toes on the floor, it is transferred to the table; if supposed to be done by machinery, it is done high up on the wall, or on a railroad train in motion; if supposed to be deception in the dark, it is done in broad light; if supposed to be delusion, it comes to so many different persons, and is perceptible even to animals; if supposed to be collusion, it is done in so many different places that collusion is out of the question; if supposed to be ventriloquism, it is done without a sound; if supposed to be our mind, it is done against our will. Thus every supposable explanation is met and answered by itself and its manifestations."

"It speaks many languages; it answers mental questions; it tells things unknown to the medium; it foretells things to happen; it identifies individuals; it comes and goes at its pleasure and not at ours; it indulges in untruth and contradictions, and thus against the will of the medium; it tells things not in the mind of any one present; it displays a will and purpose of its own, just as the human mind does; it comes everywhere and in all parts of the world with the same characteristics; it takes pains and contrives means to obviate objections to it; and, finally, it shows the phenomena of moving inanimate matter without mortal contact, and displaying intelligence."

In *Spiritual Notes* (1880) appears the following paragraph:—

"*Physische Studien* for May contains a continuation of the account of Professor Zollner's latest experiments with Dr Slade on his visit to Leipzig. The results comprised the production of writing between slates carefully bound and sealed together; the descent of a liquid, apparently water, upon Zollner and Slade; the appearance of smoke at three distinct places, coming from below the table, and having an odour of sulphurous and nitrous acid; the lighting of a candle which had been set beneath the table by invisible agency, and the appearance of a brilliant light proceeding from beneath the table. This last manifestation took place in the presence of Baron and Lady von Hoffman, Professor Zollner, and Slade. The light was of a bluish white colour, like that of an electric lamp."

The Rev. Joseph Cook, in a recent lecture on Spiritualism, gave the following account of these experiments as quoted from Professor Zollner's book:—

"At about half-past eleven o'clock, in bright sunlight, I became, wholly without expectation or preparation, a witness to a very extraordinary phenomenon. I had, as usual, taken my place with Slade at a card-table. Opposite me, and near the card-table, stood a small round stand. Something like a minute may have passed after Slade and I had seated ourselves and placed our hands, one above the other, together, when the round stand began slowly to sway to and fro. We both saw it clearly. The motions were soon more extensive, and meanwhile, the whole stand drew near to the card-table, and placed itself under the latter, with its three feet turned toward me. I, and as it seemed also Mr Slade, did not know in what way the phenomena

were to be further developed. For perhaps a minute nothing at all happened. Slade was about to use the slate and pencil to ask the spirits whether we were to expect anything, when I resolved to take a nearer view of the round stand which was lying, as I thought, under the card-table. To my greatest amazement, and Slade's also, we found the space under the card-table perfectly empty. Nowhere in the rest of the chamber could they find the stand which a minute previously had been before our eyes. After five or six minutes spent in breathless waiting for the reappearance of the stand, Slade claimed that he saw appearances of lights of which I, as usual, could see nothing. Looking with more and more anxiety and astonishment in different directions in the air above me, Slade asked me if I did not see the appearance of large lights, and while I answered the question with a decided negative, I turned my head in the direction of the ceiling of the chamber, and suddenly saw, at a height of about five feet, the lost table, with the legs directed upward into the air, float downward rapidly upon the top of the card-table."

Regarding these things, Mr Cook says:—

"If spirits that 'peep and mutter,' to use the scriptural phraseology, are abroad in the world, and if there be need of warning modern generations, as the ancient ones were warned, not to have commerce with demoniacal powers, I wish to listen to that warning made of old a part of Divine revelation. I am not in danger of supposing that these atrocious, poisonous whisperings which mislead men and women only too often into erratic opinions and conduct are from on high. Whenever good angels appear in the biblical history, they flame like the sun, or otherwise exhibit openly overawing powers. The angel that stood at the mouth of the sepulchre could not be looked at by the soldiers. They were as dead men in his presence. Always the appearance of good spirits puts into awe the human observer. I do not read of such appearances in our modern circles. . . . As the viper beneath the heel is subject to man, so would I have the witchcraft which peeps and mutters subject to Him who spake as never man spake."

That these modern spirits do thus peep and mutter, and speak out of the ground (Isaiah xxix. 4), we have the following testimony from the Hon. Mrs Egerton:—

"The most remarkable manifestations I have seen were those of last Sunday evening at my house. We were seated in a room which would have been dark but for the light outside. We first heard raps, and then saw a figure at the window. It entered, and then figures came trooping in by dozens. One waved its hand and passed through us; the atmosphere became frightfully cold. A figure, that of a relative, passed behind my chair, leaned over, and brushed my hair lightly with its hand. It was eight feet high and approaching the person of Lindsay, passed through him. He sobbed hysterically from the intense cold. But the most extraordinary thing of all was the laughter. One of us said something, and all the spirits laughed with joy. The sound was indescribably strange, and it appeared to us as if it came from the ground. There were seven of us. Five of the seven saw just what I have described. The others saw something, but not so distinctly. . . . I did not sleep much that night, for the spirits followed me to my room."

In *The Spiritualist* of July 31, 1871, appeared the following letter from Lord Lindsay:—

"I may mention that on another occasion I was sitting with Mr Home and Lord Adare, and a cousin of his. During the sitting, Mr Home went into a trance, and in that state was carried out of the window in the room next to where we were, and was brought in at our window. The distance between the windows was about 7 feet 6 inches, and there was not the slightest foot-

hold between them, nor was there more than a 12-inch projection to each window, which served as a ledge to put flowers on. We heard the window lifted up, and almost immediately after we saw Home floating in the air outside our window. . . . He remained in this position for a few seconds, then raised the window, and glided into the room, feet foremost, and sat down.

"Lord Adare then went into the next room to look at the window from which he had been carried; it was raised about 18 inches, and he expressed his wonder how Mr Home had been taken through so narrow an aperture.

"Home (still in trance) said, 'I will show you;' and then with his back to the window, he leaned back, and was shot out of the aperture head first, with the body rigid, and then returned quite quietly. The room is about 70 feet from the ground.

LINDSAY.

"July 14, 1871."

Volumes could be filled with the relating of such facts, stated on the most undoubted authority; but we only mention further that some years ago the Council of the London Dialectical Society appointed a committee of thirty of its members "to investigate the phenomena alleged to be spiritual manifestations, and to report thereon." This committee was composed of clergymen, barristers, solicitors, physicians, surgeons, editors, literati, scientists, merchants, and, during the long continued investigation, oral and written testimony was obtained from nearly one hundred persons. The test-experiments were made by the investigators in six sub-committees, without professional mediums. The whole of the evidence given under cross-examination by persons of known credibility, in every grade of society, being a record of extraordinary spiritual phenomena, directly attested:—Apparitions—Levitations of heavy bodies, animate and inanimate—Spirit-Voices and Music—Spirit-telegraphy, Messages, Writing, Drawing, and Painting—Spirit-healings—Visions in Crystals—Trance-speaking—Prophecies—Speaking in Unknown Tongues—The Handling of Red-Hot Coals, &c., &c.

For two whole years the investigation was carried on by the committee, which, at the outset, was strongly prejudiced against the partisans and proceedings of spiritualism. Yet their report, when finished and presented to the Society, affirmed to the facts. In it, 1st, 13 witnesses state that they have seen heavy bodies, in some instances men, rise slowly in the air, and remain there for some time without visible or tangible support. 2d, 14 witnesses testify to having seen hands and figures not appertaining to any human being, but life-like in appearance and mobility, which they have sometimes touched or even grasped. 3d, 5 witnesses state that they have been touched by some invisible agency in various parts of the body, and often where requested, when the hands of all present were visible.

This further fact may be stated. A member of one of the sub-committees was seized, after one of the dark séances, with

a mysterious form of paralysis; another has become a prey to mental illness; and a third has been confined in a lunatic asylum.*

Here is a specimen of the evidence given:—"Mr H. D. Jencken, M.R.I., F.R.G.S., Barrister-at-law, Kilmorey House, Penge, deponed that he had often seen the levitations of Mr Home's body. He had seen Mr Home's body rise in the air, and pass out of one open window and in at another, at Ashley House, near the Victoria Railway Station; and he had seen him gliding in the air, several feet above the ground, at Adare Manor. He had heard the raps, and seen tables suspended in the air without visible means of support. . . . He had seen an accordion suspended in space, and played by invisible agencies, the music being accompanied by three spirit-voices chanting a hymn. . . . He had seen Lord Adare hold in his bare hand, without pain, a burning live coal, which Mr Home had placed there, and which burned the hands of other persons who touched it momentarily. He had likewise seen a burning coal similarly placed on the head of Mr S. C. Hall, F.S.A., Barrister-at-law, without any injury resulting. He had seen Mr Home place his head in the flames of the grate, and seen the flames playing between the locks of Mr Home's hair, but no injury or pain resulted. . . . He had often seen spirit hands and forms at circles. Many witnesses beside himself had seen these things at the same time."

Mr Coleman said:—"Biology might explain some of the phenomena, but there were others that it could not possibly account for—such, for instance, as spirit drawing. He had been present at the production of several elaborate crayon drawings, produced in spaces of time varying from 7 to 10 seconds. He had himself previously marked the paper, so as to enable him with certainty to identify it; these drawings were still in his possession. . . . The *modus operandi* for the production of these spirit-drawings was very remarkable. Clean pieces of paper, with crayons, were placed in a covered box; a rapid scratching of the paper was then heard, and in a few seconds the crayons were heard to fall, and the drawing was ready for inspection."

Mr D. Home, in the course of his deposition, said:—"That once his body had elongated about 8 inches, when Lord Adare had hold of his head and the Master of Lindsay had hold of his feet. He had seen a pencil, lifted by a spirit-hand, write on paper in the presence of the Emperor Napoleon. This took place in a large room—the Salon Louis Quinze. The empress was also present. The hand, after writing, went to the emperor, who kissed it; it then went to the empress; she withdrew from

the touch, and the hand followed her. The emperor said, 'Do not be frightened; kiss it.' She then kissed it, and it shortly after disappeared. The writing was an autograph of the Emperor Napoleon I. The late Emperor of Russia has also seen and handled spirit-hands, which afterwards seemed to melt away into thin air."

Mr H. Friswell, author, deponed "that he had seen the manifestations in Mrs Marshall's presence in his own house. He knew they were real; and the ladies of his family had even searched Mrs Marshall, clothes and all, thoroughly. Raps and table-movings had also been obtained by the members of his own family, without the presence of a professional medium. He regarded it all as the work of the devil."

Judge Edmonds, of New York, also gives his testimony. "I have seen a mahogany table, having only a centre leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and shaken backwards and forwards as one would shake a goblet in his hand, and the lamp retain its place, though its glass pendants rang again."

Longfellow, the well-known American poet, says, in reference to a medium to whom he paid a visit, that "his request was complied with; he held both her hands, and while he did so, several orange-boughs were brought by unseen agency." The poet considered this manifestation to be one of the most conclusive he had ever witnessed.

Under the heading "Modern Demonology" the *Prophetic News* of 1878 proceeds to give extracts from a spiritualist journal in which Dr Maurice Davies (a literary clergyman who had long been convinced of the genuineness of the spiritualistic phenomena) explains the grounds on which he had become satisfied of their diabolic origin:—

"A few weeks ago (he says) the *Rock* newspaper commented severely on my having preached about Spiritualism at St Andrew's Church, Tavistock Square; and still more so, because I pronounced the benediction at the close of a meeting of Christian spiritualists held in Grafton Hall. That journal took occasion, in the course of its strictures, to say that the manifestations of modern spiritualism were clearly diabolical. I have been claiming that they might be an added evidence of Christianity. I debated the possibility of elaborating a kind of Christian positivism, where faith and knowledge should be fused, and belief grounded on demonstration. The *Rock* immediately meets me with the assertion that spiritual manifestations are purely demoniacal. Let me at once say I believe the *Rock* is right."

Dr Davies then proceeds to explain how, in a retrospective survey of "more than twenty years' study of spiritualism," he satisfied himself that "the manifestations were diabolical." He mentions three cases in particular as having mainly led him to this conclusion:—

"The first case occurred a good many years ago, when I was curate to the

* Report on Spiritualism. London: Longman & Co. 1877.

late Archdeacon Sinclair. One of my congregation at St Paul's, Vicarage Gardens, was greatly interested in these manifestations, and consulted me about them. She was stricken down suddenly with consumption; sent for me, when, contrary to my wishes, she would have me enter upon the subject of spirit communication. Just before her death, she asked me to go home and sit, and she would come to me. This I did, and got a long communication, purporting to come from the newly-departed spirit, with names, dates, and all minutely given, but which I found on subsequent inquiry to be nothing more than a series of *clever lies*."

The second was a *séance* at which Dr Davies and two mediums—one of whom was a Romish priest—assisted. The priest received some frightful communications, which purported to come from the evil one himself. The conclusion of the *séance* is thus described:—

"We sat in the dark for the special purpose; and in less than the time it takes to write, the table around which we were gathered was lifted up, dashed violently to the ground, and shivered to pieces. I never saw such an exhibition of physical force."

The third case was still more remarkable—

"The sitting took place in a West-end drawing-room, and was for 'materialisations,' as they are termed. We sat round a table. I held the medium with a tight grip on one side, and a person whom I could well trust on the other. There was a fair amount of subdued light, quite sufficient to discern what did take place. It was a materialisation—but of what? An almost shapeless column of luminous vapour formed at the side of the medium; this gradually receded from him, retreated towards another portion of the room, which was curtained off from the one we occupied, and was dissipated before our eyes in the very centre of the room before it got there."

"The effect was more gruesome than the most horrible form would have been. The horror lay in the formlessness, if I may use the expression. The idea of trickery was out of the question. The medium was before our eyes, and pinioned in the grip of two average men. Most of us saw the apparition—I can call it nothing else. It was impossible to believe that it was the outward form and presentment of anything high or good. It certainly was not angelic; it was not even human. What conclusion is left for us as to its nature? The kind of influence which we are inviting into our houses, is one which can only be covered by the somewhat broad but very significant term—*Demonology*."

* In additional proof of the diabolical nature of spiritualism, the editor gives the experience of a well-known Nonconformist minister— who had been staying with some friends in the country. The young ladies of the family had become possessed of the little instrument called the planchette, much used for obtaining written answers to questions addressed to the spirits, and on one occasion he was induced to put certain questions, to which he obtained answers so remarkable and so unexpected that he became convinced that some evil power—some evil intelligence—was at work. Thereupon, without communicating his suspicions to the ladies working the planchette, he prayed earnestly, though only mentally, that if any evil spirit was indeed present, it might be at once compelled to depart from that place. Scarcely was this prayer finished, when the pencil stopped, nor from that moment could it be made to write a single word. The next day, in consequence of his earnest advice to the young ladies and their mother, the planchette was laid aside, not only during the remainder of his visit but for some time afterwards. At length, however, one day, feminine curiosity prevailing over any scruples of conscience which may have existed, it was again brought out, and when set going, to the horror and astonishment of the operators, the first communication received was a perfect volley of oaths and obscene expressions directed against the minister who had on the former occasion by his prayer produced so remarkable an effect. This case has ever since we first heard it appeared to us to furnish conclusive proof of the agency of an evil spirit. For (1) the young ladies themselves neither would nor could have made use of such fearful language. (2) The animus against the absent minister was so manifest. And (3) the cause of this animosity is at once discovered in the restraining power of his prayer.

We would naturally suppose that after such full and public confession of his conviction that spiritualism was of diabolic origin, he would have come out from all connection with it, and in obedience to the apostolic command, held no further fellowship with the unfruitful works of darkness. Such is not the case. In a copy of *Spiritual Notes*, his name stands on the council of the British National Association of Spiritualists; it is also in the list of those who were to take part in its fortnightly meetings for the session 1879-1880.

But beyond all personal considerations, his statements reveal the awful fact, that within the Christian Church this intercourse with spirits is being carried on largely, ministers and members mutually participating in it; and even as in the case stated, dying in the dreadful delusion, no death-bed ministrations seemingly being needed. "That is but one case," some may say. Yes, but who can tell how many it represents. That we have good reason for thinking the case of Dr Davies and his people representative, will appear from the number of ministers' names which appear in the official statements in the spiritualistic papers. We instance one other remarkable case from the *Prophetic News* of May 1882:—

"A well-known clergyman of the Church of England, the Rev. G. W. Weldon, a few weeks ago, in the columns of the *Rock*, gave a long and interesting account of some recent experiences of his own, while attending certain 'spirit manifestations,' which he did for the purpose of forming an independent judgment as to the reality or otherwise of the alleged phenomena. In the first instance his investigations were pursued through the instrumentality of professional mediums, and so far the conclusion he arrived at was, that though there were things said and done which perplexed him greatly, yet the affair as a whole was the result of clever trickery of some kind or other. Subsequently, however, he was induced to pursue the subject in a strictly private sphere, and here his experiences were of a very different kind."

"Having been introduced to a lady of high social position, residing in one of the fashionable squares of Belgravia, it was arranged that a *séance* should take place in a small room in her house on a certain evening. The company assembled. Sir— and two ladies, friends of Mr Weldon's, two other ladies, the hostess, the medium, and Mr Weldon himself. What followed he thus relates: The lady of the house asked me to search all round the room, and to make certain that there was no one present but the prescribed number. She then asked me to lock the door and put the key in my pocket. The company took their places according to my directions. The gas was put out, and hands joined after the usual manner. In order to be certain that our medium should not have the chance of practising anything in the way of trickery, his two hands were kept as firmly bound as if they were in a vice. And yet, strange to say, in spite of all our strength and utmost effort, the medium, after a time, began to rise out of his chair, and to ascend higher and higher towards the ceiling, till both he and the chair on which he had been when the gas went out were lifted up above our heads and platted right on the centre of the table."

"The strangest part of the proceeding was, that the arms of the medium were projecting through the upper opening of the back of the chair, so that in some unaccountable way his hands and arms had been inserted through this open portion of the chair while we were holding him fast all the time! And what added to my perplexity was the fact that the medium, who had his coat on him when the proceedings commenced, was now in his shirt-sleeves, his

coat having disappeared, and that, too, while Sir — and I were continuously holding his hands!

"After a few minutes' general conversation the gas was again put out, and in a short time the medium was entranced. Presently the voice of what was said to be a spirit named 'Irresistible' was heard saluting the guests all round. I noticed that he addressed some of the ladies somewhat familiarly by their Christian name, as if he knew them well. He singled me out for special attention. Calling me by name, he said, 'I suppose you think that we chaps come from fire and brimstone?'

"I really don't know," I replied, 'where you come from; but if you are a spirit that I am addressing, I do not believe that you come from the holy place.' Hereupon the invisible spirit (if spirit it was) began to indulge in what is commonly called 'chaff,' and, though supposed to be dead a long time, he was quite familiar with the slang words and phrases of the present day. He disappeared after a little, when we heard the voice of another spirit, known as 'John King.'

"A totally new voice now addressed us. This was said to be the departed spirit of a jockey. He had been a great huntsman in his day. I asked him if he could give the 'Tally-ho,' whereupon, with the utmost accuracy and full power of voice, he sounded out the well-known hunting cry. The sound began very loud, and then died off into the far distance; then again gradually drawing nearer, it became louder and louder in the crescendo style, till it sounded close to our ears.

"I have narrated, says Mr Weldon, in conclusion, the phenomena I witnessed on this occasion with the utmost possible accuracy. There was no imposture at all events at this house, and there could be no jugglery. From that day to the present I have not been able satisfactorily to explain the phenomena. I believe that they were caused by something out of the ordinary experience of mankind. Call it, if you will, psychic force, or occult science, odyllic power, or whatever else, but sure I am that no manipulator, however clever, could do all that I saw done. I believe that there was something in what I witnessed that night that is inexplicable by any known law; and knowing what a tissue of lies some of the 'spirits' wove that night, I came to the conclusion, for myself at least, that this so-called revelation is not from God, but if it be a reality, it is, in my opinion, the device of Satan in these latter days to undermine God's truth by 'lying wonders.'

Another of the wonders of modern spiritualism is spirit photography. In an exhibition thereof, held in Neumeyer Hall, Bloomsbury, London, J. Burns, editor of *Medium and Daybreak*, said—

"The object of the lecture and its pictorial illustrations was to prove by the testimony of facts that spiritual manifestations are true, and that thereby those who have left earth-life again communicate with those still remaining in the flesh. By this process, the mighty issues involved in what is called spiritualism were incontrovertibly established."

Of the seventy-five extraordinary photographs exhibited and described, we select the thirty-second as a sample, it being that of George, Prince of Solms, cousin to the late Prince Consort; opposite to him stands a tall commanding form, wearing a crown. Prince George seems to be a patron of this department of spirit manifestations, for in a letter to Miss Houghton, a noted medium and writer, in which he shows how familiar he is with the phenomena, he says:—

"I have examined the various explanations which have been offered of

imitating the spirit-photographs, but certainly none that I have seen are sufficient to account for the phenomena of which I have many examples produced in Mr Hudson's studio. As I have said, I entertain no doubt that Mr Hudson was perfectly truthful to me, and that the spirit-photographs obtained by me through his means were not produced by any tricks or contrivances of his."—*Medium and Daybreak*.

The wonder in these cases is, that in addition to the actual and visible sitter, one or more forms of parties long deceased appear upon the negative, and often under such conditions as render it impossible for any sort of trickery. A very common mode of getting rid of all difficulty in regard to these extraordinary occurrences is to pronounce them mere tricks or jugglery, &c.; but if we examine closely the Saviour's words we shall find no warrant for so doing. He distinctly says that these false Christs and false prophets shall show great signs and wonders, so much so that, if it were possible, they shall deceive the very elect. Then, as if foreseeing this very mode of treating them so lightly, He, by the very solemn words which follow, puts His own people on their guard against doing so—"Behold, I have told you before," i.e., I have forewarned you; there is no need, therefore, for your being in doubt as to their real nature. "Wherefore, if they shall say unto you, behold, he is in the desert, go not forth: Behold, he is in the secret chambers, believe, it not." The important truth made known to us by these sayings is this—viz., that the Satanic power of miracle-working openly attempted first at Babel in connection with the setting up of the first false Christ, and which has been continued all the way down, except where the Gospel hindered, will have its culmination in some special exhibition, just at that period of the world's history which immediately precedes the casting down of Satan and his angels from the aerial heavens at the coming of the Son of Man. When therefore we reach a point when extraordinary things (quite beyond the natural powers of man) are being done, and if, when that particular point is reached, we find some crying that their deliverer for whom they look is in the secret place, and others crying "Here he is in the desert," then we have proof positive that the end is just at hand, and that the world's true Deliverer will soon appear.

That wonders are being wrought, utterly beyond mere human power, in that they have confessedly baffled both science and philosophy, has been shown; and also that many are now saying, "He is here in the secret place." In order, therefore, to have this line of evidence complete, we have next and lastly to inquire whether any are now saying, "Behold, he is in the desert" (wilderness, revised version).

Some have the idea that Mormonism is here indicated, and there are certainly very remarkable coincidences between it and several passages of Scripture. In 2 Cor. xi. 14 it is stated that

Satan himself is transformed into an angel of light. Then in Gal. i. 8, Paul says that if an angel from heaven preach another Gospel let him be accursed. Now, here is a curious fact: It was the appearance of an angel from heaven that brought to light this new gospel of Mormonism. Smith's own account as to how this new gospel of the "Book of Mormon" was obtained is as follows:—

"On the 21st of September 1823, while I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness; his hands were naked, and his arms also, a little above the wrist; so also were his feet bare, as were his legs, a little above the ankles. His head and neck were also bare. I discovered that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi that God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds, and tongues. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting gospel was contained in it, as delivered by the Saviour to the ancient inhabitants.

"After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark, except just round him, when I instantly saw as it were a conduit open right up into heaven, and he ascended up till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

"This vision was repeated until a third time. . . . After this third visit, he again ascended up into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced, when, almost immediately after the heavenly messenger had ascended from me the third time, the cock crew, and I found that day was approaching, so that our interviews must have occupied the whole of the night."

This may be considered ridiculous nonsense; it is far worse. Look at the results of that interview and the book given, as seen in the facts of to-day, and reported by the following papers:—

"Some months ago a gentleman from Boston was sent to Utah, by the President's direction, as a special agent to make a secret investigation of the sentiments of the Mormons and their intentions toward the government. In a private letter to a friend he intimates very clearly that the Mormon leaders have a comprehensive and deep-laid scheme, which they are carrying out with as much accuracy and zeal as ever distinguished Jesuitism, to establish an empire or theocracy of their own, independent of the United States, in the West. They have ceased to concentrate their forces in Utah, but by a systematic plan are spreading over the territories from Wyoming to Mexico, and the time is not far distant when an army of one hundred thousand men will be required to enforce the laws of the United States. All the region over which they have spread they are covering with a mesh-like warp of ranches

and farms, and are filling this up with the wool of their rapidly multiplying brood, which increases at an insectivorous rate. Through the fertile valley; of New Mexico and Arizona, along the available water-courses and around good springs, these Mormons are spreading themselves; and the government is giving them weapons with which to strike it back.

"The agent says they have made themselves independent of the outside world for the necessities of life. They raise their own crops. They have factories, and in case of war against the Union, they could not be starved out; and surrounded by their battlements of sky-piercing mountain ranges, they would make a hard fight against the invaders, struggling for their false faith with the fanaticism of a Mohammedan. A Mormon war would be a general Indian war as well. They are uniting in their efforts to poison the minds of the Indians against the national government, and to undermine their faith in its supremacy. They artfully secure Indian favour by never losing an opportunity to show them some consideration and place them under obligations. No Indian tribe is too insignificant for them to seek its favour. Their favourite method is to seek to breed a contempt for governmental authority, and a distrust of all its movements. They adapt their proceedings to the conditions of each tribe.

This may be regarded as romance by some people, but it is the same story that is told by every man who has taken the trouble to investigate the subject. It is to be hoped that this report will convince the President and Congress of the necessity of immediate and decisive measures to crush out the new conspiracy before it extends beyond the control of law."—*Inter-Ocean*.

Again—

"Within the last ten years, one million square miles have been opened for settlement, and the population in that time has increased in some of the territories four hundred per cent. Scattered over this vast region are two hundred thousand Mormons. Mormonism was never stronger or more revolting than it is to-day. During the last year it has had in the Old World, to obtain recruits for this system of iniquity, nearly four hundred agents; and as a result of this agency, multitudes of ignorant and superstitious people are flocking to Utah and the territories. A steamer landed in one of our ports last week two hundred of these proselytes, and others are on the way. Last year one hundred thousand immigrants took up their home in Dakota alone. 'Mormonism,' says Rev. Dr E. P. Goodwin, 'is not mere faith; it is a system of government, a scheme of empire, and as such has a policy clearly defined, aggressive, audacious, desperate, diabolically so, and scrupling at nothing which will subserve its ends.' It holds the balance of power, politically, in Idaho, and is rapidly organising similar influence in Nevada, Arizona, Montana, Wyoming, Colorado, and New Mexico. Polygamy has three representatives in Congress—one of them the husband of four wives. A very small proportion (it is estimated only three per cent.) of all the children in this vast section have the opportunities of Christian education."—*Zion's Herald*.

While the Western world is thus filled with the false Christs of spiritualism and the false prophets of Mormonism, there is a parallel movement in the Eastern one, as the following extracts will show:—

"In an interesting address by Mr Coon, a missionary from Persia, he mentioned a tradition which he declares prevails through all those countries where Mohammedanism is in the ascendancy, and which is universally believed by them. They say there are to be in the history of the world twelve *Inams*, i.e., great teachers, before the great day of judgment. Of these great personages eleven have already passed off the stage of action. To the memory of some of these, shrines have been erected, and multitudes of pilgrims throng thither with rapt devotion. Among these, Abraham, Moses, Jesus, and

Mohammed figure conspicuously. Mohammedans believe Jesus was a true prophet and teacher, and that his religion, as first taught, was good and true: but they claim that it became corrupted, and Mohammed followed and taught the only true religion. But the lecturer stated that the twelfth *Imam*, for whom all Mohammedans are looking, is Jesus Christ; and there is a general expectation among them that his coming is to be very soon.

"He stated that this expectation has had so much effect upon them that many look upon Christianity with far more favour than formerly, and that many small sects are springing up among them whose existence is more or less directly traceable to a belief in this tradition."—*Signs of the Times*.

Then, again, Dr Wilson, Free Church missionary, in addressing an audience in Exeter Hall, London, said:—

"There is a popular tradition among the Mohammedans of some personal deliverer who is coming down in the country. Mr Gordon, who has travelled among these people, says:—'The expectation of Christ coming into His kingdom is alive among Hindus as well as Mohammedans at this very time. They say that all creeds, and castes, and languages shall be absorbed into one at Christ's coming.'"

Again—

"The Turks,' says a correspondent of the *Observer*, writing from their midst (1879), 'are believers in the second advent of Christ. It is a common remark among them now that the prophetic indications of his coming, as given in their books, are being manifested. He is to descend at Damascus, become a genuine Moslem, and during the forty years of his earthly career he is to secure great prosperity, and peace shall be so complete as to extend even to the lower orders of creation, as described in Isaiah. The advent of Christ is to be succeeded by other wonders in rapid succession, and then the end of the world is to come. This is the belief of all orthodox Mohammedans, and considering this belief, it is not strange that the devout among them are looking for the end of the world. During no period of their recent history have the signs above mentioned been so fully realised as at present.'"—*Review*.

The Paris *Liberté* makes the following survey of the Mussulman world:—

"All Islam is aroused, and if appearances are to be trusted, a breath of holy war is exciting the Secretaries of the Koran against the sons of the gospel. The Turks, feeling themselves lost, are the movers of the plot. France is at the present moment the special object of it, but all the powers in direct contact with the Mohammedan populations are equally menaced. On the day in which Panislamism shall attempt a supreme revenge against triumphant Christianity, it will not be in Algeria only to be avenged on France, but also in India against England, and in Europe against Russia and Austria, that it will endeavour to light up afresh the hatred of believers against infidels, which has lasted for centuries, and to revive the old conflict between the East and the West. Letters from Constantinople reveal the ardour of those sentiments. The commander of the believers is called on by the chiefs of the faith to unfold the flag of the prophet against the Giaour. From Tripoli to Morocco the native tribes are quivering with emotion, and appear to be waiting for the order of the famous Moul-Saah, the leader of the day, who is to drive the French into the sea."

Again—

"It is claimed to have been predicted centuries ago that at about this time a wonderful reformer would arise, whose mission it would be to overthrow

religious usurpation and reign as a great caliph over all the faithful. As the predicted day draws nigh, the expected personage is not wanting. A man in Morocco has announced that he is the august person so long ago predicted and described by the Great Prophet. But just at this juncture of affairs another pretender is reported to have arisen in Southern Arabia, with a large following, ready to enforce his claims by the drawn sword; and it is rumoured that they are even now marching on Mecca for the purpose of inaugurating their leader as the real caliph."—*World's Crisis*.

ISLAM'S NEW MESSIAH.—The agitation in the Mohammedan world is augmented by the appearance of a second Messiah of Islam, in the person of Sheikh Mohammed Ahmed, whose field of operations lies in the Soudan. The new leader is Sheikh of the Bagara Bedouins, numbering ten thousand warriors, by whom he is backed, and is proving himself to be a military as well as spiritual leader of no small importance. In a series of engagements with the Egyptian troops on the White Nile and elsewhere, he has been invariably successful, routing the Khedive's well-armed forces with great slaughter, and showing a military skill of high order. With the exception of a few fortified stations, he is said to be master of the entire Soudan, the Egyptian opposition being at a standstill until the arrival of reinforcements from Cairo. Whether the Sheikh will attach to himself any considerable followers beyond the Bagara tribes is not definitely known, but it is probable that his military successes will draw to his standard the desert tribes, and possibly those on the southern frontier of the Barbary States."—*Interior*.

By this expectancy we see the Mohammedan world being prepared for the appearance of the last false Christ; so also are the Buddhists, as appears from the following:—

"The Dalai-Lama, who is the head man of the Buddhist religionists, is said to be 'the greatest man in the world.' By this is meant that he has the most people under his control of any person on the earth. The Buddhists are said to number over 400,000,000, or about one-third of the entire population of the globe. The Buddhists say: 'The Dalai-Lama is eternal, omniscient, and omnipresent. Every act of his is perfect and sinless; he is infallible in deed and doctrine. There is healing in looking at him; to touch him is to become virtuous.' His income is said to be immense. There is much resemblance between him and the Pope of Rome; also between the two religions."

"The Dalai-Lama believes that God will speedily establish his dominion over the entire world. Buddhists are expecting, according to the Buddhist prophets, a great revolution, and a great victory over their enemies, including Russia. It is only for the Dalai-Lama to say the word, and momentous results would follow. The prophets say that the Chinese will overrun Tibet, and then the Buddhists, under the direction of Buddha, 'the greatest man in the world, will kill in one day all the Chinese in the country.'"

And not merely these, but indeed the whole of heathendom, according to the following:—

"It is true that these benighted heathen have many false ideas, but this one astounding fact stands out prominently among Mohammedans, Chinese, Japanese, and all the Orientals, that radical changes are about to take place in our world, and that some new ruler is soon to appear, who will introduce a more perfect government, among all men, than now exists."—*World's Crisis*.

Thus the Eastern world, like the Western one, has its false prophets and false Christs drawing men into the secret place* and

* Spiritualism in some of its grossest early forms, and also in its fullest developments, prevails largely among the Asiatics.

into the wilderness. So does the condition of the whole world answer in actual fact not only to the Saviour's words, but also to many of the Old Testament prophecies embodied in them. It will be observed that they were the last things which Jesus specified as taking place just prior to His coming. We have evidence, therefore, amounting almost to demonstration, that the coming of the Lord draweth nigh. And as the early false Christs and prophets were the means of bringing destruction upon Jerusalem at its taking by Titus, so are these latter-day false Christs now doing their deadly work of gathering men to the world's last *mêlée*—the battle of the great day of the Lord.

CHAPTER IX.

SPREAD OF THE GOSPEL.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

THE importance of ascertaining to what extent these words of Jesus have been fulfilled, will at once be seen from the definiteness with which He states the fact that when this work is accomplished THE END WILL COME.

We have already seen that this prediction had a typical fulfilment, when filled by the Spirit, the Apostles and others began at Jerusalem to preach the Gospel, and,

"Within about forty years, Arabia, Egypt, Ethiopia, and Cyrene, on the south and west; Chaldea, Mesopotamia, Assyria, Armenia, Persia, on the east; Phœnicia, Syria, Lesser Asia, Pontus, Thrace, Greece, Illyricum, Italy, if not also France, Spain, and Britain on the north and west, had received the gospel; and multitudes had believed on Christ, and formed themselves into regular societies under the apostles, or other teachers whom they had appointed. Gross ignorance, idolatry, vain superstition, savage barbarity, shameful lewdness, and abomination of all description were by the power of the gospel obliged to give place to spiritual knowledge, piety, and virtue in every form."—*Self-Interpreting Bible*.

To this Gibbon adds his testimony, and also shows the facilities then existing for this rapid dissemination of the Gospel in the first century:—

"It has been observed, with truth and propriety, that the conquests of Rome prepared and facilitated those of Christianity. The most civilised provinces of Europe, Asia, and Africa were united under one sovereign, and gradually connected by the most intimate ties of laws, of manners, and of languages. . . . The authentic histories of the actions of Christ were composed in the Greek language. . . . As soon as these histories were translated into the Latin tongue, they were perfectly intelligible to all the subjects of Rome, excepting only to the peasants of Syria and Egypt, for whose benefit particular versions were afterwards made. The public highways, which had been constructed for the use of the legions, opened an easy passage for the Christian missionaries from Damascus to Corinth, and from Italy to the extremity of Spain or Britain. There is the strongest reason to believe that before the reigns of Diocletian and Constantine, the faith of Christ had been preached in every province and in all the great cities of the empire. . . .

"The Christians of Rome, at the time of the persecution of Nero, are represented by Tacitus as already amounting to a very great multitude. . . . The African Christians soon formed one of the principal members of the primitive church. Among the societies which were instituted in Syria, none was more ancient and illustrious than those of Damascus, of Berea, of Aleppo, and of Antioch. The prophetic introduction of the Apocalypse has described and immortalised the seven churches of Asia—Ephesus, Smyrna, Pergamos,

Thyatira, Sardis, Laodicea, and Philadelphia—and their colonies were soon diffused over that populous country. In a very early period the islands of Cyprus and Crete, the provinces of Thrace and Macedonia, gave a favourable reception to the new religion; and Christian republics were soon founded in the cities of Corinth, Sparta, and Athens. . . . Even the swarms of the Gnostics and other heretics serve to display the flourishing condition of the orthodox church, since the appellation of heretics has always been applied to the less numerous party. To these domestic testimonies we may add the confessions, the complaints, and the apprehensions of the Gentiles themselves. From the writings of Lucian we may learn that under the reign of Commodus, his native country of Pontus was filled with Epicureans and Christians. Within fourscore years after the death of Christ, as Pliny—who laments the magnitude of the evil which he vainly attempted to eradicate—in his epistle to the Emperor Trajan affirms, the temples were almost deserted, the sacred victims scarcely found any purchasers, and the superstition had not merely infected the cities, but had even spread itself into the villages and the open country of Pontus and Bithynia.*

The progress of Christianity was not confined to the Roman Empire. According to the primitive fathers, within a century after the death of its Divine Founder, it had already visited every part of the globe.

"There exists not," says Justin Martyr, "a people, whether Greek or barbarian, or any other race of men, by whatsoever appellation or manners they may be distinguished; however ignorant of arts or agriculture; whether they dwell under tents or wander about in covered waggons, among whom prayers are not offered up in the name of a crucified Jesus to the Father and Creator of all things."

Thus, before the end came (an end very real and awful—viz., the utter destruction of Jerusalem, subversion of the Jewish polity, and their final dispersion as a people), the words of Jesus had as real and literal fulfilment.* But was that the only one they were to have? The following paragraph from a well-known paper will reply:—

"There is doubtless a double fulfilment in Matthew xxiv. The gospel of the kingdom was preached in all the then known world for a witness ere the destruction of Jerusalem, and the same gospel witness must be given ere the closing up of the Gentile dispensation and the Lord's coming."—*Christian*.

It is to this historical fulfilment that we now direct our attention. The short account of its spread, down to the 16th century, which follows, is taken principally from Paterson's *Church History*. Regarding the first century, he simply says:—

"After finishing their work at Jerusalem, the apostles travelled over the greater part of the then known world, and in a short time planted a great number of churches among the Gentiles, and the

* This first and typical fulfilment seems to be analogous to that of a herald making a proclamation in the name of the king; the historical fulfilment, like that of an attempt to take possession.

religion of Christ excited the admiration of the thinking part of mankind wherever they directed their course.

"In the second century the number of converts to Christianity were prodigiously augmented.* We are assured by the most unexceptionable testimony that Christ was worshipped as God almost throughout the whole East; as also among the Germans, Spaniards, Celts, Britons, and many other nations.

"In the third century Christianity was propagated in Arabia by Origen; in Thrace and Mysia by Christians sent from Asia; and churches were erected in many places of Gaul and Germany.

"In the fourth century it was introduced among the Armenians by Gregory, who was consecrated their bishop; among the Abassines or Ethiopians, by Frumentius, who was consecrated their bishop by Athanasius; among the Georgians by a certain woman, who was carried into that country as a captive in the time of Constantine the Great; among the Goths, whose bishops were Theophilus and Ulphilas, the last of whom invented a set of letters for their peculiar use, and translated the Scriptures into the Gothic language; and among the Gauls, by Martin, Bishop of Tours, who merited by his services the high and honourable title of 'Apostle of the Gauls.'

"In the fifth century the limits of the Church gained ground daily among the idolatrous nations in the Eastern and Western Empires. In the East the inhabitants of Mount Libanus and Antilibanus were converted to Christianity; and a certain district in Arabia, and a considerable number of Jews in the isle of Crete, finding themselves grossly deluded by the impious pretensions of an impostor called Moses Cretensis, opened their eyes to the truth, and embraced Christianity of their own accord. Several other German nations, after having erected their little kingdoms in the empire, embraced the gospel. It is, however, uncertain, by whose ministry the Vandals, Sueves, and Alans were converted to Christianity. It is said that the Burgundians, who inhabited the banks of the Rhine, embraced it of their own accord from a notion that Christ, or the God of the Romans, would defend them from the rapines and incursions of the Huns. Clovis, king of the Salii, a nation of the Franks, embraced it from similar motives. He implored the help of Christ against the Alemands, and solemnly engaged himself, by vow, to worship Him as God, if He rendered him victorious over his enemies. Victory decided in favour of the Franks; and Clovis, faithful to his engagement, received baptism at Reims, after having been instructed by Remigius, bishop of that city, in the doctrines of the Gospel. The example of the king had such a powerful effect on the minds of his subjects that three thousand of them immediately followed it, and were baptized with him. The Gospel was also introduced into Ireland by Palladius; but this first mission not being very successful, he was succeeded by a Succathus, a native of Scotland, whose name was changed to Patrick. He began his mission among the Irish, 432 A.D.

* Clements of Alexandria, in this century, says of the Gospel, "It is spread through the whole earth, in every town, and village, and city, converting both whole houses and separate individuals."

Having attacked with much more success than his predecessor the errors and superstitions of that uncivilised people, and brought great numbers of them over to the Christian religion, he founded in the year 472 the archbishopric of Armagh, which has ever since remained the metropolitan see of the Irish nation.

"In the sixth century, by the zeal of the Bishops of Constantinople and the influence and protection of the Grecian emperors, the number of Christians was increased in the East, and the conversion of several nations, particularly of those who lived on the Euxine Sea, was effected. But these conversions were extremely superficial and imperfect; for all that was required of the new disciples amounted to an oral profession of faith in Christ, abstaining from sacrificing to the gods, and committing to memory certain forms of doctrine; while little care was taken to enrich their minds with pious sentiments, or to cultivate in their hearts virtuous affections, so that they still retained their primitive ferocity and savage manners, and distinguished themselves by the practice of all kinds of wickedness. In the West, the labours of Remigius, Bishop of Rheims, among the Gauls, of Augustine among the Britons, and of Columbanus, an Irish monk, among the Picts and Scots, were attended with considerable success. But all these nations retained a great part of their former impiety, superstition, and licentiousness; and attached to Christ by a mere outward and nominal profession, they in effect renounced the purity of His doctrine, and the authority of His Gospel, by their flagitious lives, and by the superstitious rites and institutions which they continued to observe. A vast multitude of the Jews, also, both in the East and West, was added to the Church in this century. But of these conversions the greatest part was owing to the liberality of Christian princes, or the fear of punishment, rather than to the force of argument, or the love of truth."

"In the seventh century the progress of Christianity was mightily accelerated, both in the Eastern and Western hemispheres. By the zeal and diligence of the Nestorians, the Gospel was preached to the fierce and barbarous nations who lived in the remotest borders and deserts of Asia, among whom their ministry was crowned with remarkable success. By the Nestorians also the Gospel was introduced, 637 A.D., into the immense empire of China. In the West, Augustine, and others after him, laboured to extend the limits of the Church, and to spread the light of the Gospel among the Anglo-Saxons in Britain, where it gained ground by degrees, and was at length universally embraced. And among the Gauls, the Suevi, the Frieslanders, the Franks, and the Helvetii, the Gospel was preached by many of the British, Scotch, and Irish ecclesiastics, who travelled among the Batavian, Belgic, and German nations with the intention

* "If credit is to be given to the writers of this century, the conversion of these uncivilised nations was principally effected by prodigies and miracles. But, had this been the case, the lives of these converts would have been more suitable to their profession, and their attachment and obedience to the doctrine and laws of the Gospel more steadfast and exemplary than they appear to have been. Many of these missionaries also were not at all scrupulous in choosing the means of establishing their credit; and looked upon it as lawful, even meritorious, to deceive an ignorant and heedless multitude, by representing to them as prodigies, things that were natural occurrences."

of propagating the knowledge of the truth, and of erecting churches and forming religious establishments everywhere. While the designs of some of them were truly pious, and their characters without reproach, many of them discovered, in the course of their ministry, the most turbulent passions, and dishonoured the glorious cause in which they were engaged, by their arrogance and ambition, their avarice and cruelty. They abused the power which they received from the Roman pontiffs of forming religious establishments among the superstitious nations; and instead of gaining souls to Christ, they usurped a despotic dominion over their obsequious proselytes, and exercised a princely authority over the countries where their ministry had been successful.

"In the eighth century the Gospel was propagated in the East by the Nestorians of Chaldea, among the inhabitants of Hyrcania and Tartary. In the West by the labours of several missionaries, and particularly of a Benedictine monk, born in England, of illustrious parents, and afterwards known by the name of Boniface, it was preached among the Germans with considerable success. Ultimately he was made primate of Germany and Belgium, and was further distinguished by the honourable title of 'Apostle of the Germans.' It must, however, be observed that in many respects this eminent prelate departed from the excellent model exhibited in the conduct and ministry of the primitive apostles. For, in combating the pagan superstitions, he did not always use those arms with which the ancient heralds of the Gospel gained such victories on behalf of the truth, but often employed violence and terror, and sometimes artifice and fraud, to multiply the number of Christians. A war which broke out about this time between Charlemagne and the Saxons, contributed much to the propagation of Christianity, although not by the force of a rational persuasion. For the attachment of the Saxons to the superstitions of their fathers was so great, that it was only by the allurements of reward, by the terror of punishment, and by the imperious language of victory, that they suffered themselves to be baptised by the missionaries, whom the emperor sent among them for that purpose. Widekind and Albion, two of the most valiant among the Saxon chiefs, attempted to abolish the Christian worship by the same violent methods which had contributed to its establishment. But the courage and liberality of Charlemagne, alternately employed to suppress this new rebellion, engaged these chiefs to make a public profession of Christianity in the year 785.

"In the ninth century a favourable opportunity was offered under Lewis, the son of Charlemagne, of propagating the gospel among the northern nations. A petty king of Jutland, having been driven from his kingdom and country, implored the aid of Lewis, who promised him protection and assistance on condition that he would embrace Christianity, and admit the ministers of religion to preach in his dominions. The exiled prince submitted to these conditions, was baptised with his brother at Mentz, 826 A.D., and returned to his country attended by the two eminent divines, Ansgar and Anthbert, who preached the Gospel with remarkable success during two years to the

inhabitants of Cimbric and Jutland. After the death of Anthbert, Ansgar went to Sweden, 825 A.D., where his ministerial labours were crowned with distinguished success. 831 A.D., he was created Archbishop of the new church of Hamburg, and also of the whole north; after which he frequently travelled among the Danes, Cimbrians, and Swedes, in order to promote the cause of Christ, form new churches, and to confirm and establish those already gathered together. About the middle of this century the Mæssians, Bulgarians, and Gazarians, and after them the Bohemians, and Moravians, were converted to Christianity by Methodius and Cyril, two Greek monks sent by the Empress Theodora. And under the reign of Basilus, who ascended the imperial throne of the Greeks, 867 A.D., the Slavonians, Arentani, and certain provinces of Dalmatia, sent a solemn embassy to Constantinople to declare their resolution of submitting to the jurisdiction of the Greek Empire, and of embracing at the same time the Christian religion. The warlike nation of the Russians were converted also under the same emperor; for having entered into a treaty with that prince, they were engaged by various presents and promises to embrace the Gospel; in consequence of which they received not only the Christian ministers appointed to instruct them, but also an archbishop whom Ignatius, the Grecian patriarch had sent among them to perfect their conversion, and to establish their Church.

"In the tenth century the Nestorians extended their spiritual conquests, and introduced the Christian religion into Tartary, properly so called, whose inhabitants had hitherto lived in their natural state of ignorance and ferocity. They also spread by degrees the knowledge of the Gospel among that most powerful nation of the Turks or Tartars, which went by the name of Karit, and bordered on Kathay, or the northern part of China. But the doctrine and worship which they introduced among these barbarians were far from being in all respects conformable to the precepts of the Gospel or to the true spirit of the Christian religion. In this century the Normans, who were almost destitute of every sense of religion, were brought to embrace the Gospel. Charles the Simple, being unable to resist Rollo, who, at the head of a desperate band of Normans, had made a descent upon France, and seized some of the maritime provinces, promised to assign to him the territory which he possessed, upon condition that he would embrace Christianity and marry his daughter Gisela. These terms were accepted; Rollo was baptised, and his name changed into Robert; and it is from him that the line of the Dukes of Normandy takes its origin. In 965 A.D., Poland embraced the Christian faith. The Gospel also obtained a more firm and stable footing in Russia, 987 A.D. It likewise spread into Hungary, Denmark, and Norway. Thence it spread into adjacent countries, and also into Greenland, and travelled into the Orkney Islands, at that time under the dominion of the Norwegian princes.

"In the eleventh century the zeal and diligence of the Nestorians daily gained over vast numbers to Christianity in Tartary, and in the adjacent countries. At this time also metropolitan prelates, with a

great number of inferior bishops under their jurisdiction, were established in the provinces of Casgar, Naucheta, Turkestan, Genda, and Tangut; from which we may conclude that in this and in the following century there was a prodigious number of Christians in those very countries now overrun with Mohammedanism and idolatry.

"In the twelfth century the zeal of the missionaries was principally exerted in Europe, a part of which lay yet involved in pagan darkness, which reigned more especially in the northern provinces. The light of the Gospel was at this time introduced among the Pomeranians, the inhabitants of the isle of Rugan, the Finlanders, the Livonians, and the Slavonians; but in general more by means of the sword, and by the despotic voice of power, than by the authority of reason; and hence these savage nations, who were thus dragged into the Church, became the disciples of Christ, not so much in reality as in outward appearance. About the commencement of this century a great revolution in Asiatic Tartary changed the face of things in that distant region, and proved extremely beneficial to the Christian cause. Towards the conclusion of the preceding century, Koiremochan died, who was the most powerful monarch known in the eastern regions of Asia; and while that mighty kingdom was deprived of its chief, it was invaded with such extraordinary valour and success by a Nestorian priest, whose name was John (commonly called Presbyter, or Prester John), that it fell before his victorious arms, and acknowledged this warlike and enterprising Presbyter as its monarch.

"In the thirteenth century, Conrad, Duke of Massovia, brought about the conversion of the western provinces. He had recourse to methods more forcible than reason and argument; and engaged the Knights of the Teutonic Order of St Mary, by pompous promises, to undertake the conquest and conversion of the Prussians. The knights arrived in Prussia, and after a most cruel and obstinate war of fifty years' standing, obliged the Prussians with difficulty to acknowledge the Teutonic Order for their head, and to embrace the Christian faith. They then made several excursions into the neighbouring countries, and particularly into Lithuania, where they pillaged, burned, massacred, and ruined all before them, until they forced the inhabitants to profess a feigned submission to the Gospel, or rather to the furious and unrelenting missionaries, by whom it was propagated in a manner so contrary to its divine maxims, and to the benevolent spirit of its celestial author.

"In the fourteenth century there was scarcely any country in Europe which was not illuminated more or less with the light of the Gospel. Lithuania was among the last which embraced the Christian faith, 1386 A.D., when Jagello, duke of that province, renounced heathen idolatry, received Christian baptism, and made all his subjects follow his example. The Teutonic knights and crusaders finding no scene of action opened in Palestine, exerted their force in another quarter, and by fire and sword extirpated the remains of paganism in Livonia and Prussia.

"In the fifteenth century Ferdinand, the Catholic, having, by the conquest of Granada, entirely overturned the dominion of the Moors

or Saracens in Spain, a prodigious multitude of Jews and Saracens were brought into the Christian church, at least constrained to make an external though insincere profession of Christianity. The Gospel was also carried in this century among the Samoetæ and the neighbouring nations. After the discovery of America, 1492, Alexander XII., imitating the lordly examples of his assuming predecessors, who disposed of crowns and kingdoms in Europe, gave a fresh instance of pontifical presumption, with a show of generosity by bestowing what was not his own, and divided all America between the Spaniards and Portuguese. He exhorted these two nations to propagate the Gospel among the Americans, and appointed a great number of Franciscans and Dominicans to settle among them, and to promote their conversion.

Here, then, we have as a literal and historical fact the Gospel preached throughout all the nations of the earth; but what a Gospel, and in what a manner propagated! The prophet Zechariah, in one of the visions connected with the history of the Church, was informed by the Divine word that it was neither to be by might (army, margin) nor power that the great mountain was to be put down. Yet here we learn from history that the huge fabric of paganism, or Satan's kingdom, was put down by the very means which the Lord had declared should not do it. We can at once see, therefore, that it was the work of an enemy, one working on methods diametrically opposite to His declared method. We had occasion to observe in Part I., Chapter VIII. that the new living creatures were seen by John as filling the place of the old cherubim as the spiritual executive in the new spiritual dispensation. He saw them also, in the exercise of their power, ordering out one after another the old executive under different emblems. Neither the Holy Spirit nor the evil spirit do their work directly on the mass of mankind; they each do their distinctive work through persons, doctrines, and principles. So aggressive spiritual force is fitly represented by a horse, the animal most commonly used in war, while the rider would represent the power by which the body corporate was animated and directed. As observed by a modern writer, "Satan is God's ape." He either cannot or is not permitted to originate, so only can ape and forestall. When driven out to do his appointed work of testing on the new-born church, we are informed by St Paul that he transformed himself into an angel of light. It was no wonder, then, as Paul further reasons, that his ministers should be transformed into ministers of righteousness (2 Cor. xi. 14, 15). And it was this deceptive, corruptive power which we think was represented by the symbol of the white horse. But a red one soon followed, whose rider had a great sword. Do we not see here, in the world thus subdued by the power of the

sword, the historical antitype of the red horse, and of the emblem which his rider carried?

When the red horse had done his work, then a black one appeared, whose rider carried a double symbol, in that it was at once a yoke and a pair of balances. If any one queries how the Church could be brought down from such a state as that represented in the Acts of the Apostles to such a condition as is even yet presented by the Church of Rome, the facts given from Paterson will help to comprehend it. The first great step towards it was the wholesale national conversion of the Roman Empire to mere nominal Christianity in the fourth century. Then civilised and nominally Christianised, Rome was overturned by barbarous, uncivilised nations. These ignorant ones, as history has informed us, were in many instances brought into the Church by methods perfectly at variance with those commanded by God. Then the Scriptures, the one thing which could have enlightened and elevated the ignorant masses, was withheld from them. The chamber was thus darkened, and then the enemy had nothing to let or hinder the working of his spurious miracles, or the propounding of the doctrines by which the souls of men were enslaved. Thus the emblem of the yoke was only too sadly and surely verified. But the yoke had also the appearance of a pair of balances. This might symbolise the terrible famine of the word of the Lord, brought about by the Romish hierarchy; but the figure in its widest scope might indicate specially that unholy traffic (see page 502) which was the immediate means of bringing about the "blessed Reformation," which was "not of might (army), nor of power but by the Spirit of the Lord." Thus we come to another distinctly marked epoch in the Church's history, whence the Gospel in its purity again began to shed its healing rays over the nations of the earth. Now, we shall notice the manner in which it was brought about, as described by Paterson.

"At the commencement of the 16th century, the Roman pontiffs lived in the utmost tranquillity, nor, as things appeared, had they any reason to apprehend opposition to their pretensions, or rebellion against their authority; since those dreadful commotions excited in the preceding ages by the Waldenses, Albigenses, Beghards, and Bohemians were entirely suppressed by the power of the sword. Some of the most powerful rulers of the time exclaimed loudly against the despotic dominion of the Roman pontiff, and the people were restive under the extortions, &c., of their legates, and the unbridled licentiousness of the clergy and monks; but the authority of the pope was held sacred, and his jurisdiction supreme. So, being armed with power to punish, and abundantly furnished with the means of rewarding, they were ready on every commotion to crush the obstinate, and gain over the mercenary to their cause; so at that

period there seemed not the slightest prospect of anything affecting the stability of their dominion.

"To keep up the supply of wealth necessary for their purpose, these spiritual tyrants had recourse to various contrivances. Among these was the sale of indulgences, by which impunity for crimes might be purchased by those who had sufficient wealth at command. And when John Tetzel was commissioned to proclaim in Germany the famous indulgences of Leo X., which administered the remission of all sins, past, present, and to come, however enormous their nature, to whomsoever was rich enough to buy, Luther, unable to smother his just indignation, raised his warning voice, censured the extortions of these questors, and charged the pope himself with being a partaker of their guilt, by allowing the people to be seduced by such delusions from placing their chief confidence in Christ, the only proper object of trust. To this the pope responded with an edict, in which he asserted a pontifical power to deliver from all the punishments due to transgressions of every kind. In June 1520 A.D., Luther was condemned as a heretic, and his writings ordered to be burnt."

On the 10th of December, the same year, Luther erected a large pile of wood outside the walls of Wittenberg, and in the presence of a vast multitude, burnt the bull which had been published against him, and the edicts, &c., which asserted the papal supremacy; and in 1527 a new independent church was founded on the principles of the Reformation, within the dominions of the Elector of Saxony, while other states and princes soon followed his example. The diagram will show how one country after another accepted the teachings of the blessed "little book" once more set open.

When this "glorious Reformation" had raised up its hosts of spiritually quickened and enlightened souls, the fierce persecutions and bloody wars of irate Rome soon began to thin their ranks. Seven wars (thunders in prophetic phraseology) were needed to shake the foundations of the papal throne, and one nation after another rose up to fulfil in their measure Rev. xvii. 16. Space forbids us to enlarge, else the history of this period would be seen to be one of much interest; but we can only observe that, besides the persecution which thinned the ranks of these early hosts of the Reformation, state patronage, &c., cramped their growth so quickly that succeeding centuries saw comparatively little of direct spiritual results. But another great change took place last century, when Wesley, Whitefield, and others were raised up to move mightily the stagnant mass of a dead Church and merely nominal Christianity. Since then glorious revivals in America as well as on this side have harvested millions of souls. Space forbids retracing the movement further, or following up the course of events through which country after country, which sat under the deep shadow of Romanism, has been penetrated by

the light of the gospel. We can only show, in concluding this part of the subject, how the lion has been bearded in his own den—

"Father Gavazzi, the noted and eloquent Italian preacher, who (once a Roman Catholic priest) has established a Free Christian Church in Italy, says: 'Before 1859 the preaching of the gospel in Italy was forbidden by law, because the priests were afraid of its influence upon the people. In 1870 the victorious armies entered Rome, and overthrew for ever the power of the pope. Now there are churches in all the largest cities in Italy, thirty-six in all, and thirty-five evangelical stations where the gospel is preached. There is now an evangelical theological seminary directly opposite the Vatican. The pope grumbles, but he can't help himself. He can't drink the blood of saints now.'—*World's Crisis*.

In France also a pure Protestantism is once more lifting up its head, and in Spain the Bible is freely circulating, and evangelical churches exist.

"In Turkey also, a great work has been done among the nominally Christian part of its population. Not only have large numbers (some 50,000 in all) been brought out of the bondage of superstitious churches, but the light has been diffused among multitudes who are still nominally connected with these churches. The Bible, which formerly was quite an unknown book, sealed up, even in the church services of the Armenians and others, in languages which had become dead in the lapse of ages, is now to be found in the everyday languages of the people, in almost every household of nominal Christians in certain parts of the country. It lies there not as a book unstudied, but is carefully read by those who have purchased it (for it is not carelessly given away), and many souls have been converted through the reading of the Word alone. There are above 600 Christian native teachers employed in the schools, male and female, which have been planted over the country. In these schools there is not only the teaching of the Bible, but there is heartfelt striving after the conversion of souls. Many of the children have shown great aptitude in learning, and have been brought also under the influence of the Spirit's teaching. Revival services have been held in many parts, attended not only by Protestants, but by many others. Not a few Mohammedans even have been interested. Then there are now six colleges, of a high class, for the training of students for all the professions. In each of these a thorough Bible education is given, so that the students are not only taught in science and literature, but in the knowledge of God's holy Word, by which the missionaries seek to lead them from darkness to light. These colleges are at Constantinople, Beyrout, Aintab, Harpoot, Oroomiah in North Persia, and Osiout in Egypt. Many young men are being trained in them who may be fitted in after-years to occupy high positions if reforms be introduced, while others prepare to preach the Gospel or to act as medical missionaries. It may not be known to your readers that on these missions in Turkey alone the Americans spend about £70,000 a year."—*Christian*.

And now we turn to the outside world, to heathendom, to inquire what progress the Gospel has made among the nations, of whom it could be truly said they had no knowledge of God. And, perhaps, nothing is more remarkable, in this age of wonders, than the great advance and success of mission work during the present century. As the time of the end is nearing, the Master seems hurrying on the work of carrying the Gospel to tribes and nations who had never heard it—

"A century ago there were only three Protestant missionary societies, properly so called, in the world—the Society for the Propagation of the Gospel, the Moravian Brethren, and the Danish: now there are more than seventy. . . . To these seventy may be added many smaller independent societies, that have been formed in the colonies. . . . A century ago there were barely a hundred missionaries in all heathendom; now there are at least 8000, and not less than 25,000 native ministers, evangelists, catechists, female missionaries, colporteurs, and teachers. A century ago there were not 10,000 converts from heathendom in the whole world; now there are 500,000 in India alone; over 300,000 in the South Sea Islands; nearly as many more in Madagascar; about 200,000 in Africa; 50,000 in China and Japan; while those in other lands would raise the entire number of native converts in all to at least 2,000,000. Never were so many converts from heathenism gathered into the Church in one year as during 1880."—*Christian*.

In the *Quarterly Missionary Herald*, under the heading "Extent of Missions in the World," the whole matter is thus summed up:—

"All the principal heathen countries of the world are now penetrated by the missionaries of Christ, who have put into operation the highest and strongest kind of spiritual influence. At this moment (1875), over China, Japan, Persia, Hindustan, Turkey, East, South, West, and North Africa, Madagascar, Greenland, and the hundreds of the Pacific isles, are 31,000 Christian labourers, toiling diligently to represent unto sorrowful men the beauty of Christ's love. Outside the bounds of Christendom there are now established 4000 centres of Christian teaching and living; 2500 Christian congregations have been established; 273,000 persons are now members of the Christian church; and populations numbering in all 1,350,000 have adopted the Christian name. In India and Burmah alone are 7480 missionaries, native preachers, and catechists; nearly 3000 stations and out-stations; 70,857 communicants. The Baptists have made the Karens of Burmah and the negroes of Jamaica a Christian people; the American Board has done the same for the Sandwich Islands; the Moravians for Greenland; the Wesleyans for the Fiji and Friendly Isles; and the Independents for the South Seas and Madagascar. No direct religious results from missions? What mean those large and flourishing Christian churches, born out of the very abysses of heathenism, in Australia, British America, the West Indies, Siberia, the Sandwich Islands, Northern Turkey, Persia, India, China, Madagascar, South Africa, Liberia, Sierra Leone, and the islands of the Pacific? The largest church in the world, numbering 4500 members, is in Hilo, on the island of Hawaii, not yet fifty years removed from the most debased savagism. Over 90,000 Fijians gather regularly for Sabbath worship, who, within a score of years, feasted on human flesh. In 1860, Madagascar had only a few hundred scattered and persecuted converts. Now, the queen and her prime minister, with more than 200,000 of her subjects, are adherents of Christianity. As the Secretary of the London Missionary Society has said, 'In more than 300 islands of Eastern and Southern Polynesia the Gospel has swept heathenism entirely away.' And in Jamaica some 200 native churches bear living testimony to the power of the Gospel of Christ."

Besides the multitude of living witnesses for Christ now spread over all lands, the Bible has found its way into corners which they have not reached. Of this there are many remarkable instances which we cannot afford space to adduce. But among the interesting statistics of work accomplished by Foreign Missions during the past century is the following important one:—

"Languages into which the Bible has been translated, 226; copies of the

Bible circulated, 148,000,000; barbarous languages endowed with grammar and literature, 70."—*Signs of the Times*, 1881.

Two little matters of detail connected with this will be interesting—

"At the monthly meeting of the Western directors of the National Bible Society of Scotland, held in Glasgow (1880), Dr Williamson, of Chefoo, laid on the table complete copies of a new edition of the New Testament in Chinese, which he has just brought out, and which, with its chapter headings, maps, and general get-up, appears to mark the beginning of a new era in Bible circulation in China. Dr Williamson referred to arrangements he has been able to make with the Bible Society and with the Religious Tract Society for the further development of a movement he has done much to promote for supplying the Chinese with aids for the study of the Scriptures."

Again, the Rev. S. H. Calhoun, at the Sixtieth Anniversary of the American Bible Society, said—

"For the last thirty-two years my home has been in Syria, on Mount Lebanon, within the precincts of the Holy Land, on a ridge about 2400 feet above the level of the sea, and within five miles of the Mediterranean. Now, in all that region comprehending the Holy Land proper, for between 1100 and 1200 years no copies of the Bible were put in general circulation, and yet those are the regions where the prophets prophesied and wrote their prophecies; those are the regions where the Saviour uttered those wonderful teachings which have made the Western World what it now is."

"In the Arabic language, it has been the privilege of the American Bible Society to provide one of the best translations of the Scriptures that has ever been made, and that is the translation which we are now using in Syria. The Arabic is the language of the entire Holy Land, of Egypt also, and the Barbary States, and it is spoken by scores of millions of people."

There is just one other fact to be noticed to meet the question—Is it now found among all nations on the face of the earth? In the *Prophetic News and Israel's Watchman*, it was recently pointed out that there was just one nation from which it was in reality shut out—viz., Corea. Abundant details were also given of the stringent manner (as in Japan until recently) in which it was shut out, and all intercourse with the outside world prohibited. In connection with this, the following from the *Scotsman* (1881) is of great interest:—

"NEW YORK, July 2.—The text of a treaty of friendship between the United States and Corea has been telegraphed from San Francisco. It declares the kingdom of Corea to be independent of China, a fact which the United States recognise. It provides for the establishment of diplomatic and commercial relations, admits the people of either country to live in the other, guarantees the protection of life and property, and forbids the opium trade."

But this important change has not been effected quietly. The opposition to it was so strong, that the people rose in rebellion, and have massacred their king and queen, and many other persons of high official position who, as they conceived, were the means of effecting the new arrangements. Yet, not-

withstanding these bloody episodes, the fact remains, that the one country in the world which was closed to the Gospel is now opened to it, for when America is there, it must of necessity have its living exponents. How quickly a great work may be done, it will best be seen by looking at what has taken place in other countries within the last half-century.

As an example of the rapidity with which the nations are opening up, and the Gospel spreading among them, we may instance Japan. At a meeting in Exeter Hall, 1880, the following statements were made:—

"It is only twenty-one years since diplomatic relations between England and Japan were first established, and the first foreigner entered and the first missionary set foot on those shores. . . . In 1854 two Japanese were imprisoned for attempting to leave their country to see something of the outside world; and about the same time a packet of religious books and tracts left on the shores of Japan by a chaplain were returned with the declaration that Christianity could have no place within that empire. . . . Now no nation in the world has a greater desire for western civilisation and science than the Japanese. . . . It is hardly possible to exaggerate the great progress which has been made in Japan during the last fourteen years. It is only that time since the first establishment of an English school in that country, and now there is a complete network of schools spreading throughout the length and breadth of that empire of 35,000,000 people. Altogether, there are no less than 2,000,000 pupils, of whom 500,000, one fourth, are females. As to the progress which has been made in religious toleration, twenty years ago we found that Christianity was a prohibited religion. Our first missionary, Mr Ensor, found edicts in which Christianity was described as an evil, and wicked or corrupt. Seven years ago it was flashed through the telegraph that there was henceforth to be religious toleration throughout the empire of Japan. Only seven years ago, no native was allowed to ask a question respecting the faith of Christ, or to study the Christian religion, whereas now there are numerous places in Japan where the natives are hearing from the lips of a missionary about the gospel of the grace of God. . . . Ten years ago there were but twelve native Christians in the empire of Japan. At the present time there are between two and three thousand members of the different Christian churches which have been established in that country."

Then again—

"Moravian missionaries are preaching the gospel of Christ on the borders of Thibet, the stronghold of Buddhism. It is here that the Buddhist, Lama or pope resides. In Siam great changes have recently occurred. The country is now open to foreigners; a missionary is in charge of the Government School, and this nation, like Japan, seems to be progressing towards the light. Eight missionaries (one among Chinese colonists), with 587 converts, represent the strength of the church there."

Another paper says—

"Many sing 'From Greenland's Icy Mountains,' without thinking, perhaps, very much of Greenland. Yet there for sixty-two years the Moravian Brethren have been nobly at work, and their last report shows that 70,646 members of the church have been gathered from the heathen."

While again, we have the following remarkable report from the Telooogo Mission:—

"This mission was established by the American Baptists in 1840, and for many years there was no fruit, at least no visible fruit, and in 1853 it was proposed to abandon it. But some in America were not willing to give it up, and the work was continued for some years more without conversions. In 1867 Ongole was visited . . . a church of eight members was formed, and in 1877 the number of members baptised on profession of their faith had reached 3269, over whom were six ordained ministers. . . . We know of nothing more wonderful than this movement."—*Baptist Missionary Herald*.

"And what of Africa?" say some objectors; "of it, it cannot surely be said that every tribe and nation has heard the Gospel." Perhaps the best answer will be given by adducing a paragraph from a letter which appeared in *The Christian*, Sept. 30, 1880.

"MOVEMENTS IN AFRICA.—So much information has come to me lately—such an extraordinary amount of attention being given to this vast continent—that one cannot help concluding that it is surely the day of her visitation. Unknown tribes and nations of Africa are being brought to light; and enterprises, national, commercial, scientific, and missionary, are being prosecuted, all of which, I believe, will be overruled in the providential working of God for bringing the light of salvation to these people."

"I propose to give you the information which I have gathered, and which will, I am sure, greatly strike your readers, and impress them strongly with the idea of the nearness of the end.—*National*—Prussian, Austrian, Italian, Greek, Egyptian, Danish, Swedish, Belgian, Turkish, Portuguese, Spanish, French, and English national schemes are afloat."

The details of these schemes we cannot give, but the interest which the missionary enterprises are inspiring, and the vigour with which they are carried out may be gathered from a solitary fact stated, viz.—

"One individual, besides at his own expense founding one mission, has also offered the Paris Society £1000 for the promotion of a mission to the Barotses. He has also offered the Church Missionary Society £1000 to assist in forming a road from Nyanza to the east coast. He offers, likewise, £3000 to the London Missionary Society, in order to place a steamer on the Tanganyika."

Such are the facts which meet our inquiries regarding the spread of the Gospel, and when we look over them we find that three times over the words of Jesus have had a real fulfilment—one typical, another historical, and a third one from the time of the Reformation. Is the programme then complete? Some writers have pointed out that it is not; that Rev. xiv. 6, 8, 9, indicated some special movement to take place just before the Gospel dispensation comes to a close. Regarding this the late Sylvester Bliss says—

"As an indication of the approach of the end, there was, however, to be seen another angel flying through the midst of heaven, having the everlasting Gospel to preach unto them that dwell upon the earth. The burden of this angel was to be the same Gospel which had been before proclaimed; but connected with it was the additional motive of the proximity of the kingdom—saying with a loud voice, 'Fear God and give glory to Him, for the hour of his judgment is come.' No mere preaching of the gospel without announcing its proximity could fulfil this message."

In a little book, called *The Closing Messages of the Gospel*, occurs the following passage, which will show that even in this most strictly literal sense the words of Jesus have been fulfilled—viz., that the Gospel of His kingdom as just being at hand has been announced over all the earth—

"A little before the year 1844, by a careful and prayerful study of the prophetic periods given in the Bible, and of the Bible history, the beginning date of the 2300 days was seen to be the year 457 B.C. Previous to this, it was known to commentators and Bible students generally, that a day in the symbolic prophecies was to be counted as a year in the fulfilment. The beginning date being ascertained, it was a matter of simple arithmetical calculations to find when the period would end. Beginning with the first day of the year 457 B.C., it would end with the last day of 1843 A.D., or the first day of 1844. But beginning as they really did, with the work of restoring and building Jerusalem under Ezra, in the fall of 457 B.C. (Ezra vii. 8), they would end in the fall of 1844 A.D.

"The fact that the ending of the long prophetic period was at hand began to be proclaimed, causing a deep interest to be felt almost everywhere. The subject of the sanctuary and its cleansing was not yet understood. But the time of the end being come, knowledge was increasing on the prophecy of Daniel, as promised in the last chapter of that book. Not understanding that the cleansing of the sanctuary was the last part of Christ's work as a priest in heaven, which must be closed before His coming to earth, it was believed that He would come at the end of the days. This error, however, was overruled by the Disposer of all events, to the perfect fulfilment of the message of the first angel; for, as a consequence, a deeper earnestness and real confidences impelled the cry that went abroad in the earth—'The hour of His judgment is come.'

"Thus the announcement was made in its season of fulfilment. The world was moved by the cry, as the beasts of the forest 'when a lion roareth,' (Rev. x. 3). But those who preached, and those who believed this message were disappointed. The Lord Jesus did not come as was expected. Hence they were in error; and this fact is supposed to be a valid objection to the view that the message was truly fulfilled by their instrumentality.

"This objection is easily refuted. Errors and consequent disappointments on the part of the people do not frustrate and make void the fulfilment of prophecy; but God takes advantage of the errors and misapprehensions of men, and makes use of them to aid in the fulfilment of His Word. An instance is on record which clearly proves and illustrates this.

"In Zech. ix. 9, we have this prophecy—'Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem: behold thy king cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass.' From the New Testament we learn that this prophecy was fulfilled by the disciples of Christ, and a great multitude of the people, when Jesus rode into Jerusalem (Matt. xxi. 5-9; Mark xi. 1-10; Luke xix. 29-40; John xii. 12-16).

"Jesus was the promised King of Zion, and His disciples recognised Him as such; but they erroneously thought that He would then enter upon His reign in Jerusalem, and dwell with them for ever. But they were doomed to a sad disappointment. In a very few days they saw their beloved King crucified and slain. Instead of a throne, Calvary; instead of a crown, He got the cross, and the hopes of the disciples died with their Master. Three days after, they could only say—'We trusted that it had been He who should have redeemed Israel' (Luke xxiv. 21). They trusted, but their hope had been woefully disappointed. They had indulged a false expectation of glorious things, and as a consequence their hearts were crushed, and their hope died.

"But did they not truly fulfil the prophecy? The Scriptures which have been cited affirm that they did. They had been in the line of duty, and by divine impulse they had obeyed a prophetic command. The Spirit of God through the ancient prophet had bidden them shout; and they had shouted.

If they had held their peace, the very stones would have shouted (Luke xix. 39, 40). And after Christ rose from the dead, was glorified in heaven, and had sent the Comforter, they understood these things better (John xii. 16; 1 Peter i. 3).

"Now, let this divinely authenticated example of prophecy and its fulfilment be transferred from the first disciples of Christ to the Adventists of 1844, and the objection vanishes. These did proclaim the message, 'The hour of His judgment is come,' and the Word of God was verified, although they were in an error which led them to a disappointment. That the Adventists of 1844 announced the first message in fulfilment of the prophecy, they believed, as the following quotations from their writings will show. *The Voice of Truth*, of December 1844, referring to Rev. xiv., said: 'The everlasting Gospel, as described in verses 6 and 7, has been preached unto every nation, kindred, tongue, and people.' Again, no case can be more clearly demonstrated with facts than that this message has been borne to every nation and tongue under heaven within the last few years.

"J. V. Himes, in a tract on prophecy, entitled, 'The proclamation of an everlasting Gospel our specific work,' says: 'The proclamation above stated has been heard. The world can bear testimony to this. The cry, 'The hour of His judgment is come,' sounded through all Christendom. The multitudes heard, and scoffed or trembled.

"To show that the preaching of the message was of sufficient extent to fulfil the terms of the prophecy, I give the following quotations. J. Leitch, in his lecture on Matt. xxiv., *Advent Herald*, Nov. 23, 1850, says that Joseph Wolfe has visited and proclaimed the Gospel of the kingdom, in the four quarters of the globe, to Protestants, Catholics, Mohammedans, Jews, and pagans.

"The great American movement on this subject, and the diffusion of information with regard to it within the last ten years, is too well known to need extended remarks; neither labour nor sacrifice was regarded in the wide and rapid extension of the good news of the kingdom as far as the English language could make it known. It was sent to the four quarters of the globe, and to the islands of the sea upon the wings of all the winds.

"E. R. Pinney, in his exposition of Matt. xxiv., published in 1848, says:—As early as in 1842, papers bearing on the subject had been sent to every missionary station in Europe, Asia, Africa, and America. We find the doctrine in Tartary about 25 years ago, and the time for the coming of Christ to be in 1844. This fact is obtained from an Irish missionary in Tartary, to whom the question was put by a Tartar priest, when Christ would come the second time? And when he made answer that he knew nothing at all about it, the Tartar priest expressed great surprise at such an answer from a missionary, who had come to teach them the doctrines of the Bible, and remarked 'that he thought everybody might know that who had a Bible'; then proceeded to give his views, stating that he thought Christ would come about 1844 A.D. The missionary wrote home a statement of the facts, which was published in the *Irish Magazine* for 1821. The commanders of our vessels and the sailors tell us they touch at no point where the proclamation has not preceded them, and frequent inquiries respecting it are made of them.

"But, it will be asked, is the news that such a truth is preached a sufficient proclamation to fulfil the prophecy? (Rev. xiv. 6, 7; Matt. xxiv. 14). The answer is, If it was sufficient in the days of the Apostles, it is now; that it was then, is clear from Acts xix. 8-10, when Paul preached or taught in Ephesus two years, so that all in Asia, both Jews and Greeks, heard the Word of the Lord Jesus. They could not all have heard a sermon, but they heard the sound of the Gospel. In this sense I have no doubt but the Gospel of the kingdom is preached in all the world.

"About 1800 years ago God promised, through His servant, that this message should be proclaimed to the inhabitants of the earth. The generation now living can testify that it has been fulfilled. The promise has been redeemed. What shall we do? shall we acknowledge the receipt? just as we do with our fellow-men, when they redeem their promise."

It only remains, in concluding this chapter, to notice the

remarkable parallel, or correspondence, at present existing between the facilities afforded for the spread of Christianity in its infancy, and that which now obtains when its very last messages of mercy are due. See the account of Gibbon on page 493.

Regarding the other side of the parallel, the Rev. W. Taylor writes in the *Christian*, thus:—

"There is a remarkable correspondence between the providential conditions of Paul's day and of our day, favourable to a rapid soul-saving work of God throughout the world.

"1. For the wide domain and far-reaching influence of the Roman government, and the potency of her literature and laws, we have the modern counterpart in the Anglo-Saxon empire of nations, including Great Britain, her American daughter under the stars and stripes, and all her colonial governments, and her representatives among all the nations of the earth. These Anglo-Saxon Protestant Christian nations are the owners of more than half the land, and command the resources of all the seas of the globe.

"That was purely heathen and bitterly opposed to Christ and his Gospel. This is avowedly Christian, and pledged to defend and extend the religion of the Lord Jesus; and, high above the designs of men, the English colonisation system, whatever the motives and methods of its endless variety of agency, is part of a providential programme for the permanent establishment of universal Christian empire in the world.

"3. Paul took advantage of the wide diffusion of the Greek language and literature of his day. We may utilise more effectively our own English language, which is manifestly a God-ordained medium, through which He will flood the nations with Gospel light.

"4. The scattered Jews constituted the entering wedge with which Paul opened the heathen nations of his day. Our English-speaking people dispersed through the earth, ought to be as available and as potent for good as the dispersed Jews of Paul's day. Those were, in the main, refugees, prisoners of war, and slaves, and at best occupied a social position of no great influence. What of the dispersed English-speaking people as compared with the dispersed Jews?

"The currents of English and American commerce have deposited on all the coasts of heathen and semi-heathen countries, vast resources of men, money, and merchandise—adventurous, heroic men of every class—merchant princes, common traders, mechanics skilled in every art of mechanical industry, soldiers, sailors, and miscellaneous adventurers of every conceivable sort. They are not bound by narrow, exclusive caste, like the Jew; they are liberal to a faulty extreme. They have not the systematic training in regular voluntary payment of the tenth of their income that was common among the Jews, but the sight of real distress or need will always touch the hearts, and open, and often empty the pockets of the dispersed Englishmen.

"The religious training of the Jews afforded many advantages favourable to their reception of Christ, but the truth they held was so obscured by their traditions as to make the entrance of Gospel light extremely difficult. The religious training of the Englishman is decidedly Christian. His elevation from gross barbarism, and the emancipation of his mental powers and their consequent development, and all his grand achievements in their vast variety, are clearly traceable to the mysterious power of an open Bible, and the Divine resources of light, and life, and salvation, to which it leads. In Paul's day the Jews were most bitter in their persecutions, being rivalled only by their heathen neighbours.

"5. All governments, all nations, all religious systems, were combined in deadly hate against Jesus and His infant church. To-day the doors of every nation on the face of the earth are open to God's Gospel messengers.

"6. Instead of thumping about on the Mediterranean Sea and off the west coast of Europe in the fellow to an old leaky Chinese junk, as did Paul and his

heroic compeers, we circumnavigate the globe in floating palaces driven by modern mechanical forces, the discovery and application of which result from the enfranchisement of the human intellect through the power of the Gospel.

"Paul had the advantage of miraculous gifts. They were public divine attestations of the men whom God inspired, and the messages they delivered and wrote, and the soul-saving methods they employed. Thus God composed a Book for man's instruction, and established the Gospel system. As temporary scaffolding to the permanent superstructure, so were mere physical miracles to this Gospel system, and the superior miraculous soul-saving work of the Lord Jesus, 'in demonstration of the Spirit,' adequate and available for the woes and wants of every human soul. The prophetic utterances of the 'holy men of old, who spake as they were moved by the Holy Ghost,' and God's miraculous attesting evidences, with which the Bible is so replete, fix the standard and measure of evidence that God deemed essential to command the confidence and obedient concurrence of mankind. Any religion unsupported by such attesting evidence is utterly unworthy of the confidence of mankind. As an ambassador for Christ, I am not sent to perform public, physical miracles, but to proclaim the glad tidings of a complete and perfectly attested Gospel, and a verification of its truth, and by a personal demonstration of the Spirit in my renewed heart and life, to bear witness to the fact that the Lord Jesus is alive, a personal Saviour, and saves me; and that saved millions to-day are witnesses of these facts."

With all these advantages, the question may well be put, "Why is the world not won to Christ?" Simply because that is a thing not to be accomplished until HE comes who laid the foundation-stone of salvation, for HE also is to have the honour of putting on the top-stone, and of removing the iniquity of the land in one day (Zach. iii. 9.) To this corresponds the very words we have been considering. The Gospel of the Kingdom shall be preached in all the world for a WITNESS to all nations, *then* shall the end come, *i.e.*, men shall have the fullest opportunity of hearing what is coming, and of accepting the testimony—*then* shall come the time of separation between those who do so, and those who do not. That this time must be very near, the facts above adduced demonstrate.

CHAPTER X.

HISTORY OF THE CHURCH.

"But take heed to yourselves."

IN answering the disciples' questions, three several times does Jesus use the words "TAKE HEED;" and in each instance a very special significance appertains to them, as pointing out a distinct class of dangers against which they were to guard. The first "take heed" refers to the snares that would arise from external things, things connected with the world, out of which they were chosen to fill the place of peculiar blessing and privilege which the Jews had forfeited. He had just made known its future history, and shown the way in which it would work out its doom of destruction morally, politically, and materially. And as OUTSIDE it they had to take heed not to be deceived into any connection or alliance with it; they were not to be concerned or troubled about the material changes or political commotions occurring in it, knowing the end to which they would all conduce, and that they were merely a necessary preparatory process for a new state of things. But He had something still to say, of much importance to them, to which their special attention was called by His "TAKE HEED TO YOURSELVES," i.e., what I am now to say specially concerns you. Called out from the world, and standing apart from it, their separate position would expose them to a new class of dangers and snares, peculiar to themselves. These were pointed out as (from without) persecutions; (from within) mutual dissensions, corruptions of doctrine and of morals, improper methods of doing God's work, wrong views as to the extent and character of the work to be done in the world. Regarding all these things, they were to TAKE HEED TO THEMSELVES. The full development of these evils, He further showed, was to be accompanied by a set of false prophets and false Christs, showing signs and wonders. At which point, it appears from His words, men in general would be found either ignoring prophecy by their indifference, or denying it altogether. Against being drawn into which snare He again specially warns by His emphatic—"But take YE heed: behold I have foretold you all things."

As already stated, this prophetic discourse of Jesus', like the earlier prophecies, is given in the form of a great mosaic, and although in the New Testament the general design appears much more fully and clearly than in the Old, yet, in the prophetic parts, the dislocation of pieces is sufficient to require the most careful attention, so to get them fitted into their proper places, as that the design may be seen complete. Putting together the various pieces of the prophetic picture of the Church's future history, as found in the accounts of the three narrators, of what was said by Jesus regarding it, they would read as follow:—

"But take heed to yourselves (Mark). Before all these they shall lay their hands upon you and persecute you, delivering you up to the synagogues (Luke), and to councils, and in the synagogues ye shall be beaten (Mark), and into prison, being brought before kings and rulers for my name's sake, and it shall turn to you for a testimony (Luke) against them (Mark). Settle it therefore in your hearts, not to meditate before what ye shall answer, for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist; and ye shall be betrayed by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death; and ye shall be hated of all men, for my name's sake (Luke), and the Gospel must first be published among all nations (Mark)."

As there is nothing said in these verses of internal troubles dissensions, offences, or stumbling, all the evils there pointed out coming entirely from without, the condition of the people who would be so treated for Christ's name's sake, must have been one of great purity, faithfulness to Him, and devotion to His service, this very thing being pointed out as the cause of all these troubles. These verses then relate entirely to the apostolic age, and that they were verified to the letter in the experience of the twelve, and also in multitudes of the early believers (and so constitute the typical fulfilment of the words of Jesus), there is abundant evidence. But, perhaps, it will be well just to run over the items and show that it was so.

"BEFORE all these things, &c.," is the first line of the prophetic picture. What things? The wars, rumours of wars, and what they led to—viz., the destruction of Jerusalem, and as all the other events mentioned by Jesus followed that, it was necessarily before them also. Acts iv. informs us of the apostles being brought before rulers and put in prison. For the text we have not room, but readers will find it very circumstantial, especially in showing that it was for the name of Jesus that they so suffered; and as these events occurred only some fifty days after Jesus had warned the disciples of what they might expect, the point is proved that the persecution began before the wars, &c., which did not commence for some thirty years afterwards. In chapter v. additional testimony is given. There we learn that the apostles were again lodged in the common

prison; that next day a council was called and all the senate of the children of Israel; that the disciples, when brought before them, spake with such power about Jesus as to cut to the heart all who heard, after which they were beaten and let go. This passage gives us another line of the picture—the exceptional power in action which had been promised.

"SOME OF YOU THEY SHALL KILL." In the sixth chapter, we find Stephen disputing with certain men, who being unable to resist the spirit and wisdom by which he spake, brought him before the council. Cut to the heart by the force of his words, they stopped their ears and stoned him to death. The twelfth chapter shows James killed and Peter in prison. Then we find Paul literally standing before rulers, governors, and kings for Christ's name's sake. These revelations made by Jesus of the things which would occur in connection with His people, clearly implied that a very considerable period would elapse ere His return, as a little reflection might have shown the disciples; but they did not see it, as just before the ascension we find them asking, "Lord, wilt thou at this time restore the kingdom to Israel?" To this the Saviour's reply was:—

"It is not for you to know the times and the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, AND TO THE UTTERMOST PARTS OF THE EARTH" (Acts i. 6-8).

They had failed to catch the full sense of His answer to their previous question on Mount Olivet as to His coming, and what had to be done previous to it—viz., the Gospel preached through all the world, and now they were told that *they* had to do it; that they were to begin this work at once, and so haste on the consummation for which they were so desirous. Conscious of ignorance and weakness, possibly their hearts would quail at the thought of such a work lying before them. To meet such feelings, the promise of special help was still more clearly given. They were to receive the Holy Ghost, by whose power they were to fill the world with the news of grace—with the glad tidings that repentance and pardon were open to all men by the power of His atonement. The setting up a present kingdom was not to be their theme or their work, but by this proclamation of a general amnesty to the rebellious subjects of earth's rightful King, they were to begin to gather out from the world a people whom, at His return, He would set over the kingdom which He would set up.

All along, the disciples had been slow of heart to believe and to understand, but we never find them guilty of disobedience; and so now, after this explicit statement, they obediently waited

for the fulfilment of this promise. Then when that mighty baptism of divine power took place, all darkness vanished; they understood their position,* took it up, and, what was more, were fitted for it. See the wondrous change wrought on John, whose heat of ambition and vindictiveness Jesus once had so severely to rebuke; and on Peter, so warm and earnest, that his thoughts had hardly time to become thoughts ere they were changed into word or action, yet lacking so sadly the power of endurance or steadfastness as to cower before a maid-servant, and deny with oaths and curses all connection with the One to whom his heart yet clung with all its power of affection. What a wondrous change, when this same Peter stood up, not only in the presence of his own assembled countrymen, but of Jews out of every nation under heaven, and charged the host-ecclesiastic to their very face with the betrayal and murder of Jesus of Nazareth! Was it any wonder that the sound of men so changed soon went out through the whole world (Rom. x. 17, 18), and that they and their colleagues were known as the men who turned it upside down? They so hasted on the day of God—the coming of Jesus—by doing what they now understood to be the preliminary work of preaching the gospel, that, as we have seen, before the last of them passed away, there was not a nation, whose existence was then known, which had not, through the labours of one or other of the apostles, the germ of a church planted in it.

In the prosecution of this their work of evangelising the world, of witnessing for Jesus from Jerusalem unto the uttermost parts of the earth (Acts i. 8), one after another had obtained the martyr's crown, until John alone remained, the sole living member of that little band who had so eagerly questioned Him as to the signs of His return. At this period, therefore, the typical fulfilment would be complete. Everything having been fulfilled to the letter, the generation of those who had done the work, and suffered the things indicated, were all but passed away. Before, however, the last link was snapped, new lines of the next part of the prophetic picture began to unfold themselves, in that a fulfilment of the words of Jesus had begun on a scale much wider than that early typical one. These new lines, as stated by Jesus, are:—

"THEY shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake. And ye shall be brought before rulers and kings; and it shall turn to you for a testimony. AND THEN

* It was not now the Gospel of the kingdom which they proclaimed, but of repentance, pardon, and patient waiting for the return of their Master to receive the kingdom. It was to wait and look for God's Son from heaven to which the early Christians were called to look for Him at once and too soon, was no greater mistake than the first Eve fell into when she concluded that Cain was the promised seed, and both cases showed alike the anxiety and desire with which the fulfilment of the promise was waited for.

shall many be offended, and shall betray one another, and shall hate one another (Matt.) The brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death (Mark). And many false prophets shall arise and deceive many; and because iniquity shall abound, the love of many shall wax cold. And ye shall be hated of all men for my name's sake; but he that shall endure unto the end, the same shall be saved; and this gospel of the kingdom shall be preached in all the world for a witness to all nations; and THEN SHALL THE END COME" (Matt.).

These words cover the whole period of the Church's history up to THE END. The first stage was to be marked by dire persecution, to which its members were to be delivered up; universal too, it would be; all nations roused against them, and filled with hatred to them, because of the testimony they bore in regard to Christ's name (1 Peter iv. 14; Acts ix. 14-16; Rev. ii. 9-13, iii. 8). To this suffering season a time of defection was to succeed; then one of internal dissensions and corruption, along with which false teachers would arise; and as a as a final result iniquity would abound, and all but universal indifference prevail. But notwithstanding all that, many, *i.e.*, the majority of those forming the visible church, would be in such a condition, that the gospel of the kingdom would be preached through all the world for a witness to all nations, and then the end would come. As these things were not fulfilled in the apostles' days, a fulfilment beyond what took place in their time is thus necessitated, else were the words of Christ falsified. It has been said, and very truly, that nothing explains prophecy like the fulfilment of prophecy. We shall therefore glance briefly at the facts which the pages of ecclesiastical history present for our inspection, to learn from them how far the meaning of the Saviour's words has unfolded itself through the events which have transpired since that time, in connection with the history of his people. In the words above quoted, he distinctly made known that the first stage of the Church's historic career would be marked by persecution, to which, by some parties designated "they," its members would be delivered up. If we inquire as to the meaning of this, the following facts meet us. The Jews were the first that set themselves in opposition to the Christian Church. Not only directly and personally in Jerusalem and in their own land, but (being scattered not only throughout every part of the Roman Empire, but beyond it), wherever the apostles or their disciples came in the prosecution of their divinely appointed mission of proclaiming the Gospel to all the world, they were met, opposed, and had their work seriously hindered by them. Not merely was this done by direct personal opposition (which could only have affected them to a limited extent), but in a far more effective manner by stirring up the people against them who otherwise would have

heard them gladly. See Acts, chapters xiii. and xiv., for examples of this.

Besides stirring up the people they also sought to bring the powerful arm of the Roman law down upon the Christians, by preferring against them such charges as would expose them to punishment from the civil magistrates. In this they did not well succeed, as the case of Gallio and the town-clerk of Ephesus abundantly show, the Roman magistracy at that time being entirely void of a persecuting spirit. In such unsuccessful attempts to deliver up the early Christians to persecution, the Jews persisted until the tenth year of the reign of Nero (some thirty years after the death of Christ). At that time Rome was burnt, being, as it was firmly believed, set on fire by the emperor himself. In order to divert suspicion, he resolved to substitute in his own place some fictitious criminals. "With this view," says Tacitus, "he inflicted the most exquisite torments on those who bore the appellation of Christians." Why were the Christians thus singled out, seeing that previously the Romans had not manifested any such spirit of intolerance towards them? Gibbon seems to have had considerable curiosity on the point, and searched it out; then, after pointing out that the Jews were the fitter object for the suspicion of the emperor and people, seeing they had begun to discover such abhorrence of the Roman yoke as rendered recourse to this atrocious means of gratifying their implacable revenge, by no means improbable, he adds:—

"But the Jews possessed very powerful advocates in the palace, and even in the heart of the tyrant; his wife, the beautiful Poppæa, and a favourite player (named Aliturus) of the race of Abraham, who employed their intercession in behalf of the obnoxious people. But in their room it was necessary to offer some other victims. Then it was easy to suggest that although the genuine followers of Moses were innocent of the fire of Rome, there had arisen a sect among them—a new and pernicious sect of GALLILEANS—capable of the most horrid crimes. Who, then, so likely as they to have done it?"

Thus delivered up to be afflicted, the Christians suffered their first dire persecution from the Romans (for description of what they had to endure, see p. 305, Part I.). But it was not general, being confined to Rome, nor was it on account of their religion, but for the reason named. The Jews, having at last succeeded in delivering up their Christian brethren to persecution unto death from the Romans, as they had previously delivered up their Master, and having thus gone as far as they could with them as with Him, very soon after experienced the terrible overthrow already described, by which their power to molest the Christians was utterly destroyed; and for a time the Christians had peace, and grew and multiplied. This calm at this transition period was marked by some distinctive features, while particular movements took place; the preparation, as it

were, for the lifting of the curtain to display the next act of the historic drama.

In the initial persecution by Nero, Paul had received the crown of martyrdom; so also, it is said, had Peter. The growing Christian communities were therefore left without adequate superintendence, and at a time when the converts were exposed to peculiar peril from the intermingling of Greek philosophy and the subtleties of Greek thought, with corrupt Jewish elements, and with the dreamy abstractions of the oriental mind. Already, as shown in last chapter, errors, speculations, and germs of religious opinion, had begun to spread, which were utterly subversive of the simplicity of the Gospel. And while this danger threatened the truths of Christianity, an equal danger, arising from the voluptuous character of Asiatic society, assailed its practical purity. There yet remained, however, the one living link between the two distinct and well-defined stages in the Church's history—viz., that in which the words of Jesus had had a literal fulfilment, and that in which the historical one commenced. The position occupied by John between the two ages was thus unique. There is much evidence to show that much of his apostolic life was passed in Jerusalem, and that, in obedience to the dying behest of Jesus, he remained there to comfort and support His mother until her decease; and that, when thereby set free, to meet the critical state of things already named, he took up his abode in Ephesus, where for about thirty years he gave direction and impulse to evangelical effort, and acted as guide and shepherd to the churches. About 95 A.D. a most remarkable book was given to the Christian world through his instrumentality, addressed specially by its real author to the seven churches in Asia. It is dated from Patmos, a barren isle in the *Ægean Sea*. Why was he there alone in that desolate place, away from his cherished work and from his devoted friends and followers? He himself tells the reason—

"I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."

But while he thus tells the cause of his banishment, regarding the circumstances, the period, or the author thereof, he is entirely silent. History and tradition, however, supply the blank, and tell that

"About 92 A.D. a great persecution against the Christians took place. It was inaugurated by Domitian, who, while equalling Nero in turpitude of heart and infamy of life, surpassed him in intellectual vigour, in force of will, and in determined and steadfast cruelty. Like Caligula, he arrogated divine honours, and claimed homage as a god. So monstrous became his ambition, especially in

the later years of his reign, that he assumed the most sacred titles of Deity, caused his statues to be set up as objects of adoration in all the temples, and formed the design of suppressing every religion but one, and that the apotheosis and worship of himself. Inflamed by this insanity of wickedness, he promulgated a decree, requiring his subjects of every race and rank to acknowledge his divinity by burning incense and offering sacrifices to him, on pain of death or banishment; and at his command bands of spies and delators spread themselves through the empire searching out the recalcitrant Christians, leaving no spot unvisited. The venerable apostle, the active and influential teacher and leader of the Christian Church, was too important a victim to be passed over. Tertullian relates that he was among the first arrested in Proconsular Asia by the emissaries of Domitian; that he was carried to Rome and arraigned before the bar of the tyrant, who was so incensed at his fearless bearing and noble defence of the truth, that he commanded him to be thrown into a caldron of boiling oil; that, shielded by miraculous power, he received no harm from the terrible immersion; and that the emperor, foiled in the attempt to destroy his life, banished him to the desert island of Patmos."

What a change from the busy scenes of Ephesus; and what hosts of thrilling recollections would rush upon the mind of the old man, as from the shores of his solitary prison-house he looked out upon the silent sea! More than sixty years had passed since he sat by the side of his beloved Master, listening eagerly to the reply made by Him to the questions he had joined with the others in putting, as to how they would know when He would come again. During that interval, what great events had occurred! Events of deep interest to himself, and of mightiest import in the history of the world. Jerusalem, the city of his fathers and of his race, had been destroyed; the Hebrew theocracy blotted out, and its children doomed to exile and wandering. The little church with which he had met in that "upper room" at the Pentecost, had spread itself abroad, and was multiplying its copies in every land. The small "mustard seed" had become a vast tree, stretching its branches over the nations, and gladdening the earth with its fruit. In whatever direction he sent his thoughts, there the Gospel had been preached, there Christian churches had been gathered. From Judea, southward to Egypt and Ethiopia; eastward to the Euphrates; northward over the whole length of Syria, over the broad plains of Asia Minor, up to the Hellespont and the Euxine; westward to the mainland of Greece and the continent of Europe; westward to Rome, the metropolis and mistress of the world; westward to Spain and the Pillars of Hercules; on, still on, to Britain, far away in the wild northern seas—the Word of the Lord had gone, the seed of the kingdom had been carried. And yet now here was he alone in this desert isle. "On the Lord's day"—that day so rich in blissful memories—the banished prophet would be peculiarly in a meditative mood. And as he mused, a special power from heaven came upon him—a power transcending far the ordinary divine influence by which his whole official life had been pervaded.

and guided. The miraculous illumination irradiated every thought and faculty, and filled his entire being. Forgotten was Patmos and its dreary waste, forgotten his sorrows and privations, forgotten all earthly things: he was in the Spirit.

In this state of seraphic exultation he hears "behind him a great voice, as of a trumpet," commanding him to record the revelations which he is about to witness. Turning to ascertain from whom the voice proceeded, a vision met his sight, the most resplendent and glorious on which mortal eye had ever gazed: Seven great golden candlesticks; and in the midst of them a Being in whose dazzling form he could trace the lineaments of his Master—of Jesus whom he loved so well; Jesus whom he knew as the despised Nazarene, the gentle teacher of the ignorant, the lowly friend of the wretched and the lost. The same Jesus—yet how changed! No purple garment of shame and mockery now, no crown of thorns and bleeding brow. His head and hairs were like wool (symbol of close connection with the Ancient of Days—Dan. vii. 9), and his royal robe girt about him with gold. The eyes which John had seen so often weep over the sins and sorrows of men, were no longer filled with tears, but like flames of fire—all-searching in their scrutiny. Need we wonder, after reading the rest of John's description of the person of Jesus, that he adds, "and when I saw Him, I fell at His feet as dead." But there was no cause for this dread, seeing that this same Jesus was alive for evermore, and invested with universal dominion, in that he now held the keys of death and hell.* Thus did the Lord visit the persecuted apostle, and revive and strengthen him. But it was not merely to cheer John in his isolation that He now appeared to him in the glory of His risen state; there was a still higher purpose. John was to be honoured as the channel of communications in which the purposes of God would be unfolded, and the struggles and triumphs of His cause foreshown up to the very end.

By banishing the apostle to that lone rock, the Roman monarch thought to bring defeat on the Christian Church by the removal of its most trusted champion, and by the enforced silence of its last inspired voice. Vain hope! His cruel act had only placed the Gospel's champion in the very position whence he should be enabled to deal the heaviest blow of his life against the powers of darkness; by sending forth that heaven-guided voice of triumphant prophecy, whose commission was to go down through all the ages, evermore

* Long before, there had been the miserable counterfeit of this glorious resuscitation in the mysterious system begun at Babel: now here is the reality—here, indeed, was the one who rightfully held the keys of death and of hell (Hades, rev. ver.).

pealing out hope to the Church and disaster to her foes, until the last battle should end in the final victory of salvation.*

Far more in accord with such a mission was the solitude of Patmos than the ceaseless activities of Ephesus. It is not amid the throng of disciples and followers; in the busy hours of sacred work; nor even in outward conflict with ungodliness that the loftiest inspiration descends upon the seer, and opens before him its sublimest visions. It is when cut off from occupation and human fellowship, withdrawn from the world and shut up within himself, like Moses or Elijah on the lonely mountain, or Ezekiel and Daniel by the solitary river. It is ever in some such position as the lonely isle or the dismal prison, that the gates of the invisible are unbarred, and majestic revelations burst upon his vision.

Jesus had, in the discourse which we have been considering, forewarned His people of the difficulties and dangers that would arise in the interval of His absence. But, in this book, ample provision is made for their direction and guidance through them all, and also to cheer and encourage them in their conflict with evil in all its variety of development up to the end. And though the veil of symbolism hangs over the vision so given, and recorded for such purpose in the book of Revelation, yet a special promise of blessing is made to those who, by Divine guidance and earnest inquiry, seek to pierce the mystic shell and seize the precious kernel, or even attempt to do it; while enough of its meaning has continuously been revealed as suited the present wants and circumstances of those who lived in the different periods symbolised, and to be a "tower of strength" to those who were called to contend with each form of evil as then developed.

One of the most interesting lines of symbolism seen by John was a woman in heaven, confronted, soon after her appearance there, with a great red dragon. As the line of events represented by the symbolism of this passage (Rev. xii.) covers the same period in the Church's history as the part of Christ's discourse now under consideration, in which its future course was so briefly yet so comprehensively sketched out, the facts which explain the one necessarily explain and fulfil the other also, we shall therefore consider them together.

* Dr A. Clarke, after citing several different modes of interpreting "Revelation," adds:—"It has struck me that the book of the Apocalypse may be considered as a prophet continued in the Church of God, uttering predictions relative to all times, which have their successive fulfilment as ages roll on; and thus it stands in the Christian church in the place of the succession of prophets in the Jewish church: and by this special economy prophecy is still continued, is always speaking, and yet a succession of prophets rendered unnecessary. If this be so, we cannot too much admire the wisdom of the contrivance which still continues the voice and testimony of prophecy, by means of a very short book, without the assistance of any extraordinary messenger, or succession of such messengers, whose testimony would at all times be liable to suspicion, and to be the subject of infidel and malicious criticism."

From the time that the Lord had a visible church or covenanted people on earth, the figure used to represent that church has been a woman, betrothed, married, &c. (Jer. iii. 14, vi. 2; Hos. ii. 19). Now, here is the new people presented under the same symbol, while the special features connected with it in this case render it an exceedingly apt and appropriate representation of the Christian Church. A woman is the emblem of defencelessness, not able, like the dragon, to take care of herself, and fight in self-defence, or for aggressive purposes, but instead, requiring to be sustained, nourished, loved, cared for, by some other being possessed of the qualities which she lacks. And not only so, but she is also fitted for sustaining a peculiarly close relationship to that other, while it is through this union alone that the special object of her existence is accomplished. That this woman did sustain such relationship to some one else was manifest by the condition in which she was presented. She had not newly come into existence, her appearance implies a previous history; she is only now brought out publicly, acknowledged as it were, and set in the arena of conflict with a terrible monster. No symbolism could be more appropriate to show that if she should successfully contend with and overcome him, it must be by some power beyond that which was natural to herself (John xv. 6).

Four things are specially noted of her; she appeared in heaven, was clothed with the sun, had a crown of twelve stars, while the moon was under her feet. Of two of these emblems we can at once understand the meaning. By the CROWN OF TWELVE STARS we see the twelve apostles represented, by whose successful labours she had been brought into the place of prominence, and who, by thus turning many to righteousness, shone as the stars (Dan. xii. 3). Her being CLOTHED WITH THE SUN as strikingly points out her close connection to Him as her Head, whose countenance, in the symbolic form assumed in appearing to John, was as the sun shining in his strength. Here, therefore, was the true queen of heaven, the counterfeit of whom had already appeared.

THE MOON WAS UNDER HER FEET. Bishop Newton and others understand of this the Mosaic system of rites and ceremonies—the shadow of good things to come—which had now been supplanted by the realities of the gospel. While this is true, there seems to be a further meaning. The Jews, as we have seen, had from the beginning of her existence cruelly persecuted the Christian Church, and when they had further delivered them up to be afflicted by Rome, they were themselves, as a nation and a people, by the most signal judgments, overthrown, and the whole system of Judaism put down. When thus cast out of their place of privilege as the acknowledged people of the Lord,

the new church raised up by the preaching of the gospel is most fittingly represented by this symbol, as set in the vacant place as the openly acknowledged people of the Lord, with the moon under her feet.

This woman was placed IN HEAVEN. As the whole passage is symbolic, this statement regarding the place where she appears must have symbolic significance too. Dr Clarke thus explains the symbol:—

“By heaven is meant the most eminent or ruling part of a nation, or of the world. They who are advanced to the supreme authority in any state are very properly said to be taken up to, or set in heaven. The meaning of heaven being thus ascertained, it cannot be difficult to comprehend the meaning of earth, this being evidently its opposite, *i.e.*, everything that is below or in subjection to the heaven or ruling part. Stars have already been shown to denote ministers of religion as explained by Jesus (Rev. i. 20). The resemblance of ministers to stars is most striking; for as the stars give light upon the earth, so are ministers the lights of the cause they advocate; and their position IN HEAVEN, the symbol of domination, very fitly betokens the spiritual authority of priests or ministers over their flock. Hence, as the woman had upon her head a crown of twelve stars, which signifies that she is under the guidance of the twelve apostles, who are the principal lights of the Christian world, so has the dragon also his stars or ministers. The stars, therefore, which the dragon draws with his tail, must represent the whole body of pagan priests who were the stars or lights of the heathen world.”

Soon after the woman was shown to John, as set in this place of spiritual supremacy, she was confronted by a great red dragon. One enemy is under her feet, but a new one still more powerful starts up to oppose her. This dragon is considered to represent the Roman Empire. If so, there must be some reason why, in connection with the church, it is represented as a dragon, when so long before it was clearly pointed out, under the symbolism of eagles, as commissioned to do a certain work of destruction upon the Jews; which work they had at this point only newly accomplished. There must be a reason for the change of symbol, and it appears to be this. The eagle represents the secular power of the mighty empire. It was not for their religion that the Jews suffered. On the contrary, their system was not only tolerated, but respected, so far that emperors annually sent presents and sacrifices to be offered in the temple. It was only for their rebellion against the secular power that the Jews suffered, and their temple and city were destroyed; Titus being even anxious to preserve their temple to them, and, of course, with it their religious ritual also; and it was the eagle power in this sense that was set up at the victory (see page 363). The dragon power represents something different—*viz.*, the spiritual power of the empire, as possessed by and exercised through the idolatrous system of demon-worship, comprehended under the term Paganism.

This power is fitly represented as a dragon, in that it was the Babel system now fully developed, and which had descended to them through Pergamos (see page 136). The condition of the early Christian Church can thus be clearly understood. To the secular power of the empire she was to submit in all points, to endure whatever called on to suffer; but with the terrible system of spiritual despotism she was called on to contend and resist even to death.

The nature of the warfare or conflict in which the early Christians had necessarily to engage, is described by the historian thus :—

“The pagan philosopher who considered the system of polytheism as a composition of human fraud and error, could disguise a smile of contempt under the mask of devotion, without fearing that either his mockery or compliance would expose him to the resentment of any invisible or (as he believed them) imaginary power. But the established religions of paganism were seen by the primitive Christians in a much more odious and formidable light. It being the universal sentiment both of the church and of the heretics that the *demons were the authors, patrons, and objects of idolatry* the most trifling mark of respect to the national worship being considered as a direct homage yielded to the demon, and an act of rebellion against the majesty of God. In consequence it was the first duty of the Christian to keep pure and undefiled from the practice of idolatry. An arduous task, for the religion of the nations was not merely a speculative doctrine professed in the schools, or preached in the temples. The innumerable deities and rites of polytheism being so closely interwoven with every circumstance of business or pleasure, public or private life, that it seemed impossible to escape the observance of them, without at the same time renouncing the commerce of mankind, and all the offices and amusements of society. The important transactions of peace and war were prepared or concluded by solemn sacrifices, in which the magistrate, the senator, and the soldier were obliged to preside or participate. The public spectacles were an essential part of the devotions of the pagans, the gods being supposed to accept as grateful offerings the games that the prince and people celebrated in honour of their peculiar festivals. The Christian, therefore, who with horror avoided the abominations of the circus and theatre, yet found himself encompassed with internal snares in every convivial entertainment, as often as his friends invoking the hospitable deities poured out libations to each other's happiness. Everything connected either with bridal or funerals was so associated with idolatrous practices, that the Christian even on such occasions was compelled to desert the friends who might be dearest to him, or else contract the guilt inherent to these impious ceremonies. Every art and every trade was polluted by the stain of idolatry. From the numerous remains of antiquity, we perceive that, besides the immediate representations of the gods, and the instruments of their worship, the elegant forms and agreeable fictions consecrated by the imaginations of the Greeks were introduced as the richest ornaments of the houses, dresses, and furniture of the pagans. Even the arts of music and painting, eloquence and poetry, flowed from the same impure origin.—even the common language of Greece and Rome abounded with familiar but impious expressions that the Christian might not utter nor hear without protest.”

Such was the warfare which every individual Christian had to wage against the mighty system of pagan-idolatry. From the moment that any professed to believe in Christ, they could not be hid. While their numbers were comparatively few, and were con-

founded with the Jews, and considered as merely a sect of them, they remained unmolested on account of their religious opinions. But when the Jewish polity was overturned, and in the peace that ensued, the Christians had greatly multiplied, attention began to be attracted to them; and when, from their remarkable increase, and equally remarkable conduct, the real nature of the movement began to be perceived, then the terrible conflict began which could only end in the complete victory of one side or the other. The position of the two combatants has been recently described by Professor Ullhorn :—

“Never in human history have two opposing powers had a sharper encounter than Christianity and ancient heathenism—the Christian Church and the Roman State. . . . Two such powers could not exist peaceably side by side. The conflict must come, and be for life or death. Every possibility of a compromise was excluded. This contest might be occasionally interrupted; but it could end only in the conquest of one or the other power. Christianity entered the conflict as the absolute religion, as a divine revelation, as unconditionally true, and claimed to be the religion for all nations, because it brought to all salvation. A religion coexisting with others, the heathen could have tolerated, as they did so many religions. The absolute religion they could not tolerate. Diverging opinions about God and divine things could be allowed, but not the perfect truth, which, because it was the truth, excluded everything else as false. A new religion for a single nation might have given no offence. It would have been recognised, as were so many heathen cults, and monotheistic Judaism as well. But a universal religion could not thus be allowed. The conflict was for nothing less than the [spiritual] dominion of the world.”

Here a very important fact meets us, J. E. Clarke, in his notes on Rev. xii., shows that the EAGLE was the principal military standard of the Romans; but that DRAGONS were also borne to battle by the *draconarii*. He also shows, that in the second, third, fourth, and fifth centuries of the Christian era it was, along with the eagle, the standard of the Roman armies—the eagle representing the purely secular power, the dragon being carried as the representative of the spiritual or religious. We have here another instance of the marvellous fulness of significance in these scriptural symbols. The woman was not set in conflict with the EAGLE, *i.e.*, the secular power, but with the DRAGON, as the representative of the great spiritual foe of God and His people—the same which began its course of open opposition to the carrying out of the plans and purposes of the true and living God on the plains of Shinar. How the dragon-power, or headship of the world in a religious sense, came into the hands of the Romans, was shown in Chapter VIII. It descended to them direct from Babylon, through Pergamos, and now the Roman emperor Domitian, armed with the secular power, possessed with the spirit of the dragon, and acting as his representative, being *Pontifex Maximus*, or great high-priest of the pagan system, required the world to bow down to him. The Christians alone said no to this demand,

hence their persecutions. In contending with their foes, the principle by which their conduct was to be regulated was distinctly laid down. It may be stated in one word—ENDURANCE (Matt. xxiv. 13; Mark xiii. 13; Luke xxi. 19). That the apostles fully understood its importance, and the necessity of its being acted upon, will be seen from 1 Thess. v. 15; James v. 6; 1 Peter iii. 9, &c. And John, in closing up the canon of Scripture, addresses all true believers as his brethren in tribulation, and in the kingdom and PATIENCE of Jesus Christ.

It is remarkable to find historians pointing out the importance of this principle of passive endurance, and showing that its exercise by the early Christians secured complete and ultimate victory over all the power of pagan Rome. So we find Professor Ullhorn saying—

“If the Christians had allowed themselves to offer open resistance to the persecuting State, they had been lost. The State would have ground them to pieces by its gigantic power. If they had been enticed into wrath and revenge, their strength would have been broken, and their consciences stained, and their martyrdom deprived of its power to act upon the conscience. For the might of true martyrdom lies in this, that it not merely turns the edge of opposition by its patience, but also, as a testimony, touches the conscience. Not infrequently it came to pass that the persecutors themselves, moved by this irresistible testimony, were converted at the place of execution and became Christians.”

But while this was the manner in which they were to wage war with the secular power of mighty Rome, the foe which could destroy their material frames, but could do nothing to harm them in their inner nature, it was to be very different indeed with their spiritual adversaries—with them it was to be open and uncompromising conflict, even to the death. The right to rule in earthly things was conceded to those into whose hands God for an appointed time had committed the reins of government; but in things spiritual, Christ alone was their acknowledged head. And in this high and spiritual sense their motto was, “the world for Christ,” and for this every individual laboured with the utmost assiduity. That they did thus labour, Gibbon bears the following testimony:—

“The sober discretion of the present age will more easily admire than imitate the fervour of the first Christians, who, according to the lively expression of Sulpicius Severus, desired martyrdom with more eagerness than his contemporaries desired a bishopric. Stories are related of martyrs who cheerfully leaped into the fires that were kindled to consume them, and discovered a sensation of joy and pleasure in the midst of the most exquisite tortures. The behaviour of the Christians was too remarkable to escape the notice of the ancient philosophers; but they seem to have considered it with less admiration than astonishment. Incapable of conceiving their motives, they treated such an eagerness to die as the strange result of obstinate despair, stupid insensibility, or superstitious frenzy. . . . Notwithstanding this real or affected disdain, the intrepid constancy of the faithful was productive of more salutary effects. On these occasions there were many among the

Gentiles who pitied, admired, and who were converted. The generous enthusiasm was communicated from the sufferer to the spectators; and the blood of martyrs, according to a well-known observation, became the seed of the church.”

In His message to the church in Smyrna, Jesus informed the faithful there that they were to have tribulation TEN days. Corresponding to this are the two historic facts—viz, that there were ten several persecutions of the church by the pagan emperors of Rome (see Diagram), and that the last of them lasted exactly ten years. Some particulars of these persecutions are as follows.

In addition to the persecutions raised by Nero and Domitian already described, Brown (*Bible Dictionary*) says:—

“105 A.D.—The Emperor Trajan raised a third persecution. After two years it was almost stopped by means of Pliny the younger, who, weary of murdering the Christians in Pontus and Bythina, wrote to the emperor, asking him how, in the circumstances, he was to do. Trajan's answer amounted to this—‘That the Christians were not to be sought after; but that such as were accused and convicted of an adherence to Christianity were to be put to death as wicked citizens if they did not return to the religion of their ancestors.’ This edict, while it restrained the fury of the persecutors of the Christians, was yet the occasion of martyrdom to many; for when a person accused of an adherence to Christianity confessed the truth of the charge, the only alternative was apostasy or death.

“120 A.D.—Another persecution was raised by Adrian. During the public games* the populace, incited by their priests, demanded the destruction of the Christians, which request the magistrates were too much disposed to grant. This persecution lasted nine years, besides which vast numbers of Christians were murdered by the Jewish rebels. This persecution was stopped on the remonstrance of Serenus Gracianus, proconsul of Asia, that it was unjust and barbarous to sacrifice to the fury of a lawless multitude people who had been convicted of no crime. Adrian then issued an edict, prohibiting the putting of Christians to death unless they were regularly accused and convicted of crime committed against the laws.

“The next emperor, Antoninus Pius, ordered that all proceedings against the Christians should be regulated by the law of Adrian. This restrained the rage of persecution until some earthquakes (see note, p. 257) happened in Asia,

* “The pious Christian, as he was desirous to obtain or escape the glory of martyrdom, expected, either with terror or impatience, the stated returns of the public games and festivals. On these occasions the inhabitants of the great cities of the empire were collected in the circus of the theatre, where every circumstance of the place, as well as of the ceremony, contributed to kindle their devotion and to extinguish their humanity. Whilst the numerous spectators, crowned with garlands, perfumed with incense, purified with the blood of victims, and surrounded with the altars and statues of their tutelar deities, resigned themselves to pleasures which they considered as an essential part of their worship, they recollected that the Christians alone abhorred the gods of mankind, and by their absence and melancholy on these festivals, seemed to insult the public felicity. If the empire had been afflicted by any recent calamity, by a plague, famine, or unsuccessful war; if the Nile had, or the Nile had not risen beyond its banks; if the earth had been shaken, or if the temperate order of the seasons had been interrupted, the superstitious pagans were convinced that the crimes and impiety of the Christians had at length provoked the divine justice. It was not among a licentious and exasperated populace, in an amphitheatre stained with the blood of wild beasts and gladiators, that the voice of compassion could be heard. The impatient clamours of the multitude denounced the Christians as the enemies of gods and men, doomed them to the severest tortures, and accusing by name some of the most distinguished of the new sectaries, required with irresistible vehemence that they should be instantly apprehended and cast to the lions. The provincial governors and magistrates, who presided on these occasions, were usually inclined to gratify the inclinations and to appease the rage of the multitude by the sacrifice of the odious victims.”—GIBBON.

when violence against the Christians was renewed, as they were considered the authors of these calamities. His successor, Marcus Aurelius Antoninus, did not revoke the edicts of the former emperors in favour of the Christians, but he issued some very cruel ones of his own, in consequence of which the Christians were put to the most cruel tortures, and condemned to meet death in the most barbarous forms, notwithstanding their most perfect innocence and solemn denial of the crimes laid to their charge. In this persecution the venerable Polycarp, Bishop of Smyrna, and Justin Martyr, famous for his erudition and philosophy, were put to death.

"Under Commodus the Christians suffered little, but after Severus was declared emperor, Asia, Egypt, Africa, and many other provinces were dyed with the blood of Christian martyrs, when, in 203 A.D., he made a law prohibiting every subject of the empire from changing the religion of his ancestors for that of the Christians or Jews. From the death of Severus to the reign of Maximin, the condition of the Christians was, in some places, prosperous; in all, supportable. But during his reign they were treated in a most barbarous manner, many of their bishops especially being seized and put to death.

"Under the reign of Decius the Christians were tried in such a dreadful manner that, *disarmed at the lingering tortures prepared for them, many of them became chargeable with defection.* Under Gallus and Valerianus, his son, they also suffered much in consequence of their cruel edicts. But Valerian, who succeeded, showed the Christians considerable clemency until about the fifth year of his reign. Then, instigated by Macrianus, a cruel bigot of paganism, he prohibited the Christians from meeting together, and sent their bishops and doctors into banishment. Under Aurelian they did not suffer much for the first four years, but, when on the point of executing some cruel purposes toward them, his own violent death prevented it.

"Under the Emperor Diocletian, a terrible persecution commenced, 303 A.D., when he, at the solicitation of Maximus Galerius, issued an edict empowering him to pull down their churches, burn all their sacred books and writings, and take from them all their civil rights and privileges. Many, to save their lives, delivered up their all, the religious books, and other sacred things in their possession, and were branded with the ignominious appellation of *traditores*. Galerius, further to incense Diocletian against the Christians, caused the palace to be set on fire, and then laid the blame on the Christians. His horrid stratagem succeeded so well, that a persecution more bloody and inhuman than had ever been before was set on foot against the Christians. It lasted TEN YEARS, and extended to the whole Christian Church under the power of the Roman Empire. An edict, published in the second year of the persecution, ordered the magistrates to force all Christians to sacrifice to the gods, and authorised them to use all sorts of torments to drive them to this act of apostasy. These orders were obeyed to the letter. The Christians, especially their ministers, were scourged to death, had their flesh torn off with pinchers, and mangled with broken pots. They were cast to wild beasts; were beheaded, crucified, burned, drowned, torn to pieces between trees, roasted by gentle fires; and some had holes made in their bodies, through which melted lead was poured into their bowels. Houses filled with Christians were set on fire, and whole droves were tied together with ropes and thrown into the sea. In one month 17,000 thus perished. In Egypt alone 140,000 were thus cut off, and 700,000 more banished and appointed to hard labour. Throughout the whole empire the churches were raised to the ground, and every copy of the Scriptures that could be found burned, and it appears, from some medals which were struck at this time, that the persecutors believed that they had effectually and finally ruined the religion of Jesus; but they had only been the means of winnowing the chaff from the wheat—in blowing away the *traditores*. The great mass of the wheat was, indeed, gathered into the heavenly garner, but a sufficiency was left to cover the face of the earth very soon with a fresh harvest; and as for the persecutors, Diocletian was soon obliged to resign his power, and it is said, ended his life with the draught of the suicide. His colleague, Hercolius, had his neck broken; Maxentius, another, had his army of 200,000 routed, and being obliged to flee, was drowned in the Tiber; while Galerius died of a terrible and loathsome distemper, begging the prayers of Christians for his relief."

With his death and the accession of Constantine, this persecution ended; the latter first issued an edict of toleration for the Christians, and soon afterwards openly attached himself to them.

Thus ends a distinct period in the Church's history. A new one commenced with the overthrow of the dragon (*i.e.*, paganism), which began with the conversion of Constantine, and was completed by the conversion of Rome, when the empire became nominally Christian, 388 A.D., *i.e.*, 75 years after.* In the facts above narrated we have an exposition of the words of Jesus (Matt. xxiv. 9), and also of the symbolism of Rev. xii. 1-6. Having seen that the season of persecution so foretold by word and symbol did take place, we proceed to look at His next statement, which indicates a time of defection and corruption in the Christian Church as to follow that of the persecution. In Mark xiii. 12 there are three distinct periods marked out: (1) brother is to betray the brother to death; (2) the father the son; (3) the children are to rise up against parents, and cause them to be put to death. A very remarkable thing is, that history has unfolded three developments in the Christian Church which exactly answer to these predictions. As the first coincides with that in Matt. xxiv. 10, &c. We shall consider them together.

"AND THEN SHALL MANY BE OFFENDED (stumbled, revised version), and shall betray one another, and shall hate one another" (Matt. xxiv. 10); "The brother shall betray the brother to death" (Mark xiii. 12). What a tremendous moral fall is here indicated! By their love one to another all men were to know that they belonged to Christ; and historians tell us that they were so known, and that their love to each other was a source of wonder to the heathens around them. And not only so, but the possession of this spirit of love to the brethren by the individual Christian formed an important part of the evidence of his having passed from death unto life—of his belonging to the heavenly family. What a change, then, when the people who were to be so distinguished would be found betraying one another to death, and hating one another! A successful act of seduction must have taken place ere this could be done, because these were the principles of the enemy against

* This is a somewhat remarkable fact, as 75 years also measured the period from the first to the last stage in the fall of the Jewish monarchy.

† "During the apostolic age, the form of the Christians was truly glorious. The apostles and others published the truths of the Gospel with amazing diligence, boldness, and prudence, and in their lives were examples to the believers in faith, in holiness, and in charity. The converts not only believed the Gospel, but surrendered themselves to its power; dedicating themselves and all that they had to the honour, service, influence, government, and disposal of the Lord Jesus as their Head, Saviour, and King. Denying ungodliness and worldly lusts, they lived soberly and righteously—brethren in this heavenly family so loving as to be ready to lay down their lives for each other."—*Bible Dictionary*.

whom they were so carefully warned to take heed. A corresponding change is also seen in the condition of the symbolic woman. She is no longer in heaven, but on her feet on her way to the wilderness. She had experienced a deliverance, and the fruit of her pain and travail was safe, but her own condition is much lowered. Something equivalent to a fall has taken place; she is no longer in heaven clad with the sun, nor is the moon under her feet, but she is fleeing on them into the wilderness from the face of the dragon (Isa. xxiii. 7).

Her position seems to be analogous to that of the Jewish Church, who, after looking forth as the morning, fair as the moon (Cant. vi. 10), was yet so soon seduced by her watchful foe into the act that brought her down from her high position, that she was at length sent back into the wilderness, to wander there for a specified period. So here is the Christian Church, at first presented "clear as the sun," in the next stage of her symbolically foreshadowed history shown as in like manner brought down and on her way to the wilderness, where she also was to remain for a specified time, and be fed or nourished from the face of the Serpent. As these changes in the woman's condition cover the predicted period of defection and corruption, we shall now see how the facts of history unfold the significance of this symbolism; also the far-reaching scope which they give to the words of Jesus.

That the early Church did shine as in the light of God, there is abundant evidence. Pliny the younger, during the third persecution under Trajan (some eighty years after the death of Christ), while complaining of the magnitude of what he considered the evil of Christianity, and which he had vainly attempted to eradicate, yet, in writing to the persecuting emperor (Trajan), solemnly declared that the followers of Christ were a meek and inoffensive sect of men, that their morals were pure and innocent; that they were free of all crimes, and that they voluntarily bound themselves by the most solemn oaths to abstain from vice, and to relinquish every evil pursuit. The same testimony is also borne of them by others—

"The primitive Christian demonstrated his faith by his virtues. . . . The first apologists of Christianity, who justify the innocence of their brethren, display in the most lively colours the reformation of manners which was introduced into the world by the preaching of the Gospel; while in the second century Tertullian, with an honest pride, could boast that very few Christians, except on account of their religion, had suffered by the hands of the executioner. . . . The contempt of the world exercised them in the habits of humility, meekness, and patience. The more they were persecuted, the more closely they adhered to each other. Their mutual charity and unsuspecting confidence has been remarked by infidels, and was too often abused by perfidious friends. This was the golden age of Christianity, when the element of brotherly love was so fully developed as made even the heathen cry out in astonishment—'See how these Christians love one another!'"

With examples of their STEADFASTNESS in enduring affliction, volumes could be filled, but for that we have no space, and we only mention it now, in order to show the connection between it and the casting down of the dragon: the first step towards which was the feeling roused by it in the breast of Constantine, while he was yet in a subordinate position under Diocletian and Galerius, and while, at that early period, he protected, to the utmost extent of his then limited ability, the persecuted Christians. No sooner had he succeeded his father, than telling what an indignant spectator he had been of the savage cruelties inflicted by the hands of Roman soldiers on citizens whose only crime was their religion, he at once repealed the persecuting edicts, and granted free exercise of religious worship to all who had professed themselves members of the Christian polity.

"After the conquest of Italy, 313 A.D., Constantine openly avowed himself on their side, and, having gained over his colleague Licinius, the two emperors provided for the restitution of all the civil and religious rights of which the Christians had been so unjustly deprived. It was enacted that the places of worship, and public lands which had been confiscated, should be restored without dispute, without delay, and without expense. Then, besides this general edict of toleration, as soon as the defeat of Licinius had invested Constantine with the sole dominion of the Roman world, he immediately, by circular letters, exhorted all his subjects to imitate without delay the example of their sovereign, and to embrace the divine truth of Christianity, 324 A.D."—GIBBON.

The special thing to be remarked in connection with this is, that after his fierce and successful fight with his heathen rivals for the throne of the world, Constantine speaks of his conquests under the image of a conquest over the dragon.

"So also did the Christians of that time, as if they had understood that symbolic prophecy to have had its fulfilment in him. In an epistle to Eusebius and other bishops regarding the re-editing and repairing of the churches, he says—'Liberty being now restored, and the dragon being removed from the administration of public affairs, by the providence of the great God, and by my ministry, I esteem the great power of God to have been manifest to all.'"

"Moreover the picture of Constantine was set up over the palace gate, with the cross over his head, and under his feet the great enemy of mankind in the form of a dragon, transfixured through the body with a dart, and falling headlong into the sea. In the army, the *Labarum* or standard of the cross supplanted that of the dragon. This event is referred to by Prudentius in a hymn, where, speaking of the Christian soldiers, he says:—'They leave the ensigns of Cæsar; they choose the standard of the cross, and instead of the dragon-flags which they carried, moved about with the wind, they bring forth the illustrious wood that subdued the dragon.'"—DR A. CLARKE.

Now here we are brought face to face with the curious fact, that just at the point of the church's history when persecution ceased, and when a full cup of earthly prosperity, of which she drank eagerly, was put to her lips by Constantine; and when, according to the ordinary estimation of things, she was lifted up

very high, she is by the hand of the Divine limner represented as brought down very low, and on her way to the wilderness. A few facts from the Church's history on from this epoch, will show the aptness of this symbolism, and also how literally the words of Jesus, as recorded both by Matthew and Mark, describe its condition at this period.

Before the decision of Constantine was made as to declaring himself on the side of Christians—

"The eloquent Lactantius assured him that the introduction of Christianity would restore the innocence and purity of the primitive age; that the worship of the true God would extinguish war and dissension among those who considered themselves the children of a common parent."—GIBBON.

And while he doubtless believed that such would be the case, so miserably did his assertion fail *de facto*, that the succeeding period of time is known as "the age of discord" and dissension. This implies both defection and corruption in the Church. The words of Jesus marks out several stages in this downward course. There was first the stumbling. There is necessarily something to cause this; what it was, we find in the following statement:—

"In the early part of the reign of Diocletian, he was tolerant, even favourable to the Christian religion. The bishop held an honourable rank in the provinces, being treated with distinction and respect, not only by the people, but by the magistrates themselves. Almost in every city the ancient churches were found insufficient to contain the increasing number of proselytes, and in their place more stately and capacious edifices were erected. The corruption of manners and principles, so forcibly lamented by Eusebius, may be considered as a consequence, and as a proof of the liberty which the Christians enjoyed and abused under the early part of the reign of Diocletian. Prosperity had relaxed the nerves of discipline. Fraud, envy, and malice prevailed in every congregation. The presbyters aspired to the episcopal offices, which every day became an object more worthy of their ambition; the bishops, who contended with each other for pre-eminence, appeared by their conduct to claim a secular and tyrannical power in the church; and the lively faith which still distinguished the Christians from the Gentiles was much less shown in their lives than in their controversial writings."

So it had been previous to every former persecution; a time of comparative quiet and prosperity preceded, during which many joined the Christian Church, who, in the time of testing that followed, fell away. The prosperity, however, was greater before the last persecution than on any former occasion; so was the season of testing harder and longer continued.

"In every persecution there were great numbers of unworthy Christians who publicly disowned or renounced the faith they had professed, and who confirmed their abjuration by burning incense or offering sacrifices. Some of these apostates yielded on the first menace of the magistrates, while the patience of others had been subdued by the length and repetition of tortures. The Christians who refused to deliver up their sacred books were punished with death. But too many purchased an ignominious life by discovering and

betraying the Holy Scripture into the hands of infidels. A great number, even of bishops and presbyters, acquired by this criminal compliance the opprobrious epithet of traitors; and their offence was productive of much much present scandal, and of much future discord in the African Church."

While the fires of persecution raged, the Church was kept comparatively pure, but all was changed when the profession of Christianity became the passport to wealth and honour, when—again to quote the words of Gibbon—

"The hopes of wealth and honours, the example of an emperor, his exhortations, his irresistible smiles, diffused conviction among the venal and obsequious crowds which usually fill the apartments of a palace. . . . As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, power, or riches, was soon followed by dependent multitudes. . . . In one year 12,000 men were baptised at Rome, besides a proportionable number of women and children; a white garment, with twenty pieces of gold, had been promised by the emperor to every convert. . . . War and commerce had spread the knowledge of the Gospel beyond the confines of the Roman provinces; and the barbarians who had disdained an humble and proscribed sect, soon learned to esteem a religion which had been so lately embraced by the greatest monarch and the most civilised nation of the globe. The Goths and Germans who enlisted under the standard of Rome, revered the Cross which glittered at the head of the legions, and their fierce countrymen received at the same time the lessons of faith and humanity. The kings of Iberia and Armenia worshipped the God of their protector; and their subjects, who have invariably preserved the name of Christian, soon formed a sacred and perpetual connection with their Roman brethren."

From this point on, the tide of corruption set in until, in the language of a recent review of the *Life and Times of John Chrysostom*:—

"The purest faith was held in name and outraged in deed by the most prominent supporters of the Christian Church; when the orthodox defenders of the creed were emperors full of crime and lust and debauchery, and empresses who made up for breaking every moral law by insisting on strict obedience to the ecclesiastical rule; and when in the light of faith we find ranged in the same religious ranks, deacons and consuls, bishops and sailors, who strike, swear, intrigue, plot, and lie for the noble cause of orthodoxy. To believe that in Christ there was only one will, was enough to make a Monothelite more vile than a criminal; to believe that there was only one nature in Christ, was more heinous than to hate your brother; and a man could be admitted to the communion more readily after having strangled his uncles and poisoned his generals, than after having owned himself a homoiousian."

So much as to the corruption which marked this second stage in the Church's history. Such a state of matters was not reached at a bound. One form of evil arose from the previous one, and in turn prepared the way for its successor. The extract from Gibbon (page 534) closes with the remark, "The defection of many of the bishops and presbyters of the African Church was the cause of much present scandal and future discord." It was that and worse, as we shall see from the following:—

"To the great surprise of Constantine, instead of the desired result of uni-

versal peace which had been held out to him as an inducement to embrace the Christian faith, complaints and mutual accusations assailed the throne as soon as the death of Maxentius had submitted Africa to his victorious arms. He learned with surprise that the provinces of that great country were distracted with religious discord—the source of the division being a double election in the church of Carthage. Cecilian and Majorinus were the two rival primates of Africa. The death of the latter soon made room for Donatus. Cecilian was first elected, but the advantage which this might have given was destroyed by the haste with which it was done, without waiting for the bishops of Numidia. The authority of these bishops, who, to the number of seventy, condemned Cecilian and consecrated Majorinus, was again weakened by the infamy of some of their personal characters, the female intrigues, sacrilegious bargains, and tumultuous proceedings imputed to this Numidian council. The bishops of the contending factions accused each other of being degraded by the odious crime of having delivered up the Holy Scriptures to the officers of Diocletian—their mutual reproaches regarding this dark transaction being maintained with equal ardour and obstinacy.*

This matter was settled after three years' litigation, by Cecilian being acknowledged as the true and lawful primate of Africa. But this was not the end; the other party loudly declared that the emperor had been unduly influenced in passing judgment, and refused to acknowledge the "impious party of Cecilian and the traitors who ordained him;" and, says the historian—

"They asserted that the apostolic succession was interrupted; that all the bishops of Europe and Asia were infected with guilt and schism, and that the prerogatives of the Catholic church were confined to the African believers, who alone had preserved inviolate the integrity of their faith and discipline. This rigid theory was supported by most uncharitable conduct, with every circumstance of ignominy which could provoke and perpetuate the animosity of religious contention. The spirit of discontent and resistance which the severe laws of Constantine had excited, was still further exasperated by the strenuous efforts of his son Constans to restore the unity of the church, and the sentiments of mutual hatred which had first occasioned the separation issued in the furious revolt of the Donatist circumcellions, 354 A.D. The peasants inhabiting the villages of Numidia and Mauritania, actuated by a blind and furious enthusiasm in the cause of their Donatist teachers, enraged at the exile of their bishops, the demolition of their churches, and the interruption of their assemblies, often repelled the violence of the officers of justice with equal violence. The blood of some popular ecclesiastics being shed in the quarrel, their followers were inflamed with an eager desire to revenge the death of these martyrs. And by their own cruelty and injustice the executors of the law sometimes provoked their fate. Driven from their native villages, the Donatist peasants assembled in formidable gangs on the edge of the Getulian desert. The leaders of the circumcellions assumed the title of captains of the saints; their principal weapon (as they had but few swords and spears) was a huge club, called an Israelite, and their war-cry of 'Praise be to God!' diffused consternation over the unarmed provinces of Africa. . . . Some Catholic priests who had signalled their zeal against them, they tortured with the most refined and wanton barbarity. The Circumcellions did not merely attack their defenceless eunuchs. They engaged and sometimes defeated the troops of the province. The Donatists who were taken in arms received the same treatment which might have been shown to the wild beasts of the desert. The captives died without a murmur, by the sword, the axe, or the fire; measures of retaliation being multiplied in rapid proportion, which aggravated the horrors of rebellion, and excluded the hope of mutual forgiveness."

The schism of the Donatists was confined to Africa; the more

diffusive mischief of the Trinitarian controversy spread successively to every part of the Christian Church. The unhappy spirit of discord which pervaded the provinces of the East interrupted the triumph of Constantine; but he continued for some time to view with cool indifference the object of the dispute. As yet ignorant of the difficulty of appeasing the quarrels of the theologians, he addressed a letter to the contending parties—a moderating epistle. In it he lamented that the Christian people, who had the same God, the same religion, and the same worship, should be divided by such inconsiderable distinctions, and seriously recommended to the clergy of Alexandria the example of the Greek philosophers, who could maintain their arguments without losing their temper, and assert their freedom without violating their friendship.

But, notwithstanding the emperor's pacific advice, these disputes went on, until "at the return of a Christian bishop, one party would inhumanly murder the other, until in the streets, in the public places, in the baths, and even in the churches, till on the face of Rome was renewed the horrid image of the massacres of Marius and the proscriptions of Sylla."*

Such were the terrible feuds that went on among Christian BRETHREN.

"The simple narrative of the intestine divisions which distracted the peace and dishonoured the triumph of the Church, will confirm the remark of a pagan historian, and justify the complaint of a venerable bishop. Ammianus says, that the ENMITY OF THE CHRISTIANS TOWARD EACH OTHER surpassed the fury of savage beast against man; while Gregory Nazianzen most pathetically laments that the kingdom of heaven was converted, by discord, into the image of chaos, of a nocturnal tempest, and of hell itself."—GIBBON, chap. xxii.

Thus literally were the words of Jesus verified, as given in both forms by Mark and Matthew, in the order indicated, following the season of persecution. The triumph to which Gibbon refers has been described thus:—

"Until 388 A.D. paganism was still the constitutional religion of the Senate. The hall in which they assembled was adorned by the statue and altar of Victory. The senators were sworn on the altar of the goddess to observe the laws of the emperor and of the empire; and a solemn offering of wine and incense was the ordinary prelude of their public deliberations. The statue had been removed by the son of Constantine, but it was restored by Julian (the apostate). Again it was banished from the Senate-hall by Gratian; but he spared the statues of the gods which were exposed to the public veneration of the pagan part of the public, and 424 temples still remained also. . . . But the Christians formed the least numerous party in the Senate of Rome, and it was only by their absence that they could express dissent from the legal, though profane, acts of a pagan majority. But after the victories of the

* Two rival Roman generals, between whom furious civil war raged, Marius, when successful, marching through the streets of Rome at the head of a band of assassins, killed all who did not favour his cause, so filled them with blood, as Sylla had done before to a fearful extent.

Emperor Theodosius, the gods of antiquity were dragged at his chariot wheels. Then in a full meeting of the Senate, the emperor proposed, according to the forms of the republic, the important question—Whether the religion of Jupiter or that of Christ should be the religion of the Romans? On a regular division of the Senate, Jupiter was condemned and degraded by the sense of a very large majority, and 'the luminaries of the world, the venerable assembly of Catos,' says Prudentius, were impatient to strip themselves of their pontifical garments, to cast the skin of the old serpent, to assume the snowy robes of baptismal innocence, and to humble the pride of the consular fasces *before the tombs of the martyrs.*"

The last statement shows that corruption to a great extent had already set in. But from this date (388) on it was greatly accelerated, while other events occurred of such a nature as to point out, like an index finger, the period when the woman received the *two* wings of the great eagle, by which she did FLY into the wilderness, i.e., the world. After the Senate (the stars or luminaries of the Roman heavens), had thus been drawn down the victory was indeed complete. All within the empire were now nominally Christians, and the result of this official act of national conversion is thus described:—

"The citizens who subsisted by their own industry, and the populace who were supported by the public liberality, filled the churches of the Lateran and Vatican with an incessant throng of proselytes. The decrees of the Senate, which proscribed the worship of idols, were ratified by the general consent of the Romans. The splendour of the Capitol was defaced, and the temples abandoned to ruin and contempt. Rome submitted to the yoke of the Gospel; and the vanquished provinces had not yet lost their reverence for the name and authority of Rome. . . . The Emperor Theodosius reiterated and enforced his edicts of proscription. The same laws which had been originally published in the provinces of the East, were applied, after the defeat of Maximus, to the whole extent of the Western Empire; and every victory of the orthodox Theodosius contributed to the triumph of the Christian and Catholic faith."

It is impossible in the limits of this volume to go into the remaining stages in the history of the Church. But as at this point the next stage—viz., the fathers rising up against the children—commences, as shown by the circumstances connected with the baptism of Theodosius, the first Roman emperor baptised into the Catholic faith, it may be well to quote the following account of it:—

"As the emperor ascended from the font, he dictated a solemn edict, which proclaimed his own faith, and prescribed the religion of his subjects:—'It is our pleasure that all the nations, which are governed by our clemency and moderation, should steadfastly adhere to the religion which was taught by St Peter to the Romans; which faithful tradition has preserved, and which is now professed by the pontiff Damasus, according to the discipline of the apostles and the doctrine of the Gospel. . . . We authorise the followers of this doctrine to assume the title of Catholic Christians; and as we judge that all others are extravagant madmen, we brand them with the infamous name of heretics; and declare that their conventicles shall no longer usurp the name of churches. Besides the condemnation of Divine justice; they must expect to suffer the severe penalties which our authority, guided by heavenly

wisdom, shall think proper to inflict upon them.' . . . In the space of fifteen years he promulgated at least fifteen severe edicts against the heretics. . . . The rigorous prohibition of conventicles was carefully extended to every possible circumstance in which the heretics could assemble to worship God and Christ according to the dictates of their own conscience. . . . The guilt of two classes of heretics was esteemed of such magnitude as could only be expiated by the death of the offender. . . . The office of Inquisitors of the faith was first instituted in the reign of Theodosius. . . . The theory of persecution was instituted by Theodosius, but the practice of it in the fullest extent was reserved for his colleague Maximus, the first among Christian princes who shed the blood of his Christian subjects on account of their religious opinions, when, in 385, a bishop of Spain and six other persons were tortured, condemned, and executed."

It is striking to find that, from this date (385), when the fathers of the Roman Catholic Church began to rise up against the children until 1645, when the power of the Jesuits received the first great blow, and multitudes of them put to death in Japan—and so the power of these Roman Catholic fathers began to be broken—there had elapsed just 1260 years. How these fathers had treated the children is not within our limits to tell, but the information can be had by any one who will take the trouble to read a little history. According to the statements of some writers, for every million which pagan Rome burnt and otherwise destroyed, papal Rome burnt and destroyed TEN; while in the ingenuity displayed in inventing modes of torture and destruction it was in like manner outdone. Compare the description given of what the early Christians suffered with the following from a modern writer in regard to papal Rome:—

"Every reader of history knows it to be true that those who have dared to oppose this system have, in multitudes of cases, been shot, stabbed, stoned, drowned, beheaded, hanged, drawn, quartered, burnt, buried alive, roasted on spits, baked in ovens, tumbled over precipices, cast from tops of towers, sunk in mire and pits, starved with hunger and cold, hung on tenter-hooks, suspended by their hair, hands, or feet, stuffed or blown up with gunpowder, ripped up, tied to the tails of horses, and dragged over streets and sharp flints, beaten on anvils, bored with hot irons, torn to pieces with red-hot pincers, hacked with axes, hewed with chisels, planed with planes, struck from head to foot with pins, choked with every variety of filthy matter, shut up in caves and dungeons, nailed to trees tormented with boiling oil, burning pitch, and melted lead. They have been flayed alive, scalped, trampled and danced on till their bowels were forced out, or had them tied to trees and drawn forth by degrees. With strings through their noses, they have been led about like swine, and butchered like sheep. To dig out eyes, tear off nails, out off ears, lips, tongues, arms, breasts, &c., have been but ordinary sport to Rome's converters and holy butchers. Persons have been compelled to kill, or cast in to the fire, parents, husbands, wives, children, &c.; or been compelled to look on while they were most cruelly and shamefully abused. Women, old and young, have suffered like barbarities, accompanied with every imaginable indignity, insult, shame, and pungent pain, to which their sex could expose them. Babies have been whipped, starved, drowned, stabbed, burnt, dashed against trees and stones, torn limb from limb, carried about on spikes and spears, and thrown to dogs and swine."

Surely the fathers have risen against the children, and put

them to death! But has there been anything answering to the last prediction made by Jesus—viz., that children would rise against the fathers? It is only necessary to mention the French Revolution to show that there has. This first rising up of children against parents, which took place in 1789, is by common consent regarded as the commencement of a new era for the nations of Europe. That tremendous movement could not have assumed the character it did, had not the people of France lost all reverence for God and regard for man. With minds blinded by the false teaching of their priests (or spiritual fathers), and hearts hardened by the grinding oppression of the nobles and kings (fathers in a civil sense), the children, spoiled and oppressed, suddenly arose in their might, and put a summary and fearful end to absolute monarchy, aristocracy, and ecclesiastical power. The revolutionists in France not only murdered their own king and queen, but they declared war against all kings, and sympathy with all revolutionists everywhere. And the spirit of insubordination spread like an epidemic or hurricane over all the kingdoms of Europe, and threatened their overthrow—the leading actor in the movement being Napoleon I.

Here it may be remarked that the words of Jesus have a much fuller significance than the mere application of them to children and parents in the strictly literal sense. There is a principle involved in them—the principle of insubordination to those whose position demands reverence and obedience. But even in the strictly literal sense disobedience to parents (one of the special sins which are to mark the last or perilous times, 2 Tim. iii. 2) so characterises the present age as to be often the subject of remark in the various papers issued from the press of to-day, both religious and secular. The first stage of the apostasy openly commenced at Babel was the irreverent and unnatural conduct of Ham and his son to Noah, their head and father. So now does the world, by the prevalence of this spirit of insubordination to parents in all the varied senses of the word, seem to be preparing fast for the last apostasy, and for the reception of the lawless one, of whose career Napoleon I. gave, as it were, the typical rehearsal.

The whirlwind which, at that time, began to blow, was checked by the allied armies of the four great powers—viz., England, Russia, Prussia, and Austria, and has also been held in check for some fifty years. During this lull the opportunity has been given for gathering in the great harvest of souls described in the close of last chapter. And in these facts we may see the fulfilment of the prophetic symbolism of Rev. vii.—the sealing of the servants of God previous to the great tribulation.

Premunitions that the time is approaching when the restraining power will be withdrawn and the desolating whirlwind begin to blow, are becoming very frequent. One such has been thus described by a well-known writer:—

“Give us the Commune of '33!’ was the cry of the spoiled children, again about to rise against those in authority and power over them. And anarchy soon ruled once more in Paris. The Hôtel de Ville being surrounded by these misguided men, one of them sent a shot into the clock, which, stopping at 3 o'clock, March 18, 1871, marked another momentous hour in French history.

“Strangers in the city suspected of being spies were dragged by the mob through the streets and thrown into the river Seine. A prominent man was lifted by four of these ruffians, and with three swings and a jerk he went over the parapet into the water. Communism forbade divine worship in the Pantheon. A concert was given in the palace of the Tuilleries such as the world never heard of. The musicians were the most depraved men and women in Paris. The audience, made up from the slums of the city, were at their worst. The statuary in the parks and on the streets was left footless and headless. It was thought to be a great joke if one of these specimens of sculpture, worth five, ten, or twenty thousand dollars, could be destroyed. The Column of Vendôme must come down. The Communists arrived in red sashes and with red flags. The ropes fastened to the top of the column began to tighten, the windlass turned, and in one awful crash that monumental glory of France perished.

“Churches were sacked. Mock religious services were held, the Communists putting on the garb of the priests. The Communists seized the public mint, and for their dishonest purposes manufactured 1,500,000 francs. The home of the then most celebrated and the grandest Frenchman, Thiers, was despoiled—the works of art and the literary gatherings of half a century ruined. The women of the Commune, worse than the men, organised for the burning of the city, and they wandered through the streets with cans of kerosene and petroleum, emptying them on doorways, down cellars, climbing up on tops of houses and pouring them down chimneys, until Paris was on fire, and you could read a letter at midnight as easily as at noon.

“The Hôtel de Ville, the Palais Royal, the Public Treasury, the Champs Elysées, the most magnificent street on earth, became one great roaring conflagration. They seized the Archbishop of Paris, and dragged him along the streets. When brought before Raoul Rigault, one of the boldest of the Communists, the archbishop, addressing his accusers, said: ‘Children, what do you wish with me?’ ‘We are your betters,’ said Rigault, who was hardly thirty years of age. ‘Speak as if to your superiors. Who are you?’ The bishop replied, ‘I am the servant of God.’ ‘Where does God live?’ asked Rigault. ‘Everywhere,’ was the answer. ‘Very well,’ said the Communist; ‘send this bishop to prison, and issue an order for the arrest of one God, who lives everywhere.’ (A few days later, Rigault lay in one of the streets of Paris with half his skull shot away, one eye a clot of blood, and the other, open, was glaring wildly into space, as if he saw the Being who cannot be arrested.) When the archbishop and many other priests were led out of prison to die, so vile were the insults offered to these ecclesiastics, that the officer in charge was shocked, and cried, ‘Stop! we came to shoot these men, not to insult them.’”

But this spirit of uprising among the people has not been confined to France. It has invaded Germany under the name of Socialism; Russia under that of Nihilism; and in our own country of England under many names is it found at work. Once it was known by the name of Chartism; now it is better known under the names of “Internationalism” and “Home Rule.” Says the Rev. E. Wilkes, St Mary’s, Rawtenstall:—

"The 'International League,' whose programme is the abolition of property, religion, marriage, and the emancipation of women, &c., numbers upwards of 200,000 in England (1877), and more than a million on the Continent. The Communists glory in their work of 1871, and openly announce London as the next theatre of their bloody and desolating work. . . . The clearest heads in Europe are becoming intensely bewildered by the gathering and thickening complications and difficulties that beset them on every hand. Power is wielded now, and full of passion and determination too, that brooks no delay, by the people—the democratic clay. 'Men's hearts are failing them for fear.' There is distress of nations with perplexity."

In a great council held by the International League in London 1869, there was a public document set forth, and signed by the members, sufficiently awful in its character to justify all that Mr Wilkes has said in the above paragraph. And regarding the present operations of the same spirit in Ireland, Russia, and in many other parts of the world, nothing need be said; the facts arising from it are only too well known to require recapitulation. But they show that we have indeed reached the time so long before pointed out by Habakkuk (i. 10), when men shall scoff at kings, and when they shall be as fishes of the sea, and as creeping things WHICH HAVE NO RULER OVER THEM. That this is the aim of men at the present date, what is found in pages 228 and 276 will fully show. But the prophet also tells who is to lead in this movement—the Chaldeans, *i.e.*, demons; demon-worshippers, or those controlled by demons. Thus wondrously does every part of the prophetic Scripture fit itself into the circumstances of the present day.

In dealing with the phenomenal evidence or the signs of our times, we have, in accordance with the method of the United States' Signal Service, gathered our data from a wide area. Down through all the eighteen centuries of the Christian era we have collected the facts of history, and now present them under their specific headings. Our eight graphic sheets being thus drafted out and laid before us, the next thing is to make our deductions therefrom as to what is coming; as to what in the figurative sense will be the weather of to-morrow.

According to much, or most, of the teaching of the day, from both the press and pulpit, it is to be very fair weather—it is all peace, peace; peace and safety. But on looking to our charts, they seem to indicate something very different. These charts are no haphazard affair, no work of imagination, but simply the statements of Scripture and the facts of history, laid side by side for comparison. The first says, the nations will undergo certain political changes during a certain period, and will be in a certain political condition at a given point. Then we find from the second, that the nations have undergone these changes, and are now in the condition indi-

cated. So, in like manner, with the earthquakes. Scripture says, certain changes will take place in the condition of the earth, and describes these changes, in many instances, very minutely. History comes in to say that every figure has been fulfilled. So also with the others: the famines, the pestilences, and the fearful sights, which have come at a specified time, and in a certain specified manner. And now, from our present position, look from which ever side we will, we see these lines of events coming on, like the separate legions of some mighty army advancing from every point to invest some doomed city, the circle ever closing in as they move on. Such is our position in the end of the ages. In a spiritual sense, we may now see the abomination that maketh desolate set up. It is time, therefore, instead of acting like those described in 1 Thess. v. 6, or in 2 Peter ii. and iii. 3, 4—it is time to be fleeing to the mountains—to the Rock of Ages. To all who do, escape is as distinctly promised as it was to those who were in the literally invested city of Jerusalem, who, by taking heed to the words of Jesus, were on the outlook for it, and ready to take advantage of the opportunity of escape when it came. And this is exactly the idea presented by the first parable of Matt. xxv.

We have only further to say that it is when all these lines of events were to appear in the manner in which they do now, *i.e.*, simultaneously, like the budding leaves of early spring, that Jesus said, "THEN KNOW." What? "That He is at the doors." In His last message to the churches, Jesus says, "Behold, I stand at the door and knock." If, in a spiritual sense, any man hear His voice and open to Him, the promise is made that He will come in, and that certain specified results will follow (Rev. iii. 20, 21). But these signs are given, that it may be known that He is nigh, even at the doors. John saw a door open in heaven, and was taken up to see all that would transpire on to the end in connection with the work of Jesus, both as the Lamb slain and as the Lion of the tribe of Judah. And then at the end he saw heaven open and the Redeemer of men appear in all the insignia of His double office of priest and king—the vesture DIPPED WITH BLOOD, and many crowns on His head. He does not appear alone however; the armies of heaven follow him, all clothed in fine linen, white and clean (1 Thess. iv. 14). That is the upper door. There seems to be a lower one at which He is now knocking, as it were, and giving warning before the final opening takes place. A knock is something that makes a noise to draw attention. Is there any way in which this is now being done? Yes. Another class of events were foretold as to take place in a certain specified order of manner and time, which, in their very nature, were exactly fitted thus to

attract attention, and prepare people, as it were, for the incoming of some visitor.* This brings us directly to the third and last part of our inquiry, viz., as to whether such signs as were specified in the words of Jesus have as yet begun to appear. The results of this inquiry will be found in the concluding chapters.

* As in everything else connected with the work of Jesus in the redemption of man, there has been a counterfeit of it, and some carnalised, materialised version of it; so is it now with this final part of it. Whence that persistent knocking by which the attention of man has been roused, and what they call the door opened between the two worlds, through which departed spirits come in to hold intercourse with man. If it be such spirits, they at least do not sleep in Jesus, because all who do so are to be brought back in a very different manner; not through any human medium, nor in any dark out-of-the-way corner, but in all the glory and grandeur of the opening heavens, and in company with the glorified Son of man.

PART III.

TIME OF THE END—SPECIAL SIGNS.

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CHAPTER I.

SIGNS IN THE SUN.

"And there shall be Signs in the Sun."

WHILE Jesus did not give earthquakes, famines, &c., as signs, except in their cumulative form, *i.e.*, all appearing together, as the budding trees in early spring, yet from Luke *xxi.*, *xxv.*, *xxvi.*, we learn that He did tell them what specific signs would herald His approach—*viz.*, signs in the sun, in the moon, and on the stars. These are the celestial signs which are to appear in the heavens. There are also to be specific signs on the earth—*viz.*, distress of nations, with perplexity; the sea and waves roaring; men's hearts failing for fear, and for looking after those things which are coming on the earth. These signs, he further shows, are to follow the times of the Gentiles.

These times, as already shown, had various stages of commencement, each marked out by some special circumstance, indicative alike of the fall of the Jew and the rise of the Gentile. By looking at the Diagram, it will be seen that 922 B.C. a great downward step was taken, when Asa ceased to trust in God, and relied on the king of Syria (2 Chron. *xvi.* 7-10). If we apply the measure of the past dispensations—*viz.*, 2520 years—we find that from Asa's defection it brings us down to 1598, when the sun was darkened in Scotland, probably in other countries as well; but there is the following historical record of it being so in this.

"Saturday, February 25, 1598, is a black-letter day in the calendar. Scotland had 'that fearful eclipse of the sun, which continued the space of two hours, so fearful that that Saturday is yet called by the people the Black Saturday.'—*Scot's Narration.* 'Stars appeared in the firmament. Sea, land, and air were still, and stricken dead as it were. The ravens and fowls flocking together, mourned exceedingly in their kind. Great multitudes of paddocks (frogs) ran together, making an uncouth and hideous noise. Men and women were astonished, as if the day of judgment had been coming. Some women swooned. The streets of Edinburgh were full of cries. Some men ran off the streets to the kirk to pray.'—*CALDERWOOD.*

Then again, 740 B.C. marks another very special period in Jewish history—viz., the taking away of the daily sacrifice by Ahaz for the first time from its institution by the command of God. 2520 years after, 1780 A.D., the sun was again darkened in a very extraordinary manner in America, while at the same time tremendous political and moral convulsions were taking place in France, which culminated in the revolution, and which Dr Keith and others think was the event symbolised by the pouring out of the first vial.

But further, we learn that on more than one occasion the sun had been previously darkened. *History Augustan*, page 177, tells of an extraordinary period of inundations, earthquakes, uncommon meteors, and preternatural darkness, about 260 A.D. In the 14th century another such extraordinary period occurred, affecting both Asia and Europe. The darkness, especially in China, was followed by prolonged physical convulsions, earthquakes, fires, alternate droughts and floods, upheavals and depressions in the earth's surface, valleys exalted, and mountains brought down, and the course of rivers changed, &c. Brown notices that just after the rise of the double delusion of popery and Mohammedanism the natural sun was so darkened from June to October 626 A.D., that but a small part of his light appeared. It is worthy of remark that these darkenings of the sun always coincide with either the commencement of a prophetic period or its close.

It therefore appears that the darkening of the sun is not *per se* a sign, but a reminder, as it were, that God is working and doing by natural means what He had long before foretold He would do (Joel ii. 10; iii. 15; Amos viii. 9; Ezek. xxxii. 7). And Jesus does not give the darkening as a sign, except as taking place at a particular point after the tribulation of these days. Up to the time when Jerusalem perished, and her children within her, there had been no such tribulation known before. But the destruction of Christians by pagan Rome exceeded it far; as did still more awfully papal Rome exceed its predecessor in the greatness of the tribulation which it brought upon all who opposed it during the allotted period of 1260 years. But just before this darkening in 1780, its power of destruction was broken by the extinction of the Jesuits, and the suppression of the inquisition. And when the tribulation had passed away, and before the allotted time of 1260 years, as dated from 533, had fully elapsed, the darkening of the sun took place in 1780. And yet another thing may be noticed in connection with this period—viz., that just at this point, 1779, the tribulation of the Jews, in a sense, also came to an end, in that for the first time since their final dispersion by Adrian, the Jews had the privilege of citizenship, and the right to hold

property, conferred upon them by Joseph II. of Austria. As to the darkening which then took place, the following is the account of it as given in the *World's Crisis* at the centenary of it 1880, which was celebrated by special meetings, notices in various papers, religious and secular, so that there is a superabundance of information at command in regard to it:—

"A hundred years ago there occurred a phenomenon which created the direst consternation among the people of the time, and has been the cause of much speculation and controversy in later times. The winter of 1780 was a very remarkable season. There were many and wonderful auroral displays in the heavens; several large spots were seen upon the face of the sun; the weather was extraordinarily severe; snow four feet deep lay on the ground everywhere, from the middle of November 1779, to the middle of the following April. The extent of this darkness was greater than even that which in the Scriptures is recorded as having fallen upon the land of Egypt. From the northern half of Pennsylvania it extended a broad belt of gloom all over the New England States and far into Canada. Portland, Boston, Hartford, New York, West Point, and Albany were all shrouded by it, and it is estimated that at least 700,000 people, occupying an area of some 320,000 square miles, sat in darkness for a portion of a day which should have been glad with light. Much might be gathered from descriptions of the event written at the time, to weave into a story for the edification of our readers; but original description, given in the newspapers of the day, ought to be more interesting, and so we quote the following from the *Massachusetts Spy*.

"The morning of the day was overcast with clouds, and rainy; before nine o'clock, the rain in a great measure ceased, the clouds appeared more agitated, and the air began to darken. For several hours in the middle of the day the obscurity was so great, that the birds and fowls in many places retired to their roosts, as though it had been actually night, and people were obliged to light candles to dine by. Nor was the darkness of night less uncommon and terrifying than that of the day; notwithstanding there was almost a full moon, no object was discernible but by the help of some artificial light, which, when seen from the neighbouring houses, and other places at a distance, appeared through a kind of Egyptian darkness, which seemed almost impervious to the rays."

"A letter published in the *Boston Gazette* of May 29, gives an account of observations made at the house of Rev. Mr. Cutler, at Ipswich, from which we copy what follows:—

"We dined about two, the windows all open, and two candles burning on the table. In the time of the greatest darkness, some of the dunghill fowls went to their roost; cocks crowed in answer to one another, as they commonly do in the night; woodcocks, which are night birds, whistled as they do only in the dark; frogs peeped; in short, there was the appearance of midnight at noonday. About three o'clock the light in the west increased, the motion of the clouds more quick, their colour higher and more brassy than at any time before. There appeared to be quick flashes of coruscations, not unlike the aurora borealis. Between three and four o'clock we were out, and perceived a strong, sooty smell."

"That such an unusual state of affairs should create consternation is not to be wondered at. Naturally enough there were thoughts of the 'day of wrath' in the minds of all the people. The day was one of solemn import, and an awe-inspiring visitation. People sat at their tables, and left the food untasted; working people forsook their labours; in many places the church bells were rung, and the people flocked into their meeting-houses, where the ministers spoke to them from such texts as Rev. vi. 12; Isaiah xlii. 9, 10."

"The significance of the phenomenon, taken in connection with the above texts (and others of a similar character that were probably used might be quoted), must necessarily have been terrible to the Bible-reading and implicitly believing people of that time. That they were terror-stricken is testified to by the most trustworthy witnesses, and there is equally good

evidence that the general belief was that the 'Day of Doom' was at hand. Even after the darkness had passed away, the idea that it had been sent as 'a sign' prevailed, and further manifestations were looked for.

"Of course the phenomenon gave rise to a great many incidents, which have been made a part of history, and one of the most suggestive of them all has been immortalised by the poet Whittier, in his poem of 'Abraham and Davenport.' Col. A. Davenport was one of the revolutionary patriots; a man of the sternest integrity, he held the office of Judge, serving in the Senate from 1766 to 1784, and was a member of the Executive Council, filling every position with the utmost faithfulness.

"The Senate was in session when the darkness fell. Senators were but men, and the terror which had taken possession of the people filled their hearts also. A motion was made to adjourn, and Col. Davenport opposed it. 'I am against the adjournment,' said he. 'Either the day of judgment is at hand, or it is not. If it is not, there is no cause for adjournment. If it is, I wish to be found in the line of my duty. I wish candles to be brought.'"

A number of other papers give the same account with various incidents, such as vessels at sea having to light lamps to steer by, the darkness being so intense; travellers stopping; schools breaking up; business suspended, &c., &c.

In the *American Academy of Arts and Sciences*, published in 1785, is an account of the very uncommon darkness in the New England States, by S. W. Hollis, Professor of Mathematics and Natural Philosophy in the University at Cambridge, an extract from which will show the extent and duration of this darkness:—

"This extraordinary darkness came on between the hours of ten and eleven A.M., and continued till the middle of next night, but with different appearances at different places. The prospect was extremely dull and gloomy. Candles were lighted in the houses; the birds, having sung their evening songs, disappeared and became silent; the fowls retired to roost; the cocks crowed as at daybreak; objects could not be distinguished except at a very little distance, and everything bore the appearance and gloom of night.

"The darkness appeared to have extended all over the New England States. It was observed as far east as Falmouth—now Portland; to the westward, it extended to the farthest parts of Connecticut and Albany; to the southward, all along the sea-coast, and to the northward, as far as our settlements extended."

The accompanying extract from the *Diary* of Mrs Bayley, wife of the Rev. K. Bayley, is interesting, as showing the effect on people in general:—

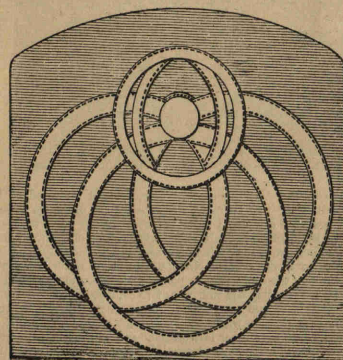
"May 10, 1780. — Thursday was our preparatory lecture, and though feeble, I thought of attending. Immediately after breakfast I went to my chamber, and feeling depressed, I cast myself on my pillow. The room was uncommonly dark; a solemn stillness reigned all around. After a little while the chamber appeared so dark that I felt alarmed, rose and went downstairs. At the door I met Mrs Coombs, who with anxious countenance asked if I had noticed the strange appearance of the sky? At that moment she opened the door, and surprise fell upon us. The sky, towards which all eyes were turned, appeared of a yellowish hue. No distinct cloud was visible; no motion of the air sufficient to move a leaf; and darkness overshadowed the earth. The shipyard was before our door, but no sound of workmen was heard. The cattle, which had been turned out to pasture, came along homeward, lowing as they slowly returned. The birds were fluttering on the trees, and hiding among the leaves, as when a thunder-storm is coming on. The fowls hastened to their roosting-places. All Nature seemed hushed, as

though Jehovah was about to make Himself known by some mighty act. Every eye was turned upward; every one inquiring, 'What is going to take place?' Some asked, '*Is the judgment-day approaching?*' The vessels at the wharves, with sails loosed and colours unfurled, appeared as in mourning on some great occasion. Not a colour waved at mast-head, nor a sail showed the appearance of any wind. The bells rang for meeting; the sailors poured into the house, and filled it. Rev. S. Spring, pastor at the North Church, in Newburyport, standing at his place, cried—'O earth, earth, earth! hear the word of the Lord.' In speaking, he excelled himself. The congregation was motionless, and heard with intense interest, Isaiah xxv. 10."

AND THERE SHALL BE SIGNS IN THE SUN.

The statement that the sun would be darkened we have seen, from the foregoing accounts, to have been literally fulfilled. But Luke gives something still more specific, when he says, "there shall be signs in the sun."

Would not that darkness be a sufficient fulfilment of Luke's words? some may ask. No, at the utmost it would be no more than a *sign*. We might call the repetition of the darkening *signs*, but not without the consciousness that this meaning was strained. There is, however, no necessity for such, seeing that the words of St Luke have been as remarkably verified as those of Matthew or Mark. And what is particularly noticeable is, that it is *since* the sun was darkened that these signs have appeared. The first of them which took place in our own country, was described and illustrated in the *Illustrated London News*, 1842. The following figure represents it, though on a much smaller scale:—

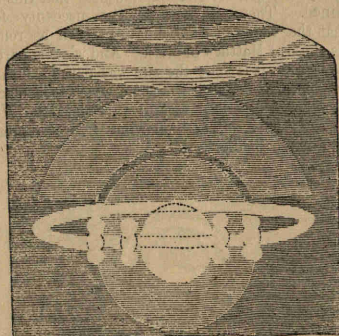


The small inner circle represents the sun, of a light orange hue. The outer part of the two smaller circles appeared of the same hue; but the inner part of the circles was of a very deep yellow; the sky within them appearing of a dusky brown colour. The three large circles passing through the sun appeared a distinct bright light. One writing to a friend abroad, thus describes the effect it produced:—

"There has been a remarkable *sign in the sun*, seen by the principal part of the citizens of Norwich and the surrounding country, such as has never been seen in England before. It was seen in Dec. 1842, at 12 o'clock noon, and continued for two hours. It very much alarmed the inhabitants."

The next of these remarkable appearances was seen in the United States, and was thus described in the *Wednesday Mercury*, Danville, Kentucky, Jan. 4, 1843:—

"The citizens here were much astonished on the 1st instant, at the appearance of a singular phenomenon. About 2 p.m. the heavens presented the following appearance. Around the sun there was a circle of light such as is frequently



seen around both this and the moon. The diameter appeared to be about 45 degrees; outside of this there was another circle, or rather segment of a circle, for it was not complete; seeming otherwise to have the sun for its centre, and whose diameter was about 90 degrees, and only the upper portion visible. Extending around the whole horizon, and apparently equally distant from it in every part, was a third circle, cutting the former at right angles, and passing through the sun. At the points of intersection between this and the inner circle surrounding the sun, were two coloured images, very distinct, which might have been, and were for an instant, mistaken for the sun by persons who were in a situation where they could not see the sun itself. In this same horizontal circle were other less brilliant and white images on each side of the two former, and apparently at equal distances from them and from the sun. These last two images were perhaps 100 degrees from the sun. There was also a fourth segment of a circle, presenting the appearance and brilliant

colours of the rainbow. About one-third the circle could be seen. It was high above the horizon, and seemed to have a point in or near the zenith as its centre; if completed, its diameter would have been perhaps 45 degrees. It was, of course, convex towards the sun, and just touched the outer circle surrounding the sun. The colours of the rainbow were exceedingly distinct, the red being next the sun, and the rest in order. About a quarter past two the appearance was most brilliant, the four images and the four circles being then all visible. From this time it began to fade away, the circle and images disappearing one at a time, until about 3 p.m., when nothing unusual could be seen."

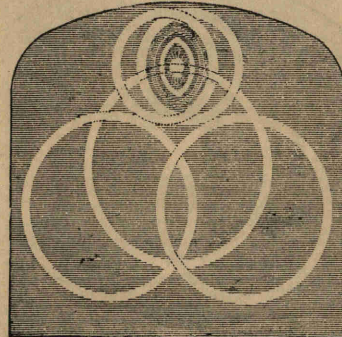
About a month after, the same remarkable appearance was repeated. The *Clarion of Danville* reports it thus:—

"PHENOMENON.—Yesterday morning, Feb. 3, about 10 o'clock we were summoned to the street to view the reappearance of the beautiful and strange phenomenon of Jan. 1st. The sky was unusually clear, and the appearance differed only from that of 1st of last month in the increased brightness of the four luminous images. This lasted about one hour."

The following appeared in the *Baltimore American and Methodist Protestant*:—

"A curious and beautiful phenomenon of the heavens was witnessed to-day, which for its remarkable and uncommon appearance should be publicly noticed. About half-past eleven o'clock the sun gave a very peculiar light. Then there was seen the wonderful appearance of three suns in the sky, at the same time surrounded with a halo. . . . The true sun was near the meridian, and the two mock-suns were very bright and distinct, one on the east and the other on the west of the true sun, and intersected by a halo surrounding the sun, with a circle parallel to the horizon. The mock-suns were, as well as the halo, coloured like the rainbow, and whitish towards the sun. Each mock-sun had a streak or tail of light diverging from it in opposition to the true sun. This strange appearance continued about half an hour."

A very similar phenomenon to what appeared in England in 1842, occurred in the Western World in 1844, of which the following figure is a representation.

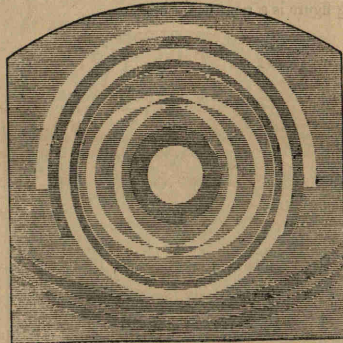


This was seen by multitudes, and described by many papers—

"The rings round the sun on Monday, Sept. 9, 1844, for two hours before and after mid-day, appear to have been generally observed by our citizens with much interest. The present halo was remarkable for its duration. '45° degrees in breadth, encircling the sun as its centre, and the other about 72 degrees broad, having its centre in the zenith, while its circumference passed through the sun. The smaller circle was accompanied by an eclipse of the same major axis, and of small eccentricity. Directly opposite the sun, 36 degrees south of the zenith, the circumference of the larger circle was intersected by two other circles, of nearly or quite the same diameter, forming at the point of intersection a bright spot, such as would naturally result from the combined light of three luminous rings. The ring that encircled the sun exhibited all the colours of the rainbow, frequently with much vividness and beauty. The other rings were white and fainter, as they were more distant from the sun. Small portions of circles, however, with prismatic hues, appeared at different times, both in the east and in the west."—*Hartford Courant*, Sept. 12, 1844.

The next of these remarkable appearances was at New York.

"SOLAR PHENOMENON.—An unusual and beautiful solar phenomenon was visible to-day in this city, for about two hours this morning. The sun appeared to be surrounded by several rings, of different shades, shapes, and centre. Two rings, with the sun nearly in their centre, appeared, and intersected each other at two opposite points. The inner circumferences of the rings within the points of intersection were dark; but beyond the points of intersection they were luminous. Several other circles and arcs of circles appeared, with the sun either in their circumference or near one side. Under the sun was the appearance of an inverted rainbow. The phenomenon was exceedingly curious and interesting, and needs the description of a scientific observer to give a proper and adequate description of it. . . . One similar to that of to-day was observed in Connecticut, Sept. 9, 1844; and another of the same character at Jackson, Tenn., Jan. 1, 1842."—*New York Paper*.

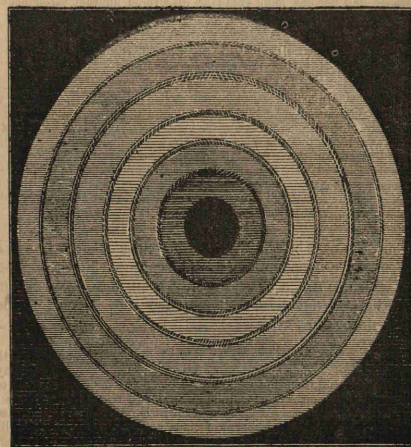


The next of these appearances was in England, and was thus

described and illustrated by the *Illustrated London News*, under the heading—

APPEARANCE OF THE SUN, SUNDAY, MARCH 9, 1845.

"EXTRAORDINARY ASTRONOMICAL PHENOMENON.—The long continuance of the winter, and the dull weather connected with it, have called much attention to the aspect of the sun's disc. SPOTS OF UNUSUAL MAGNITUDE are said to have been seen by various observers, and are believed by them to have had more or less influence in producing the remarkable lowness of our present winter temperature. A phenomenon, however, of a different character has recently occurred, which has drawn additional attention to the subject, and which has been described at length in the following letter to the *Times*. We



print it without abridgment, and leave it with the illustrations we have added, to the consideration of scientific readers:—

"SIR,—I write to inform you of a most extraordinary phenomenon which has to-day been observed at Cambridge; and I do so, because, although the event is one which must interest the scientific world to a very high degree, yet the results of the minute observations made by the Plumian Professor, will not be completed for some days, and I thought that meanwhile the results of my own observation might not be unacceptable.

"The morning was beautifully fine, and the sky cloudless, if we except a few *cirro cumuli* in the S.E., which appeared like thin pieces of white gauze floating in the sky—scarcely a breath of air stirring. About twenty-five minutes past ten my attention was drawn to the sun, which, though apparently unclouded, seemed to shine with less than usual lustre, and his rays appeared slightly tinged with green.

"I immediately put on the dark glass of my achromatic telescope, and with a power of about 40, directed the instrument to the sun's centre. I here saw distinctly a small DARK SPOT, surrounded successively by VIOLET, BLUE, GREEN, YELLOW, ORANGE, AND RED RINGS, separated by comparatively DARK RINGS, and beyond the exterior red ring the same recurred in the same order, but the colours then were much more faint, and at last hardly visible. This appearance increased in intensity until five minutes past eleven, after which the colours began to fade, and exactly at twelve all trace of colour disappeared. However, I continued my observations, and soon found that the phenomena had not concluded, for the colours now began to return in a reversed order, *i.e.*, AT THE SUN'S CENTRE WAS NOW A SPOT OF PURELY WHITE LIGHT, and each colour was replaced by its complementary one; and, most astonishing to relate, this appearance of the sun's disc increased in intensity of colour until five minutes before one, and then began to fade, vanishing completely at thirty-five minutes past two; after which everything resumed its ordinary appearance, and nothing more could be discovered unusual throughout the day."—*Theodore F. Ellis.*

The last of these appearances which we purpose to give is the following from the *World's Crisis* :—

"On Tuesday, June 8, 1880, when the anxious crowds of politicians were wrapt up in anxiety, gazing at the bulletin board to hear who was the nominee for President of the United States, at the hour of eleven o'clock A.M., I noticed many persons gazing towards the sun, all apparently breathless, no one uttering a word. I too looked, and found the sun encircled in a perfect rainbow, at some distance from it, perfectly round, the sun in the centre, the inner part being as sackcloth. About one o'clock a small thin cloud floated over the lower front of the circle, not covering one-twentieth part of it. The rainbow remained in position nearly all the afternoon."

About the date of 1859 a different class of signs in the sun commenced; not ephemeral in their nature, but real appearances, which continue to be the subject of close and continued observation. What these are, and when they began to appear, is thus told by Sir J. Herschel :—

"These last four years have been remarkable for sun-spots, and there occurred, on the 1st September 1859, an appearance in the sun which may be considered an epoch, if not in the sun's history, at least in our knowledge of it. On that day many spots were exhibited, and two observers far apart and unknown to each other, were viewing them with powerful telescopes, when suddenly, and at the same moment of time, both saw a strikingly brilliant luminous appearance like a cloud of light, and far brighter than the general appearance of the sun, break out in the neighbourhood of one of the spots, and sweep across and beside it. It occupied about five minutes in its passage, and in that time travelled over a space on the sun's surface, which could not be estimated at less than 35,000 miles. A magnetic storm was in progress at the time. From the 28th of August to 4th September, many indications showed the chromo-sphere to have been in a perfect storm of electro-magnetism."

In 1870 we find Professor J. D. Steele, writing thus in the *Elmira Advertiser* :—

"It would appear that during the last twenty months or so, astronomers have remarked phenomena of an unprecedented kind among heavenly bodies; through the whole system of the universe a change seems to be proceeding. And these appearances, as well as the convulsions of the earth's atmosphere and surface, are attributed to the agitation now going on in the atmosphere

of the sun, or *chromosphere* as it is more properly called. When the beautiful and wonderful aurora of last week was spoken of, we are told that its unusual gorgeousness was to be ascribed to the increase of the solar spots; and these very changes are to be referred to the motion in the luminous chromosphere of the sun. From this surrounding mass, during the last days, a column of electric light has been darting, now advancing, now receding; now stretching forth its vast tongue of flame hundreds of thousands of miles towards the earth, as though to devour that insignificant ball, and now retreating towards the place from whence it came, as though gathering its forces anew for a fresh attack. To this fierce pillar of electric light, a very column of fire by night to warn us of the evils to come, the electric currents of the globe throb responsive; with its advance they thrill, with its retrogression they resume their normal condition."

Again, the editor of another paper says :—

"The sun's atmosphere is in a highly excited condition. A column of magnetic light is shooting out further and further from the solar sphere, and it is now stretching out forty-five millions of miles. In other words, it has accomplished half the distance between us and the sun. The interesting question is, how long will it be before it finishes the rest of the distance, and bridges the gigantic chasm between the earth and the sun? This column of light at intervals indicates its approach by flashing and coruscating with fresh brilliancy. So decided are its effects that two astronomers, one at London, the other at Oxford, and neither knowing the experience of the other, supposed that the glass of their telescopes had been broken, or put out of range, so strong was the flash of golden light upon the vision. It is expected that, before the end of next year (1871) the magnetic light will have got near enough to us to make its immediate and actual influence upon the earth distinctly felt. It is announced that in consequence we must expect to see phenomena that have never been seen or known by the human race."—*Herald of Mercy.*

Then again, the *New York Sun* (Feb. 1881) writes as follows :—

"January was a stormy month on the sun. Tempests powerful enough to sweep everything from the face of the earth have spent their force upon the great glowing orb, and their effects have been visible at the distance of ninety odd million miles. Those who have not looked at the sun through a telescope since 1878, when its broad disk was as free from spots as the polished pole of a watch, would be astonished at the change in its telescopic appearance. It is now like the shield of a warrior, dented and pierced by many fierce strokes. On some days an opera-glass powerful enough to define the curve of an actress's eyebrow, has sufficed to show the dark nucleus of a solar cyclone. Spots larger than this earth have appeared and vanished. Day after day, the whole surface of the sun has been mottled and wrinkled under the strain of forces so tremendous that, in comparison with them, the strength of a volcano seems puny. The spots have gone trooping across the disc, with the revolution of the mighty globe, in groups and rows, singly and in pairs. Huge groups have been seen to split up, smaller spots have been formed and destroyed in a few hours. Whether, as some have supposed, these spots are caused by the fall of enormous meteoric masses upon the sun, or are produced by the up-rush or down-rush of gaseous matter, or are the result of both these causes, the effect upon the observer is the same. He cannot escape the impression that the great fire-ball he is looking at is the sport of elemental forces of the most gigantic power and activity."

And further, in several eclipses of the sun, very peculiar phenomena have been observed, and important changes seem to have taken place. Regarding these we quote the following :—

"It is well known that a large number of astronomers have recently been observing with profound interest an eclipse of the sun; and though they all admit that its condition appears to have recently undergone a great change, they, with a single exception, assert that this change cannot affect this earth or its inhabitants.

"The exception, however, is a notable one. Professor Lockyer, an eminent English astronomer, who has made the sun his special study, inclines to the opinion that the changes observable in the sun must have very serious results. One thing is clear. All the observers of the late eclipse agree in admitting that they were surprised to find that the burning hydrogen which was formerly present in the corona has largely disappeared. The spectroscope proves this beyond any possibility of doubt. It had been previously known that for the last four years the spots which were formerly so frequent on the sun have been fewer, and the close connection between the sun-spots and terrestrial magnetism has been once more demonstrated by the marked decrease of magnetic activity during the same period. The disappearance of sun-spots and the disappearance of hydrogen from the corona mean that solar activity and solar heat have decreased.

"Now, the decrease of solar heat means, in its earlier stages, an increase of heat on the earth; for the gases thrown out by the sun when in a state of great activity, and which act as a shield to protect the earth, disappear as the heat decreases. These facts and their interpretation are, beyond the reach of question, and no astronomer will venture to deny them.

"We have, then, as the result of the observations recently made, the knowledge that the condition of the sun is one which must involve an increase of heat on the surface of the earth.

"If the astronomers had the courage, they probably would boldly tell us that the sun is taking precisely the course which must end in the burning up of the earth at a comparatively early period. They prefer to court a temporary popularity by suppressing this fact, and Mr Lockyer will probably be denounced by them as an alarmist who deserves no credit.

"But the heavens are said, by some well-informed persons, to indicate, on less abnormal and much more proximate evidence, that we are rapidly approaching what will be one of the most perilous and malific periods of the earth's history. Since the commencement of the Christian era the perihelia of the four great planets of the solar system—Jupiter, Uranus, Saturn, and Neptune—have not been coincident. But this is about to occur, and, in the language of Dr Knapp, who has traced the history of the greatest epidemics that ever afflicted the human race to the perihelia of these planets, there will soon be lively times for the doctors. The theory is, that when one or more of the large planets is nearest to the sun, the temperature and condition of our atmosphere are so disturbed as to cause injurious vicissitudes, terrible rains, prolonged droughts, &c., resulting in the destruction of crops, and pestilences among human beings and domestic animals."—*Pall Mall Gazette* (T. S. WAUGH.)

Again—

"The eclipse was total. As the last ray of sunlight disappeared, a corona of clear white light, entirely encircling the moon, flashed in an instant into view. It was extremely brilliant close to the edge of the moon, but paled gradually towards its own margin. . . . Along the border of the moon's disc, somewhere about the lower left third of the circle, there was an irregular fringe of brilliant sparkling red and purple light; while at the upper margin of the moon there was a bright yellow triangle of light about equal in height to one-sixth the diameter of the lunar disc; and there was a similar but smaller triangle at the centre on the right side of the moon. From the upper and lower edges of the right side of the disc, broad faint rays were projected. There was a brilliant corona, and there were strong red flames."—*Rev. W. H. DALLINGER, F.R.M.S.*

The remarkable thing in regard to this appearance of a triangle is, that it is the symbol of the godhead in the idol-

trous Babylonian system, and also in other systems derived from it, in which the sun and moon were the objects of worship.

From the *Scotsman* we get the following:—

"The total eclipse of last year, visible in the United States, was taken advantage of by astronomers from all parts of the world, when, by a wise division of labour, and the use of the most recent instruments, the most complete series of observations yet made from a single eclipse were obtained. The solar phenomena rendered available for investigation during a total eclipse are those which occur on its edge or limb, as astronomers call it. The sun then appears surrounded by a red envelope—the chromosphere—from four to five thousand miles in height, consisting of hydrogen and other gases, from which vast masses of glowing vapour, known as 'prominences,' are given off with more or less frequency. These rise like huge jets, frequently to a height of 80,000 miles, then bending back, fall like water from a fountain, on the surface of the sun. Those 'prominences' have now generally come to be regarded as true solar eruptions, and during periods of maximum activity, they have been known to eject matter to a height of 200,000 miles, the ejected material, or at least its outer coating, which is all the spectroscope can take cognisance of, consisting of glowing hydrogen gas. Beyond this region lies the corona—the halo of light which, during a total eclipse, is seen to radiate in all directions from the black disc of the moon. The observation of those phenomena in the eclipse of 1878 disclosed a considerable difference in their condition from that indicated by the eclipses of the previous ten years. The red envelope of the sun was seen to be remarkably quiescent; solar eruptions, as indicated by 'prominences,' were few and insignificant, while the corona, instead of the ruddy appearance it presented in 1869 and following years, shone with a faint white light. The lack of solar energy thus displayed on the sun's surroundings, acquired additional significance from the fact that it was coincident with a similar quiescence on the surface of the sun. The absence from the corona of the glowing gaseous element to which in previous eclipses it owed its ruddy appearance, probably indicates a great reduction in the temperature of the sun, a condition of solar affairs which could not fail profoundly to affect terrestrial phenomena. Another feature in the recent eclipse was the enormous extension to which the corona was seen to attain. Hitherto, during eclipses, luminous appearances have not been observed to extend further from the sun than one and a half millions of miles, but during the eclipse of last year Messrs Langley and Newcomb succeeded in tracing the luminosity along the zodiac to a distance of ten millions of miles."

Thus we have signs in the sun to a very remarkable extent; and it is remarkable that they commenced at a point when chronology pointed out that some such appearances were due. In the chapter on earthquakes, it was pointed out that the terrible one that occurred in 1755, marked the opening of the sixth seal (Rev. vi. 12); which is corroborated by the fact, that from that time on there has been that extraordinary increase of earthquakes which has been shown from authentic statements. If that opinion was correct, then the very next thing to occur, according to the prophetic programme, was the sun to be darkened in some remarkable manner. Accordingly, just at the point when other prophetic lines of evidence showed it to be due, the remarkable darkening of 1780 took place. How some are stirred up to consider the import of these,

these, and the conclusions they arrive at, will be seen by the paragraph with which we close this chapter.

"Whether the approach of several of the planets to the perihelion has any influence on the meteorological conditions of our planet or not, one thing is indisputable, that we have celestial and terrestrial prodigies without number.

"The sun is covered with spots; three comets have tracked their course ominously across our skies; a band of light four or five degrees in width spanned the heavens over New England and New York two evenings ago; the sun has been destructively blazing over our country, cutting short the crops of a continent; the day was recently so darkened in its going forth that they were compelled to burn gas at mid-day along the coasts of New England; a large area in Michigan has been swept by forest fires, by which several villages, numerous farms, with all their improvements, crops and stock, and hundreds of human beings have been burned up; Canada is a blaze in her extensive woodland; over the lake such a vale of smoke is resting that vision scarcely extends for one-eighth of a mile, and vessels have to make their way through an atmospheric ocean of smoky dusksiness painful to the eyes and injurious to the lungs, navigating by guess, and avoiding collisions with invisible vessels by the sounding of fog-horns; the East, too, is parched, and the flames are spreading desolation in different localities; the monarch of the largest empire on earth has fallen a prey to the assassin's madness; volcanoes are pouring out fiery deluges; earthquakes engulf cities and horribly mar the fairest landscapes; cyclones sweep the country with the besom of destruction; the floods drown out whole districts; the tidal waves roll inland; grim-visaged war lays his blood-red hand upon his sword, and sounds the tocsin of present and coming wars; men's hearts are so failing for fear that reason reels and insanity is almost an epidemic; the end is not yet. All these are only the preliminary travelling throes that will bring to birth the great tribulation. We are living in a grand and awful time. Watch and pray."—*Restitution*.

CHAPTER II.

SIGNS IN THE MOON.

MATTHEW and Mark both say, "The moon shall not give her light," *i.e.*, at the time when the sun shall be darkened. John seeing the events of that period symbolically take place, says:—"And the sun became black as sackcloth, and the moon became as blood" (Rev. vi. 12). While again, Luke (xxi. 25) has, "and there shall be signs in the moon." The facts now to be related will show that all these different statements have had a literal fulfilment. That the moon withheld her light at the time that the sun was darkened, there is the distinct testimony:—

"This day, May 19, 1780, has been rendered very remarkable by an extraordinary phenomenon which demands a particular relation. . . . The horses could not see to direct themselves, and by the manner in which they took up and put down their feet on the plain, appeared to be involved in TOTAL DARKNESS, and to be afraid lest the next step should plunge them into an abyss. The gentlemen soon stopped at another tavern, and waited for the benefit of the moon (then at its full); but after a while, finding that the air received no accession of light from it, when they were certain it had risen, they had recourse to candles in getting home. In some instances horses felt the forcible operation of the darkness so strongly that they COULD not be compelled by their masters to quit the stables at 'night when wanted for service—such profound darkness.'"
—*Gordon's History of the American Revolution*.

There is abundant testimony on this point from parties who had necessarily to be out that night. One doctor states that the darkness was quite Egyptian in its nature; so profound that white paper and black velvet were quite indistinguishable from each other, &c. But we have not space for more. The next thing is to show that the moon not only withheld her light, but also became AS BLOOD:—

"The 19th of May, in the year 1780, I well remember; I was then in my sixteenth year. The morning was clear and pleasant, but somewhere about eight o'clock my father came into the house and said there was an uncommon appearance in the sun. There were not any clouds, but the air was thick, having a smoky appearance, and the sun shone with a pale and yellowish hue, but kept growing darker and darker, until it was hid from sight. At noon we lit a candle, but it did not give light as in the night, and my father could not see to read with two candles. My father and mother, who were pious, thought the DAY OF JUDGMENT was near. They sat up that night, during the latter part of which they said the darkness disappeared, and then the sky seemed as usual, but THE MOON, WHICH WAS AT ITS FULL, HAD THE APPEARANCE

OF BLOOD. The alarm that it caused, and the frequent talk about it, impressed it deep on my mind."—*Last Day Tokens*.

Then again—

"The moon became as BLOOD.' The darkness of the following night, May 19, 1780, was as unnatural as day had been. The darkness was probably as gross as ever has been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet. And whenever, on this memorable night the moon did appear, it had the appearance of BLOOD."—Mr TENNY of Exeter, quoted by Mr Gage to *Historical Society*.

Thus the words of Jesus, through Matthew, Mark, and John, received a literal verification. To show the effects which this latter phenomenon, whenever seen, produces, we quote the following from a letter in the *Missionary Herald* of June 1842. The writer, a missionary in Aleppo, speaks thus :—

"There was something peculiar in the atmosphere, THE MOON APPEARING AS RED AS BLOOD. This greatly alarmed the inhabitants, who were continually crying out, 'Now we shall hear the trumpet sound! the day of judgment has arrived,' &c."

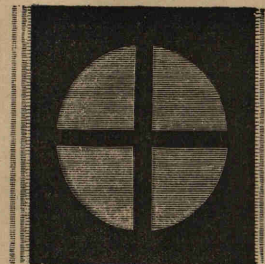
At or about the close of the important prophetic period (the 2300 days), Luke's statement as to signs in the moon began to be verified. They began with a appearance of seven circles, in all the colours of the rainbow.

"LUNAR PHENOMENON.—On the night of Tuesday the 24th, 1842, our attention was called to the extraordinary appearances of the moon. It was truly a singular but most beautiful sight. The moon was at its full, or within a few hours of it. There were seven distinct circles round the moon, displaying all the colours of the rainbow, with nearly if not quite equal brilliancy. Within the inner circle a bright white, then a brown circle, then a green one, and then one faint blue. This appearance lasted ten or fifteen minutes after we saw it, and in about half an hour afterwards a similar appearance presented itself."—*Ohio Clarion*.

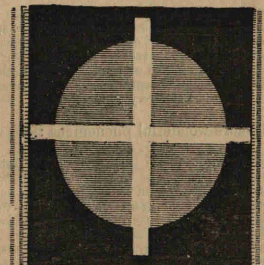
Next year, 1843, the following remarkable phenomenon was presented by the moon, and was described as follows by the *Philadelphia Inquirer* :—

"On the 14th February, we had a most remarkable phenomenon. At three A.M., the moon, which had been obscured by a cloud for some hours, burst forth of a deep BLOOD-RED colour, with a black cross of equal proportion

OVER the face, but not extending beyond the rim; while on the two sides small pieces of a rainbow were visible, thus :—



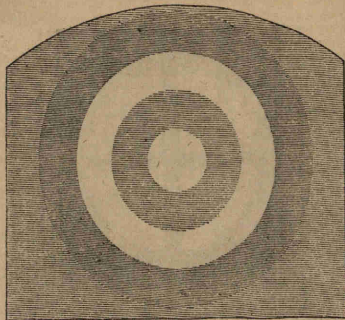
"After continuing on in this way for about an hour, the colour of the moon changed to its ordinary hue, and the cross became a silvery white, with the edges extending beyond the rim, and touching the rainbow, thus :—



"It continued so for half an hour, and heavy clouds then intervening obscured the moon, which set unseen. This phenomenon was seen by the hospital attendants, who were up at that hour—some of them very intelligent men—and by the guard and sentinels on post, and by several citizens of Weston, a little town five miles off. The next morning, the sun rose accompanied by two sun-dogs, as they are commonly called, nearly equal in brilliancy to the sun, and resembling two other suns."

"SENECA FALLS, May 20, 1843.—I found there are many persons at Syracuse, here, and elsewhere, who saw the cross in the moon about the middle of February. Mr F. Metcalfe, a portrait painter, drew it on a board the next morning. I have just seen it. It is confirmed by many.—H. V. TEALL.

Again, on the evening of the 15th Feb. 1843, the following appearance was presented by the moon:—



It was described by many papers. The following notice of it is from *Last Day Tokens*:—

"LUNAR PHENOMENON.—The beautiful lunar phenomenon which was seen at Newark on the evening of 15th February 1843, was gazed upon by hundreds with thrilling admiration. It was first observed between eight and nine o'clock in the evening, the moon being at the zenith. It was surrounded by three concentric circles, beautifully marked with all the varied colours of the rainbow, of the most brilliant hue, the centre space within the circumference of the lunar circle being of beautiful silvery whiteness."

Here are still more wonderful phenomena:—

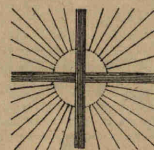
"The *Cincinnati Ledger*, of the 11th, says:—'Yesterday morning, as we were returning home from our office, about two o'clock, we were suddenly startled by an explosion immediately above our heads, similar to the report of a cannon. On looking up we discovered in the air large fragments of fire flying in different directions, each of which looked like particles of a star that had burst asunder. The moon became black as ink, and the stars seemed all to have dwindled away, and nought could be seen but the fiery fragments flying about the sky. These burned for a few moments, and then gradually died away, until they could be seen no more. A few moments after the explosion took place, the earth shook like an aspen; and the moon, when she again shone forth, seemed trembling from the effects of the shock. What could have been the cause of this wonderful occurrence?'—*Philadelphia Daily Chronicle and General Advertiser*.

"*ACBURN, NEW YORK, February 27, 1843.*—... A singular phenomenon was seen by the inhabitants of this place, and also of the neighbouring towns, on the evening of the 16th February. Coming out of church about half-past nine o'clock, the moon being then in its full, and in its ascension, about one-half above the eastern horizon, in a clear sky, there was seen in the same distance from the horizon, and parallel with the moon, TWO BRIGHT REPRESENTATIONS OF THE MOON, a little obscured, having the colours of the rainbow. These mock moons, as they may be called, continued visible until about ten

o'clock, the northern one fading away first. . . . But the most extraordinary part of the whole was that before they faded away there was distinctly seen a light or luminous line running PERPENDICULAR THROUGH THE TRUE MOON, commencing a little above and running down near to the horizon; then another similar STREAK CROSSING THE OTHER HORIZONTALLY, through the centre of the moon, giving the appearance of a cross, thus +"

"SIGHTS SEEN IN PATCHOUGUE, LONG ISLAND.—... On Saturday evening, April 29, 1843, between nine and ten o'clock, a very brilliant light in the north-east, brighter than the moon, was seen, which increased and diminished in size, sometimes as large as the moon itself, apparently two or three hours high. It continued about three-fourths of an hour; and what was most singular . . . there were streaks of fiery light, resembling red-hot bars of iron, which emanated from it, upward and downward, to a considerable distance, some of which would remain for a minute or so and then vanish. Its disappearance was sudden and at once, and at a time when brightest.

"The same witnesses, with others, testify that some six or eight weeks ago they saw very nearly the same image, or appearance of the moon, in the west, somewhat above the horizon, which continued about an hour. It differed from that of 29th April, in its having streaks of light much more red than itself, of apparently three inches width, which passed directly through its centre, forming a perfect cross, extending beyond the edge of it twice the diameter of



the light, with several spots like blood on its surface. Its size, like the other, increased and diminished, with occasional seeming sparks of fire thrown out from it in various directions, and, like the other, its disappearance was sudden and all at once."

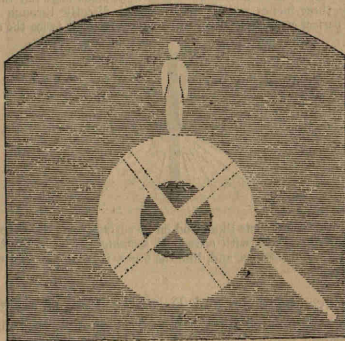
On the evening of the 18th December 1843, an extraordinary appearance astonished the people of Vincennes, Indiana. It is thus described by the *Vincennes Gazette*:—

"Shortly after the rising of the moon, two luminous appearances similar to sun-dogs were observed near it, and in a few minutes after the form of a Greek Cross was CLEARLY and DISTINCTLY seen, extending from the top to the bottom, right and left, making the moon a centre. This continued about half-an-hour."

Perhaps the most remarkable of all the appearances is one recorded by the *Register*, Penola, Mississippi, the *New York Express*, May 25, 1849, and many other papers. One of these accounts is as follows:—

"WONDERFUL PHENOMENA.—Singular appearance of the moon between the hours of seven and nine on Tuesday night. At first it appeared much larger than common, nearly three times the usual size, and more like a circular sheet of fire than like an ordinary moon. In a few moments a very black spot was plainly discernible about the centre of the moon's disc, which immediately commenced playing up and down, backwards and forwards, on the surface;

and as the spot approached the upper edge, it grew less, and a faint light distinctly shone through it. This spot became stationary in the centre, when the moon divided into three separate fragments, each giving distinct and separate lights, being of irregular forms, and appearing as though the spot had split them off. Then the moon gradually returned to its original appearance, . . . but a few moments had elapsed before the black spot again appeared, and again the moon divided, this time into four fragments. And immediately a light, resembling the tail of a comet, shot from the lower fragment at the south-east corner, apparently some three or four feet downward, while another much larger, from the upper portion, or north-west corner, struck off directly upward, to the length of between five or six feet. This last now went off and left the corner, apparently four feet or more, and turned into the shape of a man standing erect. The figure was of the most perfect imaginable symmetry, of about the medium size and height, clothed in the purest snow-white, and the back alone presenting itself to view. It was visible a few moments, when gradually the figure changed to the simple light; the light retreated to the fragments, these again came together, and the moon resumed its natural appearance."



Such are a few of the phenomena which have taken place in connection with the sun and moon, as published by, and (in some cases) illustrated in, the public press at the time when they occurred. Perhaps most of these papers would have hooted the very idea of these being the fulfilment of prophecy, consequently their testimony is all the more valuable, their purpose being merely to record them as wonderful events. God had said, "I will show wonders in the heavens," and there they are. Jesus said that when they came at a certain time, in a certain order, and manner, they were to signify that certain other things would follow; and now, in regard to the sun and moon, the testimony lies before us, that such things have occurred answering in all points to the scriptural description. If, then, these signs in the sun and moon are really

what is indicated in the prophetic programme, the next thing which it exhibits as to occur in order of time, and also in a certain manner, is the falling of the stars. We shall, therefore, now inquire whether anything has yet taken place corresponding to that. But before doing so, one thing should be pointed out in regard to the moon, viz., that the first sign in it was exactly of the same nature as the first sign which appeared in the sun, in that both appeared marked off into seven circles of varied colours—not outside like a halo, but the disc itself of each appearing so partitioned off. Since these appearances occurred, astronomers have shown that in the sun real natural changes are taking place, and a remarkable thing is, that in the case of the moon it is the very same. Real changes are now taking place in it, and with the following account of what these changes are, and how ascertained, we conclude the present chapter:—

"Appearances have thus far been altogether in favour of the view that the moon, as it is now known, is 'an airless, waterless, lifeless, volcanic desert,' the seat of once active but now exhausted forces. Further changes on the surface of a globe thus supposed to have attained to the condition of a huge burnt-up cinder were not to be expected, and it has been the general opinion of astronomers, that since Galileo first turned his telescope on the lunar surface, no certain evidence of change has ever been detected. Strange to say, however, this is not the view taken by the majority of those who have devoted themselves specially to the study of the moon. Selenographers—as the students of our satellite are called—as a rule believe that they have evidence of the presence, however attenuated, of a lunar atmosphere; while they are equally certain that great physical changes are still in progress on the lunar surface, such changes having, it is asserted, come under their own observation during comparatively recent years. Thus formerly, one of the most conspicuous objects on the great lunar plain known as the 'Sea of Serenity' was the crater *Linné* with a diameter of six miles. In 1866, however, Dr Schmidt, the famous selenographer of Athens, who has devoted a long life to the preparation of his recently completed lunar chart, found to his astonishment that this saucer-like elevation, which ought at that particular season to have been most conspicuous, had disappeared, leaving in its place only a faint indistinct marking. The fame of this reputed proof of lunar activity turned the astronomical eye of all Europe during the succeeding year to this region of the moon, but *Linné*, as known before 1866, has never reappeared, although on its site a small crater, occupying scarcely one-twentieth of the former area, and one of the most difficult of lunar objects to see, has since arisen. Other instances are given by selenographers of the disappearance or metamorphosis of others previously unperceived. Those who are disinclined to believe in present lunar activity, however, maintain that in all these cases the change may be safely regarded as having been merely apparent, the aspect of objects on the moon's surface being altered to the eye of the terrestrial spectator according to the direction in which the sun's rays may happen to fall upon them. None of the instances hitherto adduced have thus been sufficiently decisive to overcome the scepticism of astronomers generally as to the possibility of lunar change. To silence objection on this point, it would be essential, says Mr Neison, in a recent paper on this subject, 'for a crater of some size to make its appearance in, or to disappear from, one of some three or four regions in the moon which had been thoroughly well studied.' An instance has recently emerged, and is at present engaging the attention of astronomers, which seems likely to supply this desideratum. No part of the moon's surface is better known to selenographers than the great central

plain known as the 'Sea of Vapours.' The presence on it of the well-marked crater, *Hyginus*, five miles in diameter, and the discovery first made on its surface of one of those huge lunar ravines which have been compared to the canyons of the Western States of America, led to this portion of the moon being specially studied and exhaustively mapped. While Dr Klein, a German astronomer, was examining that portion of the Sea of Vapours surrounding *Hyginus*—a region with every feature of which he had by twelve years' constant observation made himself perfectly familiar—he caught sight, to his intense surprise, of a great black crater filled with shadow, and fully three miles in diameter. *Hyginus* he recognised, and so also a number of minute craters scattered over the plain, but this now conspicuous elevation he had never seen before. Plainly it had either escaped his observation during all those years, or it was new, and indicated a fresh volcanic eruption on the lunar surface. He had seen it just as the sun rose above the horizon of that part of the moon, and it was a long time before another opportunity occurred of viewing it under equally favourable circumstances. Dr Klein, however, was able, when the proper opportunity occurred, to verify his observation. He then announced the discovery, and selenographers everywhere were put on the alert. The lunar charts of all ages were examined, but in vain, for any record of the previous existence of this second conspicuous crater on the *Mare Vaporum*. The moon itself was then swept by a host of telescopes. Dr Schmidt, on examining afresh this, to him, familiar region, recognised the new object, while it was similarly seen by two English and one German observer. The opportunities, however, of verifying this important discovery were, owing to long-continued bad weather, exceedingly few. Of late, however, circumstances seem to have favoured lunar observation, and the result has been that the new object, first observed by Dr Klein, has been seen and drawn by most of those astronomers who have made a special study of the moon's surface, while their independent observations and drawings have been found to exhibit a marked agreement. It would seem, therefore, to be fairly established that a second crater, about three miles in diameter, and quite as conspicuous as *Hyginus*, now stands on this comparatively open lunar plain. It may, no doubt, have stood there for ages unobserved, but it is extremely improbable that one of the two most conspicuous objects on its well-scanned surface should have eluded the observation of so many trained eyes, which were sharp enough to detect and chronicle a number of much smaller prominences in the same region. It is not surprising, therefore, that selenographers should point to this case as supplying their opponent at last with "a thoroughly authenticated instance of a real physical change on the moon." The recognition of such changes as still taking place, is certain to lead to renewed interest in and study of lunar phenomena."

CHAPTER III.

SIGNS IN THE STARS.

AS stated in the close of last chapter, the next thing due in the prophetic programme is phenomena connected with the stars. After the statement that the sun would be darkened, and the moon withhold her light, Matthew says, "and the stars shall fall from heaven, which Mark corroborates by his "and the stars of heaven shall fall;" while Luke comes in with the supplementary statement, "and there shall be signs in the stars." Then John, having seen the whole thing symbolically represented tells the manner in which the stars were to fall, viz., even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. Thus there need be no mistake: it is only when the stars do fall in this manner that the phenomena become a sign; but of course when they do thus occur, there is no room to evade the conclusion that such is the given sign.

As noticed in a previous chapter, up to the time of Gregory the Great there had been none of what he called the celestial signs. When they did begin to appear, the result was that people concluded that the end was near. Had the people of these days had the opportunity of consulting the Scriptures as fully as we have, then they would have seen that such was not the case, extraordinary as the phenomenon of the stars falling must have appeared to those who saw it for the first time: it was not the sign which was to indicate the near approach of the Lord Jesus, as all the four evangelists would have testified to them had they only had the opportunity of consulting them. But as we have shown before, by the cunning policy of the Church of Rome, "the sure word" which would have given light at that dark time was withheld from the people, who so lay at the mercy of a designing priesthood, and therefore the excitement of that period, resulting in the bloody scenes of the crusading episodes in European history. Now it is very different; no one need be misled in that every individual has, or may have, the word of God in his or her hands and ascertain for themselves exactly what the Lord has said regarding the matter. The passages above having shown this, we now proceed to inquire what the page of history has to tell us on the subject. Our labour will be very light on this point, as so

recently as 1866 the *Edinburgh Review* has gathered up all the facts connected with these phenomena, and presented them in the following form:—

"902 A.D.—On the morning of the 13th of October (o.s.), an infinite number of stars scattered themselves like rain from right to left, and that year was called the year of the Stars.

"921 A.D.—On the morning of the 16th October (o.s.), there were seen more than a hundred shooting-stars moving in different directions.

"934 A.D.—On the morning of the 14th October (o.s.), there happened signs in the sky as of the stars falling.

"1002 A.D.—On the morning of the 15th of October (o.s.), thousands of small stars appeared in the constellation *Cancer*; and among them two stars as large as a quart measure, which went one to the star *Sirius*, the other to *Sagittarius*.

"1101 A.D.—On the 17th of Oct. (o.s.), the stars were seen to fall from heaven.

"1202 A.D.—Towards daybreak on the 19th of October (o.s.), stars shot hither and thither at Bagdad, and flew against one another like a swarm of locusts.

"1366 A.D.—On the morning of the 22d of October (o.s.), the stars fell from the sky in such numbers that the sky and the air seemed to be in flames, and even the earth appeared ready to take fire.

"1533 A.D.—On the morning of the 25th of October (o.s.), many thousand stars were seen to fall, and clash together, so that the sky appeared to be in flames."

"1802 A.D.—On the morning of the 27th of October (o.s.), there were several hundred shooting-stars, great and small, mixed and confused, which followed each other in the same direction.

"1698 A.D.—On the 9th of November (N.S.), an unusually large number of meteors was seen at Geneva.

"1799 A.D.—On the morning of the 12th of November (N.S.), 'thousands of falling stars and bolides succeeded each other during four hours.' The shower thus described by Humboldt at Cumana was equally seen near the Equator: in Florida, Labrador, and Greenland; at Hull, in England, and near Weimar, in Germany.

"1832 A.D.—On the morning of the 13th of November (N.S.), the sky was filled with a multitude of meteors, 'so great that it was impossible to count them,' at Mauritius, Mocha, and Orenburg; and generally in Europe; but the meteors were not visible in America.

"1833 A.D.—On the morning of the 13th of November (N.S.), from between two and three o'clock until daybreak, an astonishing meteoric display was perceived in North America, and it was confined apparently to that continent, where it extended from Cuba to Greenland, and from Newfoundland to the far Western States. At Boston, shortly before six o'clock, shooting-stars were falling 'about as thick as the flakes of snow in common snow-falls. The number of meteors falling during the fifteen minutes before six o'clock, was computed to have been more than 8660 per minute, a rate, be it observed, five times more rapid than the maximum in the recent great November shower."

The phenomenon of 1833 is thus pointed out as *par excellence* beyond all the others occurring before or after it. Our attention is therefore specially directed to it; and the first thing to be noticed concerning it is, that in order and time it exactly fits into the prophetic programme. In order, it follows the darkening of the sun and moon; in time, it marks a prophetic measurement. In 687 B.C., Manasseh set up the worship of the hosts of heaven in the house of the Lord. For this act, the sceptre of supremacy was taken from the hand of the Jew and put into the hand of the Gentile;

which date, therefore, gives one of the starting-points of the "Times of the Gentiles," which were, as we saw, to be like the former dispensations, a period of 2520 years. Applying this measure to the point in hand, we find that from 687 B.C. to 1833 A.D. is exactly that number of years, and just at that date which marks the close of these times as measured from Manasseh's unpardonable transgression, occurs one of the signs that He who is to close up all the dispensations or ages is at the door.

But if the phenomenon of the falling of the stars, which took place at this point, is the indicated sign, there ought to be something in the manner of their falling to correspond to the simile used by John to describe what he saw as occurring. Various similes are used in the previous descriptions given above, "swarms of locusts," &c., but not the prophetic one. But if we look into the accounts given at the time, we shall find that it alone could describe the phenomena then seen. One of these accounts, was furnished by H. D. Ward for the *New York Journal of Commerce*, immediately after the occurrence is as follows:—

"THE FALLING STARS.—I send you the story of that eventful scene as we witnessed it.

"One of the family arose at five o'clock A.M., to prepare for leaving the city in the seven o'clock boat. He threw up the window to see whether the dawn had come, and behold the east was lighted up, and the heavens were apparently falling. He rubbed his eyes, first in doubt, but seeing on every side the starry firmament as if it were broken up, and falling like the flakes of snow and whitening the skies, he aroused the whole family. At the cry 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and METEORS. The zenith, the north, and the west, also showed the falling stars in the very image of one thing, and of only one I ever heard of. I called to my wife to behold; and while robing she exclaimed, 'See how the stars fall!' I replied, 'That is the wonder; and we felt in our hearts that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind' (Rev. vi. 13). This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between *stars* of heaven and *meteors* of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell toward the earth.

"And how did they fall? Neither myself nor one of the family heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which St John uses in the prophecy before quoted. 'It rained fire!' says one; another—'It was like a shower of fire!' another—'It was like the large flakes of falling snow before a coming storm, or large drops of rain before a shower.' I admit the fitness of these for common accuracy; but they come far short of the accuracy

of the figure used by the prophet. 'The stars of heaven fell unto the earth.' They were not sheets, or flakes, or drops of fire; but they were what the world understands by 'falling stars;' and one speaking to his fellow in the midst of the scene would say, 'See how the stars fall!' and he who heard would not pause to correct the astronomy of the speaker, any more than he would reply, 'The sun does not move,' to one who should tell him 'The sun is rising.' The stars fell 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one. Those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the park) fell toward the south. And they fell not as the ripe fruit falls; far from it; but they flew; they were cast like the unripe fruit, which at first refuses to leave the branch; and when under a violent pressure it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house. I walked into the park with two gentlemen of Pearl Street, feeling and confessing that this scene had never been figured to our minds by any book or mortal, save only the prophet. What should be next we were at a loss to conceive, consistent with the usual course of events. We asked the watchman how long this had been; he said, 'About four o'clock it was thickest.'

"We gazed until the rising sun put out the lesser falling stars with the lesser fixed stars, and until the morning star stood alone in the east to introduce the bright orb of day. And here take the remark of one of my friends in mercantile life, who is as well informed in polite learning as most intelligent merchants of our city who have not made science their study. Sitting down to breakfast we spoke of the scene, and he said, 'I kept my eyes fixed on the morning star. I thought while that stood firm we were safe; but I feared every moment that would go, and all would go with it.' Be assured, Messrs Editors, this was the language of nature in full flow of feeling, just after an hour's watch of the magnificent scene, and was met with an open response of approbation from other intelligent eye-witnesses. The reader will see that this remark proceeded from an almost irresistible impression of intelligent eye-witnesses that the firmament had given way—that the whole host of stars had broken up—yet hope clung to the morning star, which never shone more glorious.

"In this narrative I have spoken not of causes, but of appearances, and the appearances according to the impressions they made on men. I know not how to convey a more accurate notion of them. No philosopher or scholar has told or recorded an event (I suppose) like that of yesterday morning. A prophet of 1800 years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars, or *hoi asteres tou ouranou opean teen geon*, in the only sense in which it is possible to be literally true. Would I stop all business? No. 'Be diligent in business,' is the apostle's word, and that must stand."

Mr Ward, on further inquiry, furnished the following additional remarks on the phenomenon:—

"The dawn was a full hour that morning earlier than usual, and the whole eastern sky was transparent like molten glass, such as I never witnessed before or since. An open arch of brilliant light arose from the east, above which arch stood the MORNING STAR, inexpressibly glorious for its brilliance and firmness on the face of the dark, transparent, and bursting firmament.

"It is now nine years since the foregoing communication was furnished for the *Journal of Commerce*. Not a word of the description seems to be overdrawn. Many things might be added to fill it up; but it is better for it to remain the honest and candid impression of the mind the day after the scene,

than to be diluted with subsequent reflections. The description is right, whatever instruction it may convey to the reader's mind; but the writer's mind is disposed to receive it as in the beginning. The impressions were irresistible, and are abiding."—*New York, December 7, 1842.*

There are multitudes of other descriptions of this remarkable occurrence, but the above is sufficient to show how completely it answered to the prophet's figure. The following from the pen of the distinguished meteorologist, Professor Olmstead, of Yale College, shows the vast extent of country over which this wonderful exhibition was visible:—

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the EARTH'S SURFACE, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance.

"In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendour until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of November 13, 1833, probably saw the rarest display of celestial fireworks that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history."—*Signs of the Times.*

There is, however, another account which gives so many additional particulars as makes it worthy of record. The following are some of the details given in it:—

"GREAT SHOWER OF METEORS OF NOVEMBER 13, 1833.—This most wonderful phenomenon the writer had the good fortune to witness, and the impression then made can never be effaced. The heavens probably never offered, and earth surely never beheld a spectacle so sublime. From all parts of the sky there was one continuous rain of seeming stars. . . . During the falling of this fiery rain, nearly every fire-drop would leave a luminous, feathery streak along its path, which would remain a few seconds, or minutes, and then wholly disappear. Occasionally a larger body would dash with startling rapidity across the heavens, and leave a much longer, broader, and brighter line of light, which would remain for an hour and assume peculiar forms. . . . fantastic lines, swords, spears, and huge serpents, while some confidently asserted that the word WAR was plainly seen in letters of fire on the dark sky. A pruning hook was, however, distinctly seen in the north-east, which continued visible a full hour and a quarter. It added not a little to the impressiveness of the scene that the most perfect stillness reigned throughout the whole visible heavens, inspiring a feeling of awe in every beholder. Some persons actually died from terror, supposing the heavens and the earth were on fire, and that the day of final judgment had verily come. The falling bodies had every appearance of stars, with the additional lines of light trailing after, which tended to make the spectacle still more grand and awful. . . . This amazing exhibition extended over the whole of the United States, from the lakes of Canada to the West Indies, and from about longitude 81 degrees in the Atlantic to 100 degrees in the heart of Mexico. The shower began before midnight, was at its height about five o'clock in the morning, and continued nearly seven hours, and but for the sunlight, doubtless would have been seen much longer. The same exhibition was seen on the following night, but in other parts of the

world, and on a less grand scale. For three or four years after, the meteoric showers occurred about the same time in November, but the meteors were far less numerous and not so brilliant as at the first display in 1833. Other showers of like character have occurred at various periods, all more or less remarkable for the number and brilliance of the meteors. The meteoric showers of 1866 and 1867 were extremely striking, more especially that of 1866. The height of the shower in 1866 was at a quarter-past one o'clock on the morning of 14th November as beheld in Scotland. Those November showers proceed annually from a point in the heavens near the star Gamma, of the constellation Leo. This point was evidently very distant from the earth, as it remained fixed among the stars, and like them apparently moved westward. This proves that the source of these mysterious visitors was not within the limits of our atmosphere, else it would have revolved with the atmosphere from west to east, whereas its course was in the opposite direction from east to west.

"A very singular fact was noticed in connection with this radiating point. It did not itself seem luminous; at least, it gave to us no light. There was a dark, circular space of several degrees diameter—a degree on the sky is apparently about the length of twelve inches—and from this the meteors all seem to come, and though not always seen to start from it, yet their lines of light all pointed to it. From this it would seem that this meteoric source was a huge globe of gaseous or phosphorescent matter, and that in its march through space it came so near our globe that its superior attraction drew separate portions of its substance into our atmosphere, which set them on fire. The colours of some of these bodies were most beautiful, and a few exhibited all the hues of the rainbow."—*Fife News*.

The account of that "shower of stars" in 1866 is thus described in the *Edinburgh Review* :—

"METEORIC SHOWER OF NOV. 1866.—We give our impression of the scene as it appeared to us in Scotland in an unclouded sky on the morning of Nov. 14th. The place of observation was a station upon the highest ground in the immediate neighbourhood (of Edinburgh), where no obstacle prevented our taking notes of the surrounding scene. The fixed stars appeared about twelve o'clock with unwonted clearness; the constellation of the Lion was seen just passing the horizon in the east, and a few shooting-stars already began to enliven the scene, one or two in minute proceeding from the expected quarter. At half-past twelve three meteors near together, appearing all at once, drew our attention to the spot whence they diverged. This was in the Lion's 'sickle,' not far from the centre of its curve. Like a star or planet on a stormy night peeping through a break, and immediately again hidden by the flying scud, three or four of these winking lights were seen to peep out in succession, about midway between the second and fourth stars which compose the curve of the 'sickle.' So suddenly did these appear, and so imperceptibly did they fade away, that it was not without a certain difficulty that the eye could persuade itself of their reality. Nevertheless, the occasional breaking out of meteors near the place, moving slowly outwards, with very short paths, made it obvious that they were shooting-stars seen in the line of their motion, or 'end on,' and uniform in their characters with the other meteors of the shower. The imperceptible gradation of their light from first to last appeared to be their chief and most striking feature. A flash of lightning of remarkable brightness was seen, about twenty minutes before one o'clock; but although the horizon was quickly scanned in all directions, no trace or residue of a meteor could be detected. The same phenomenon occurred once or twice before, and afterwards, although not so vivid; but no thunder or other meteoric sound was heard to follow this, nor, indeed, any of the other brilliant exhibitions of the night. Our curiosity to know if it originated from a meteor arose from the circumstance that the first large meteor falling in our view, took place about seven minutes before the flash. This left at disappearance, near the north-western star of the great square of Pegasus, a luminous streak which remained in sight four minutes, moving like a wand, or like a plait of

straw wafted by the wind, towards the north-eastern star, when it disappeared. The second large meteor to which we have alluded, took place a few minutes after the first, traversing Ursa's square; and the portion of the luminous streak which was longest visible, remained in sight nine minutes. It was remarkable for forming the first half, and not, as usual, the last portion of the train. As it collected itself into a knot, it grew visibly brighter, just as a row of gas-lights, seen one behind another, look brighter than a single flame. It wanted now a quarter of one o'clock, and already four meteors had been seen breaking out, close together, and all at once. From this time until one o'clock the numbers rose; the sky, seldom without a streak, sometimes appeared scored by three or four bright lines at once of quickly fading light, some 20 degrees or less, but others 40 degrees or even more in length.

At ten minutes past one it would be difficult to say to what the appearance of the shower might be compared, unless it was to the course of arrows, as when the English bowmen stepped to the front at Agincourt, and discharged against the foe—

'With Spanish yew so strong, arrows a cloth-yard long,
That like to serpent's sting, piercing the weather.'

"The decline of the shower from twenty minutes after one o'clock was rapid. At half-past two o'clock the number of the meteors appeared to be nearly the same as it had been at midnight. At a quarter past two o'clock the third large meteor of the morning made its transit, and disappeared close to Aldebaran; the last-deposited portion of the streak forming a silvery cloud, which remained plainly visible five minutes. It drifted with the current before mentioned, and disappeared close to Orion's head. The fourth large meteor, at twenty minutes before three o'clock, escaped our view; but the dazzling light which it threw around, and its train, became conspicuous objects. The latter, shaped exactly like a HOOF-MARK, or like a FIERY FOOTPRINT in the sky, we presently detected between the square and tail of the Great Bear. At first no wider than six diameters of the moon, the ring expanded for a quarter of an hour until the horns of a stag were fairly represented, the animal's brow being at the hindmost foot, one point at the Pointers, and the point of the other horn at the tail of Ursa Major. The whole length which it attained, ere it vanished, was not less than fifty degrees, which it reached by opening out in the manner described, and by stretching itself at the same time toward the south. A comparison with the notes of another observer in the north of England enables us to fix the central height of this TERRIFIC OBJECT at forty-five miles above the county of Fife, in the neighbourhood of the Firth of Tay."—*Edinburgh Review*.

In these extracts evidence now lies before us that all said by Matthew, Mark, and John, in regard to the falling of the stars, has had such a literal verification as to become the subject of historic record. But this does not exhaust the subject. As in the case of the sun and moon, so Luke comes in with his supplementary statement, "There shall be signs in the stars;" and corresponding to this, we have the fact that since the remarkable occurrence above described took place, striking material changes and appearances in the stars have been observed and recorded by astronomers, as in the case of the sun and moon. One or two examples of what they say we shall adduce :—

1870.—"It would appear that for some time past astronomers have remarked phenomena of an unprecedented kind among the heavenly bodies; through the whole system of the universe a change seems to be proceeding. New stars have twinkled into being, old ones have burned out, or dropped

from their places. Stars which for centuries since they were first noted, have been marked on every chart as of inferior magnitude, have suddenly increased in brilliancy and size in an extraordinary manner; the most remarkable being the case of the star Eta Argus, in the great southern constellation, which from the fifteenth magnitude has suddenly sprung to the fourth, and seems to be daily gaining in glory."—PROFESSOR STEELE.

Again—

"Very carefully prepared results of the observation of the new star in the constellation Cygnus are before us. . . . Dr Schmidt has published a diagram showing by curves the rapidity of diminution in the brightness of the temporary stars of 1848, 1866, for comparison with the one which has just passed away. The star of 1848 very slowly diminished its lustre, taking twenty-five days to descend from the fifth to the seventh magnitude; while that of 1866 fell from the second to the seventh magnitude in eight days. The new star of last year remained for four days almost without change; then fell in two days from the third to the fourth magnitude, and in about fifteen days faded to the seventh. Its greatest rate of change was a magnitude in twenty-four hours, whilst its lowest rate was a twentieth of a magnitude in the same time. There is thus a remarkable variation in the intensity of the energies at work, not only in different stars in this remarkable condition, but in the same star at different periods of its unwonted time of vicissitude.

"Mr Proctor gives some prominent facts, reaching us from an Australian observatory, in relation to the planet Jupiter. Mr Todd, of Adelaide, using a very fine telescope, believes that he has two or three times seen a satellite of Jupiter through the edge of the planet's disc. On July the 12th he saw the innermost of the satellites through the southern dark belt at that time present on the planet; and he adds: 'The satellite was distinctly seen through the edge of the planet for the space of the satellite's full diameter.' This is not, however, the only instance, as Mr Proctor shows, in which such remarkable observations have been made. Thus, on one occasion, a satellite which was crossing the face of Jupiter, and seen to enter upon the transit, appeared, four or five minutes later, outside the planet's disc, as though the moon had altered its purpose and gone back for a while. This was witnessed by three of the leading observers of the time. . . . Changes so great as to be visible to us, at our enormous distance, as modifications of form, are well authenticated."—From *Notes on Current Science*, by R. G. H. DALLINGER.

"During the past summer much interest was manifested all over the world in the observations made on the planet Jupiter, chiefly from the fact that a bright red elliptical spot became manifest upon the southern zone of this huge body. It attracted general notice. It covered about 33 degrees of the Jovian longitude, and about 6 degrees of latitude. Gradually it deepened in colour, with the left belt in which it was placed; but in December it decreased in size, and moved a little nearer the equator. Some observers see a white oval ring outside the spot. In appearance the spot is quite peculiar; Mr Webb's description comes nearest to what we have seen—that is, that it looks like two tufts of reddish wool touching each other; and it is almost certain that the spot is moving round the body of the planet. Besides this, there has also been observed the transit across the planet lately of bright white spots. All this indicates activity within and upon Jupiter of an inconceivably powerful nature—perhaps geological convulsions shaping its future condition."— *Wesleyan Methodist Magazine*, March 1880.

The London *Daily Telegraph*, commenting on these remarkable changes and appearances, says—

"If we may credit the astronomers, Jupiter is once more behaving in a highly mysterious and reprehensible manner. So long as he confined himself to exhibiting one unsightly red spot upon his face, no one complained very bitterly. It was generally hoped that, in course of time, this much respected orb would

see the error of his ways, and cease to assume the appearance of an inebriated planet. Sad to relate, however, he has gone from bad to worse, and is just now showing side by side with the red spot complained of, a number of white ones which give to his countenance an appearance sad to behold. No wonder that quiet, staid astronomers, who, as all the world knows, are quite averse to joking, stand aghast at such an exhibition. For many years Jupiter has held a deservedly high place in their estimation, and they had come to regard him as a globe of such regular habits that he might be depended upon in any emergency. They had long ago declared him to be as 'cool as a cucumber,' and were half inclined to allot both atmosphere and inhabitants to him, when lo he breaks out in this unexpected way."

But these changes and appearances are not confined to our planetary system, but are taking place far beyond it. Mr Proctor in his *Flowers of the Heavens*, describes two appearances witnessed in the heavens within the last few years:—

"In 1866, a tenth-magnitude star (that is four magnitudes below the lowest limit of naked-eye vision) in the constellation of the Northern Crown, suddenly shone as a second-magnitude star, afterwards rapidly diminishing in lustre; and in 1876, when a new star became visible in the constellation Cygnus, subsequently fading again so as to be only perceptible by means of a telescope. After noting the conclusions deduced from the application of the most improved instruments to these observations, Mr Proctor remarks:—'A change in our own sun, such as affected the star in Cygnus, or that other star in the Northern Crown, would unquestionably destroy every living creature on the face of this earth; nor could any even escape which may exist on the other planets of the solar system. The star in the Northern Crown shone out with more than eight hundred times its former lustre; the star in Cygnus with from five hundred to many thousand times its former lustre, according as we take the highest possible estimate of its brightness before the catastrophe, or consider that it may have been very much brighter.'—*Prophetic News*.

The same astronomer has just called attention to a remarkable phenomenon. A sun, forming a part of the constellation of the Swan, has met with some great catastrophe, the cause of which it is at present impossible to determine, though its real nature is unmistakable. He says:—

"Our sun is one among hundreds of millions, each of them probably, like it, the centre of a scheme of circling worlds. Thus the suns may be compared to engines, each drawing along its well-freighted train. A few of the suns appear suddenly to have lost a large part of their energy, as though the supply of fuel had somehow run short. But when we hear of an accident of the contrary kind—a sun suddenly blazing out with more than a hundred times its usual splendour, as if some sudden explosion had taken place—we are impressed with the thought that this may possibly happen one day to our own sun. All the elements in the catastrophe which has befallen the remote sun in the Swan exist in our own sun. There is nothing in the long-continued steadfastness of our sun as a source of light to assure us that he, too, may not suddenly blaze forth with many hundred times his usual lustre."—*Christian Herald*.

Thus, in regard to the celestial signs, the prophetic programme stands complete in a literal and historic fulfilment of every item. The sun has been darkened, and the moon has withheld her light, and also appeared as BLOOD. The stars of heaven have fallen; and that in the prescribed manner—

cast from it "as a fig-tree casteth her untimely figs when she is shaken with a mighty wind." On further consulting it, the next sign it presents is one of a terrestrial nature, in that it shows what will be the conditions on earth at the time when these things are taking place in the heavens. What these are, and how being fulfilled, will form the subject of our next and last chapter.

CHAPTER IV.

TERRESTRIAL SIGNS.

"Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

AS in all the other parts of this discourse, so also in this Jesus was stating no original truth when He said such things would occur. Hundreds of years before, they had been foreshown by more than one prophet. In the following passages it will be seen that not only did they foretell a season of distress and perplexity coming upon men, but they also showed the cause of it—sin against the Lord (Isa. v. 30, xxii. 5, xxix. 2; Jer. x. 18; Ezek. xxx. 16; Joel i. 18; Micah vii. 4; Zeph. i. 15, 17). On consulting the context of these, it will also be found that they all connect it with the day of the Lord, and point out the things which will cause the perplexity and bring the distress. In Isa. v., the prophet, after depicting the terrible corruption of the Church under the figure of a vineyard, completes his dark picture by showing it lightly casting aside the law of the Lord of Hosts, and despising the word of the Holy One of Israel, and therefore the WHIRLWIND which would overtake it. "And in that day, when it come, if any one look to the land, behold darkness and distress (margin), and the light is darkened in the heavens thereof;" *i.e.*, in addition to the fearful political commotions spoken of under that figure, there would be distress caused by the light of the sun being by some cause diminished. So again (chap. xxix.), Ariel (*i.e.*, the altar or Church of God) is represented as refusing to read the book containing the vision or prophetic scriptures, and because of this there is to be the camping ROUND ABOUT, a visitation by the Lord of Hosts, with thunder, earthquake, great noise, storm, tempest, and the flame of devouring fire. So also Ezekiel (xxx. 3, 16) shows that when the day is near, even the day of the Lord is near, a cloudy day; the time of the heathen Noph* is to have distresses daily. Again,

* Noph signifies a honeycomb, a sieve, or that which drops or lets through. Under this name we have a backsliding and apostate Church pointed out, or those who have let the word slip; who have either neglected or rejected the great salvation—preferring the attractions of earth thereto (Heb. ii. 13).

Micah shows that because of a course of oppression, corruption, rivalry, exorbitant exactions by princes, rulers, watchmen, and covert designs which they will be seeking stealthily to carry out, the visitation shall come, and then shall be perplexity. Joel further shows the means of bringing the distress; the harvest of the field perished, the vine and other trees dried up; the seed rotten under the clods (too much rain); the corn withered (drought); beasts groaning (cattle diseases); herds perplexed because they have no pasture, the fire having devoured the pasture of the wilderness, and the flame burned up the trees of the field. Zephaniah further unfolds what will precede the day of the Lord and be a cause of distress. Pestilence on fish, fowls, and men. Oppression to an extent that part of their servants (workmen) will be found leaping on their masters thresholds, ruthlessly and openly attacking their rulers and masters; while others, in the more covert way of plotting and deceiving, will be doing the same. So, again, Hosea (viii. 14) shows that there is to be fire in the cities which will consume the palaces, because Israel had forgotten his Maker and had BUILT TEMPLES.*

Fires also are to be kindled in the thickets of the forests, which are to be characterised by an extraordinary amount of smoke. And so terrible is to be the famine that no man shall spare his brother, and when unable to get such terrible relief, shall eat the flesh of his own arm; and all this because of wickedness (Isa. ix. 18-20).

So fully, indeed, is the distress which is to precede the day of the Lord pointed out, its causes specified, and the forms in which it will arise described, that we seem to have in these Old Testament predictions more information than the words of Jesus convey. But it is not so. The great prophet, with the exquisite touch of a master's hands, had not only sketched in outline the workings of the disruptive forces of evil up to the point of the inevitable crisis in which all would culminate, but also the mysterious workings of the mystery of iniquity in his own church, until it is seen brought down very low; iniquity abounding, and love grown cold; with a little company struggling against the stream, with their powers of endurance tested to the utmost; and then when such a ripening of the forces of evil had taken place in the world in all its departments, and the church also was brought low, the result of the whole would be distress and perplexity; the famines, pestilences, fires, floods, tempests, &c., with consequent commercial and industrial stagnation producing the

* This distinctly shows that literal Israel is not intended, but the spiritual Israel, brought in to fill their place. (See page 186.)

distress; the political changes, faction, insubordination, with the generally corrupt moral and social condition of the people producing the perplexity. Thus, instead of the world being in a quiet peaceful state of real security previous to the return of Christ, He here presents it in a condition of abnormal unrest, as encountering difficulties of such magnitude as will put them to their wits' end to settle without stirring up still greater evils. Further, He shows that this is no mere passing trouble, partial and temporary in its nature, but that it will affect "the nations," and will also occur in connection with certain other things, and in a certain order in regard to these things, so that there may be no mistake as to the period when it becomes a sign. The marks, therefore, by which we may know it, are that it be wide-spread, arise at a certain time and result from specified causes. As this is now the time apparently pointed out, the sun having been darkened, and the signs in the sun, moon, and stars having appeared; and as it stands next on the prophetic programme our inquiry must therefore now be, Are the nations at this time in a state of perplexity and distress, and does it arise from the specified causes?

When we begin to inquire into the point, the following facts meet us. From the time that the whirlwind (general war), mentioned in last chapter, was stayed, early in this century, there has occurred a period of prosperity and progress unprecedented in the history of the nations, until about the time of the Great Exhibition the world's millennium of commercial and material prosperity seemed fairly inaugurated. Some twenty years later, and to begin with our own country, here is a specimen of the manner in which the papers of other lands commented on our condition:—

"The word 'distress' is coming into very common use, judging by the news from England, relating to the condition of the poor. It is reported that they are now face to face with such a crisis of distress as this generation has never known."—*World's Crisis*, 1879.

"The reports of distress in England multiply. As the saying is, they are altogether 'too numerous to mention.'"—*Signs of the Times*.

This is what others say of us. We shall now look at what our own papers say:—

"I learn, through a leading banking official, that the past twelve months show a diminution in the amount of deposits in the hands of the joint-stock banks of the United Kingdom of £60,000,000 sterling. The London and County Banking Company alone show a loss of deposits to the amount of £2,000,000 during the past six months. I presume it will not be doubted that what applies to the country is a whole. Are we not, therefore, confronted with the fact that a diminution of national wealth to the amount of 10 per cent. per annum is taking place in England now? And there is no rift in the dark clouds of our national depression. If this continues, does it not mean social distress appalling to contemplate?

"England without doubt is the richest country in the world; but the hand of God is upon her for judgment on account of her national sin; and neither change of weather nor ministry will stay the distress that is impending."—H. VARLEY, in *Christian Herald*.

"EAST LONDON.—In our righteous sympathy with the perishing hundreds and thousands in India, China, or even in Wales and Staffordshire, let us not forget the starving dozens at our own doors. We do not need to go farther than the purlieus of the East-end Docks to realise what famine is. The distress among these casual dock-labourers is exceedingly great just now, through the depression of trade, which has closed up many avenues of bread-winning employment."—*Christian*.

Mr W. J. Catlin, of the Cow-cross Mission, Clerkenwell (55 Amwell Street, E.C.), writes:—

"The distress in London at this moment is widespread, alarming, and increasing, especially among the insolvent middle classes, skilled artisans, and factory operatives. During a residence of fifty years, half of which has been spent in missionary labour in different parts of the metropolis, I think I never saw or heard of such distressing scenes as have been brought under my notice during the past few weeks. There are about 50,000 labouring men out of work, and they, with their families, are in a destitute state and condition. Also we have something like 20,000 clerks wanting situations. I am daily and hourly besieged by poor applicants for relief. The London Samaritan Society enables us to give 300 men a breakfast every Lord's-day morning. The poor fellows begin to assemble round our doors at daybreak. The struggle to gain admission is terrible, and hundreds are shut out in the cold. A few days since, he told us, he had been summoned to serve on a coroner's jury over eight dead bodies. Out of these eight, four were clear cases of starvation."—*Christian*.

But this distress was not merely local—confined to London or to any one part of the country—as the following will show:—

"Statistics have been published of the failures in the United Kingdom, which give some indication of the condition of trade. . . . The total number of bankruptcies recorded in 1878 was 16,637, which exceeds by 1578 the number in 1875, and is no less than 5615 in excess of the number recorded in 1877. . . . Another set of figures collected by a London mercantile agency, show that amongst the great body of the people the pressure of hard times, instead of abating, has been growing more and more severe. From them we learn that the number of bills of sale registered in the Queen's Bench in the year 1879 was 50,915, as compared with 20,509 in 1878, 15,093 in 1877, and 14,079 in 1876."—*Scotsman*.

Again:—

"The Glasgow Bank failure involved an amount of misery in England and Scotland, the full extent of which will never be known." The report of the liquidators, lately published, shows how deep and wide-spread it must be. The failure up to the present time has resulted in the entire financial ruin of more than a thousand persons. The vast aggregate of misery involved cannot be imagined, and some individual cases are pitiable in the extreme. Many have become insane."—*Christian Herald*.

* Some time before this failure a writer in the *Christian Herald* instanced Glasgow as showing the growing disregard among commercial men for the word of God, and for the recognition of Himself in their affairs, having changed their municipal motto from "Let Glasgow flourish by the preaching of the word of God" to "Let Glasgow flourish."

That distress, deep and real, exists in our own country, these extracts show, and they could be multiplied *ad libitum*, but as the public newspapers of the period, from which these were cut, are open to all who wish further testimony on the point, we refrain, as the causes of this distress must occupy our available space. Miss Nightingale, in sending her donation to help the distressed in Sheffield, gently indicated that but for certain causes the distress might not have been so extreme. Others have been more out-spoken on this point.

"At the noon prayer-meeting on Friday, attention was drawn to the following extract from a paper emanating from the Iron Trades Employers' Association:—'When to other sources of commercial embarrassment has to be added a waste from fermented liquors and tobacco, estimated at £153,000,000, and bad harvests, which have exhausted the resources of the farming interest, it has appeared to employers of labour that the time has arrived when the superfluous wages which have been dissipated in unproductive consumption must be retrenched, and when the idle hours which have been unprofitably thrown away must be reclaimed by industry and profit, being redirected to reproductive work. The time which philanthropy hoped would be employed in mental improvement and wholesome rest, has too often been perverted to hurtful uses.'

But the iniquity which has brought the distress was by no means confined to the working class, as Mr Spurgeon in the following strictures shows:—

"We were passing through a time of great and grievous adversity. We had been perplexed not only for many months, but for some years, with wars and rumours of wars; so much so that men going to bed at night did not know but to-morrow's journal would contain an announcement of war. In addition to rumours, we had really two wars in which it was impossible to have gained honour, since it was a war of the mighty against the weak, and in which the laurels gained would be utterly unworthy to put on the brow of a great nation. Disaster seemed to have followed upon the heels of disaster, and the worst of it was that this had to be paid for, not only by the blood of brave soldiers, but by the sinews of the working man. Depression of trade had followed in the wake of war; while the land itself was under a cloud of a dark and lowering character. And now, as if troubles were not sufficient, the weather refused to assist the processes of agriculture. The hay of the cattle was gone, and the corn crops were affected. It was a matter of serious consideration to the agricultural classes, who were calling for prayer to God concerning this great rain. There were a good many reasons why prayer would not be heard, but that the threatened judgments of God would fall upon the land. It might be that the sins of this nation were such as to cause God to say, 'No; this judgment shall not be withdrawn from you; I will not hear your prayers.' If crime was still to flourish, if drunkenness was to be as universal as at present, if oaths and blasphemies were to be heard on all sides, if our nation was to go on shedding the blood of foreign countries—invaluing those lands where she had no right to place her foot—and if God then said, 'I will famish them,' it was not for the righteous man then to interpose and try to stay his hand."—*Daily News*.

"THE PREVAILING DISTRESS.—There cannot be a doubt that poor harvests and profligate expenditure, more especially the 140 millions spent annually in drink, have much to do with our present commercial depression; but it strikes me there is another factor in the case, far too much overlooked, and that is the gigantic war system. On the Continent it withdraws several millions of men, in the prime of life, from the cultivation of the soil and other industrial pur-

quits, and transforms them from producers to mere consumers. This involves an enormous amount of taxation, as well as the loss of productive power. All the principal European States have been seriously drained by recent wars. Our customers abroad are consequently impoverished, and cannot afford to buy our wares. Foreign manufacturers press their Governments to favour home production by high tariffs, and Governments are only too ready to acquiesce for the sake of replenishing their coffers. This state of things is not merely disastrous, but painfully humiliating. In this nineteenth century of the Christian era, all the nations of Europe are keeping multitudes of men in arms lest other 'Christian' nations should come and slaughter them!"—*Newcastle Chronicle*.

Such then was the distress existing in our own land, such the causes producing it, and the forms in which it appeared; and that they agree in every particular with the prophetic formula will be agreed. One specific feature of this latter-day distress was to be its wide-spread prevalence among all nations. We shall therefore look at what is said as to the condition of other lands in this respect, as described by the public press. Our space will permit of little else than to give the name of the place, and the fact that distress exists in it, as shown by the various papers.

"DISTRESS IN SIBERIA.—A severe famine prevails in the district of Nertschinsk, in Siberia."

"GALILEE.—The distress consequent on the ravages of the locusts in Galilee continues to be very serious; almost all the vegetable and summer crops are destroyed. The people suffer very much on account of their poverty and the dullness of trade, all the inhabitants being more or less affected."

"The British Consul at Philippopolis, and the British and French Consuls at Bourgas, report that extreme distress prevails among the Mussulman refugees in Eastern Roumelia, and that many of them are dying from hunger."

"There have been various inundations in Holland, and there is great distress."

"The *Official Gazette* reports distress in the districts of Tsaritsin and Saratoff, owing to the failure of the crops."

"Extraordinary and wide-spread distress is reported to exist in Montenegro on account of the scarcity of food."

"IRELAND DISTRESS.—The afflicted inhabitants of Ireland are suffering grievously in consequence of a tremendous volcanic eruption, which last Easter Monday devastated hundreds of square miles of the already small portion of the island capable of cultivation."

"THE COMMERCIAL DISTRESS IN QUEBEC.—The recent Canadian bank failure destroyed 5,500,000 dols. capital, besides entailing 500,000 dols. loss to depositors and bill-holders. Worse than all is the condition of the working classes. Seven thousand workmen, are now out of employment in Quebec, the competition for the small amount of work available having been the cause of the recent riots."—*Times*.

"Bread riots in consequence of the general distress have occurred in the district of Ravenna. The French government has appropriated fifty millions of francs to relieve the distress of the poor on account of depression of business. Famine distress is appearing in Saxony, among peasants and weavers."

"HALIFAX.—Much distress prevails among the shore fishermen in this province."

"A Moscow correspondent of the *Cologne Gazette* describes the misery and starvation prevailing in the south and south-east of Russia as unknown in the memory of man. No food is to be got for the horses and cattle for any money, and the animals are consequently dying everywhere of starvation in the Trans-Ural steppes and the Don steppes."

"In Bashiarpore great distress is increasingly felt, not only among our

Christians, but among all classes of society, widespread distress and miserable poverty."

"DISTRESS IN DYULA.—The condition of the inhabitants of the Shatardalag district is described as terrible."

"JERUSALEM.—The present condition of the majority of the Jewish population of Jerusalem is one of great distress, owing to the want of employment for the greater number. The distress has been increased by a trying season, the failure of the olive and fruit crop, and the rise in the price of grain and of all the necessities of life."

"The distress in North Hungary is reported to be increasing. Fourteen hundred persons in the small town of Szinna, in the comital of Zemplin, have no other food but grass, nettles, and mushrooms."

"DISTRESS AMONG SYRIAN WOMEN.—Destitution and misery meet us on every hand. The women are starving; they have neither clothing, nor food, nor firing, and in many cases scarce any shelter. The rain falls in torrents, such as only those who live in the East can understand; while that devastating scourge the small-pox has broken out."

"Several special correspondents of the London papers call attention to the serious financial distress at Constantinople."

"DISTRESS IN UPPER SILESIA.—The present miserable state of things had been brought about by a bad harvest, combined with disastrous floods, and had been rendered more severe by a hard winter, typhus fever, and usury."

"DISTRESS IN ARGENTINA.—Under the connivance of the *Pachas*, the exactions and taxation were heavy and oppressive. The police force was venal and in league with robbers, and the law courts and councils of judges in the great majority of cases corrupt. As to the people, they were stricken with famine, pestilence, and the most grinding poverty."—The Earl of CARNARVON.

"There are said to be fully 200,000 beggars tramping about the German Empire."

"The commercial distresses in European cities may be realised by the following facts published in a Berlin newspaper:—That in three months there have been three thousand seizures in the capital for arrears of taxes; that more than double that number of Berlin tradesmen are in bankruptcy or on the verge of it; that the great army of unemployed workmen have kept themselves alive, if such an existence can be called life, by clearing snow off the sidewalks; that two hundred and thirty-seven men recently applied for a vacant clerkship worth only 12s. 6d. per week, and that a doctor who advertised for a house-keeper received four hundred and fifty applications. In Mannheim the misery is frightful. Men, once stalwart, roam around the streets, and search the gutters, in hope of stumbling upon something that can be converted into warmth or food."—*World's Crisis*.

"No pen can describe the magnitude of the disaster that has overtaken the Christian races of the East, and no conception can be formed of the misery and despair of the helpless thousands who crowd the Morava Valley, and who vainly look for bread for themselves and for their little ones."—*Christian Herald*.

These paragraphs, from different papers, announcing the distress in the various places as it arose, could be greatly multiplied, but enough has been given to prove conclusively that it is indeed widespread. That it came at the time and in the order indicated, is also a fact. It only remains to show that it also comes in the very forms indicated. One such was FIRE IN THE CITIES, in which the palaces would be consumed. If we commence with our own country, there was the great fire in Liverpool in 1842. Then in London the great fire of 1861, without parallel since the great fire of 1666.

"The scene was one of marvellous magnificence, combined with features of

harrowing terror, and of extreme destruction. In spite of perilous and persistent efforts to extinguish it, the conflagration raged and the wreathing flames continued supreme until property was destroyed worth nearly two million pounds sterling. . . . Three acres of ground were gradually covered with a gigantic mass of fire, glowing and crackling at a white heat like a Tartarean lake of molten iron. The corrosating saltpetre, the melted tallow falling in cascades of lurid flame from the loopholes of the various floors, the ignited tar, whose lava-like progress made the stoutest heart quail, and many other combustibles stored in the consuming piles of buildings, ran with hissing haste, which deepened into a rushing roar, blazing into the adjacent river, until the Thames itself appeared to be covered with flames. Ships and barges were burned to the water's edge as well as houses, and the danger to life seemed almost as imminent on the flaming river as in the seething, shifting, strikingly conspicuous thirty miles distant. . . . The fire continued to rage for three weeks, despite the thousands of tons of water which were poured upon it, and it was about six weeks from the outbreak before the basements and cellars were sufficiently cooled to allow of safe entrance and examination."—*Christian Herald*.

If we look to other countries we find such accounts as the following:—

"The year of our Lord 1871 will hardly be considered in history a year of grace. In point of fatality to human life, and destruction to material values by extraordinary natural causes, no year in the history of the world can equal it. War, famine, pestilence, fire, wind and water, and ice, have been let loose and done their worst, and with such appalling results, and with such remarkable phenomena accompanying them, that it is not to be wondered at men have sometimes thought the end of the world had come. We have seen our own fair city laid in ashes, throughout almost its entire business limits, and seventy thousand people left homeless. On the same night the conflagration swept through Northern Wisconsin and Michigan, sweeping village after village with horrible loss of life, and ruining thousands of acres of timber. Illinois, Minnesota, Indiana, New York, Pennsylvania, Kansas, Missouri, and California, the Alleghanies, the Sierras, and the Rocky Mountains have been ravaged by fire, destroying immense amounts of property and entailing widespread suffering. Chicago is not the only city which has suffered. Peshtigo, Manistee, Chacerville, Vallejo, Urbana, Darmstadt, and Geneva, under the Alps, have all been visited by terrible fires, and the torch of the incendiary has been applied successively to Louisville, St Louis, Toronto, Montreal, and Syracuse."—*Chicago Tribune*.

The *Detroit Post*, under the head of "The Great Fires Supernatural," says:—

"Those who were exposed to the terrible tornado during which Chicago, Peshtigo, Manistee, White Rock, and other towns on Lakes Michigan and Huron were burned, testify nearly unanimously that 'the air seemed to be on fire.' Those words are almost invariably used in describing the phenomenon. The fire did not spread gradually from tree to tree and house to house, but a great sheet of flame, overcoming them like the clouds, and moving with the rapidity of a hurricane, rushed upon them without warning. It surrounded them. The atmosphere seemed filled with fire. Many people who inhaled the hot air fell dead. Corpses were found without a trace of fire upon them, or even upon the clothes which still covered them. There were frequently no marks of fire among the adjacent trees and forests. Many were killed in compact masses as if by a blast of death. They were found hurled together away from trees and buildings. Fish were killed in the streams by the intense heat. Many of these people believed the last day had come; as well they might. The roaring of the whirlwind which preceded the blaze, sounded

enough like the last trump to suggest a prelude to the final catastrophe. The black midnight sky suddenly burst into flame."

The following account of "a storm of fire" will be found in *Facts for the Times*, p. 180:—

"MILWAUKEE, Oct. 15.—Later accounts from Northern Wisconsin confirm all previous reports and rumours. The loss of life in the neighbourhood of the burnt district of Peshtigo will reach over 1800, and 15 per cent. of those injured cannot recover. The fire tornado was heard at a distance like the roaring of the sea. Balls of fire were soon observed to fall like meteors in different parts of the town, igniting whatever they touched. People rushed with their children in their arms for a place of safety, but the storm of fire was upon them, and enveloped them in flames, smoke, and cinders, and those unable to reach the river were suffocated and roasted alive. This terrible scene happened on Sunday night, the 8th of October, already made famous by the Chicago horror. The fiery cyclone swept over a tract of country eight or ten miles wide. Every building, fence, and all timbers were licked up clean by the tongue of fire. The town of Peshtigo numbered 2000 inhabitants, one-third of whom perished in that fearful night. Reports from the east shore of Green Bay place the loss of life as high as at Peshtigo."

Thus the western world has had its season of distress through fire in its cities, accompanied also by phenomena, which made men feel that it was indeed the hand of God. In the various countries of Europe, and beyond, we find the same thing going on. Of the fires there we can, however, do little more than tell where they occurred. Beginning with Russia, we find that in one month (May 1879) there were 1730 conflagrations there.

"The *Official Messenger* states that in August the number of conflagrations in Russia reached the high figure of 2987, doing damage to the amount of 20,856,000 roubles."

"From Denisel to Dnieper," says the *Golos*, "our towns are burnt down one after the other. As to the villages about ten a day are being consumed by fire. Our national prosperity must be ultimately destroyed by this terrible evil."

"The *Odessa Vjestnik* has a letter from Kiev describing the terrible fire which occurred there on 3d September. At three p.m., while a furious storm was raging, the fire broke out in seven different places. The offices of the city fire brigade, the chief police-station, a gunpowder magazine, and four petroleum stores were simultaneously set on fire. The whole city was wrapped in a thick black cloud, and every now and then the people were terrified by a series of detonations and loud explosions. The fire continued until the morning of the second day from its commencement. The damage is enormous. Many lives were lost, including several children."

Such is a specimen of what is going on in Russia. In Spain (1881) we find the same thing to a great extent:—

"There have of late been an extraordinary number of incendiary fires in the south of Spain, and it is announced that of 116 persons arrested on suspicion of being the incendiaries, 45 have admitted their guilt."

"On the 17th, the towns of Ineboli on the Black Sea, and Velden in Austria, were nearly destroyed by fire. In the former town, 315 houses, including the Custom House and Foreign Consulates, were burned. The houseless inhabitants are destitute."

"An immense fire at Ulfa. More than a fifth part of the town consumed, and many persons killed. The loss of property is enormous."
 "40,000 people were rendered homeless by a fire which ravaged Tokio, Japan, on the 25th December."

"A terrific fire has been raging since Monday at Orta, Keul, on the Bosphorus. The Jews' quarter has been destroyed. Hundreds of families are encamped on the roads."

"COPENHAGEN.—A fire is raging here which threatens the destruction of an entire quarter."

"The city of Reno, Nevada, was almost entirely destroyed by fire on Sunday morning, March 2. The fire commenced a little before six o'clock, and in the space of about four hours 350 buildings were consumed. A number perished in the flames. The report says: 'Fireproof houses, both of stone and brick, burned like pasteboard.'"

"ALGERIA.—A third fire occurred here yesterday. The town is in a state of great excitement, and judicial inquiries are being made into the causes of the fires."—*Scotsman*.

"A disastrous fire broke out yesterday week at Serajevo, the chief town of Bosnia, and the result has been that the place is completely destroyed. Fifteen hundred houses have been burnt to the ground, twenty thousand people have been thus deprived of shelter, and two-thirds of the population are irretrievably ruined."—*Newcastle Chronicle*.

"According to a telegraphic account from St Petersburg, the fire at Baku seems to have developed into a great catastrophe. It is reported to have spread to the naphtha wells, and to have enveloped the whole country in a sea of flame, against which human efforts are fruitless."—*Kirkcaldy Times*.

With this we close up our list of fires in the city, not for lack of matter, but for lack of space. Many other great burnings, such as that of Paris, will readily be remembered. Unhappily the same spirit which produced the terrible scenes there is becoming so rampant, even in our own country, that we continually hear of the necessity of increased precaution to prevent them being carried out. Another of the causes pointed out in the Old Testament as bringing distress is fire in the forest, in its thickets or brushwoods, with peculiar accompaniments of smoke. In the following accounts every figure used in the passages already quoted will be found literally fulfilled:—

FIRE IN THE FOREST, 1871 A.D.—"In the United States the ravages of fire during the last two months have been immense and terrible. Of course, the most memorable and impressive incident is the great Chicago conflagration; but the tremendous forest fires in Wisconsin, Minnesota, and Michigan, which have raged over thousands of miles, have been far more destructive to life, if not property. Hundreds of people have perished in them; two villages, with nearly all of their inhabitants, have been wholly consumed; thousands of farmers, with their families, have been compelled to fly for their lives before the devouring flames; and innumerable farms, with their crops and stock, have been blasted and destroyed."

FIRE IN THE THICKETS.—How the thickets of the forest are being devoured, and the glory of the forest, and of the fruitful field consumed, the following paragraph will show:—

"A fire swept through a portion of Upton on Sept. 6, which carried ruin and death in its track both to man and beast. For some time past bush-fires had been ravaging the forests in Quebec province. For miles around on each

side of the Grand Trunk Railway the fires had been ridding the land of its best hemlock, spruce, and maple trees, and underbrush. The inhabitants of Upton on the 6th inst., at 3 P.M., saw with dismay a wall of flames coming toward them with a steady sweep, and swallowing up everything in its course. The fire had been hovering about the outskirts of the village for a few days, until the wind reached almost a hurricane. By four the first farmhouse had been reached. The fire ran along the rail fences, burning the grain, and the wind sent the sparks in all directions. So quickly was one farmhouse after another enveloped that the men, women, and children had barely time to escape out of its line before the fire was upon them again. As the night approached, the flames increased in volume, while the wind rose; and for the space of about twelve miles in length, and covering a width of from three to four miles, the eye rested upon nothing but the roaring, crackling flames. Families ran into the village shivering in scanty dresses, some carrying small articles of furniture. Children shrieked in their terror. Cattle ran helter-skelter, jumping over fences, while many sank moaning in front of the same impassable obstacle, and died a horrible death. By seven the darkness had set in, and the glare lit the sky for twenty miles around. Forest after forest was swept away, and the smoke and flame was in one compact volume some six miles long, and measureless, so far as the eye could see, as to width. All night long the fire burned. House after house, and barns filled with the best crops known for years, were destroyed."—*New York Herald*.

Such are the details of one forest fire, commencing a terrible list of ten years' burnings, which account, when scanned, will show how literally the words spoken by the prophet more than 2000 years ago have been fulfilled, that fire in the forest, in the fruitful field, in the pastures of the wilderness, would bring distress upon men, and even upon cattle, in the latter days. Within the last two years the following have appeared:—

"Forest fires continued to do damage in New York, also in Virginia. A despatch from Petersburg says, 'the forest fires which have been going on in this vicinity are now become uncontrollable. The flames are plainly visible here. Crops, barns, stables, houses, everything burned; people barely escaping with their lives. The destruction of cordwood timber is immense; six hundred square miles burned over.'"

"DAKOTA.—Destructive prairie fires rage north of Sioux Falls. Forest fires are raging in New Brunswick."

"MILFORD.—Terrible forest fires continue here. Over three million feet of lumber, besides a vast amount of valuable timber, have been destroyed, and several houses and barns burned. Six thousand acres are on fire this morning. The damage is incalculable."

"GIBSON'S MILLS, N. J.—Scarcely an acre of timber land can be found in the vicinity of Hanover, Whitings, and Woodmansie, that has escaped the conflagration now sweeping to the sea."

"ATLANTON, N. J.—Forest fires, now burning in this region alone, will destroy over one hundred square miles of berry bogs, timber land, and vineyards."

"FARMINGDALE, N. J.—The great forest fire is eating its way through the timber land in Monmouth and Ocean counties. Over 18,000 acres of cedar and large tracts of vineyards have been destroyed."

"Forest fires in the swamp region of North Carolina last week destroyed a considerable amount of property, and several lives."—*World's Crisis*.

And so the terrible record goes on year after year, of which the above will be a sufficient sample. This special kind of burning must necessarily be confined to certain parts of the earth's

surface, where the necessary conditions for it exist. America has therefore been specially affected. But these fires are not confined to it by any means. In Algeria the same thing has been going on, also in many other places on a larger or smaller scale as the conditions afforded scope for the destructive element. With a description of the extensive forest burning which helped to mark 1881 a *year of horrors*, we close this section.

"The State of Michigan has not only had a dense cloud of smoke hanging over her for the last few days, but a dark and heavy cloud of sorrow has settled down upon the homes and hearts of thousands of her inhabitants. The first warning the ill-fated settlers had of their danger was the immense volumes of rising smoke and the awful roar of the fire, which could be heard a distance of five miles. Many, in seeking to save their homes, were suffocated by the smoke or overpowered by the intense heat. Others were burned to death, despite their most frantic efforts to escape. The forests in which the fires have raged consisted chiefly of hemlock, fir, and pine. There is an undergrowth which in dry seasons becomes perfect tinder. Fire in this inflammable mass spreads with great velocity, and burns as furiously as in oil. An eye-witness, describing the appearances before the fire, says that darkness and a heavy copper-coloured sky were overhead; later the sky changed to a deep red, then it became so dark that lanterns were required to show the way. . . . Nothing but a barren waste was to be seen, with dead cattle, hogs, sheep, and chickens. At one place where I called, a bear had taken refuge under a house, and had been burned along with the building. It is almost impossible to describe the ravages the fire has made. At the lowest estimate, in the towns of Marlette, Flynn, Argyle, Evergreen, Moorlamotte, and Elmer, thirty-two persons are known to be dead. Men who travelled through the burned district report the fires mostly out, and the inhabitants sitting about the ashes of their burned houses, and many of their eyes burned out and otherwise horribly injured. They are disconsolate, and almost bereft of their senses. In the township of Moore there were thirty-six persons burned to death. Some sought refuge in wells, cisterns and cellars; and even in these places many were suffocated to death. Others tried to bury themselves and their children in the sand, and in wet, marshy places, leaving just enough of their faces exposed to enable them to breathe. But the fire-blast desecrated them there. Two children who had been thus buried had their heads burned off! The fire was so hot that the water in Black River became heated to such an extent that all the fish died within the region of the fire, and for some distance below it. Mail carriers were burned to death on their routes. Some fled into fields of buckwheat and corn. A few were saved by this means, while others perished even there. Some whole villages were laid in ashes, while others were partially burned. In one place a company of about two hundred congregated in an open field and engaged in religious devotions. Many thought the day of Judgment had actually come, with all its terrible realities. At Sand Beach it was so dark during the day, they could not see their hand before them. Those who travelled the streets had to go with lighted lanterns. When the smoke had partially passed away, the heavens had the appearance of blood, and consternation was depicted on every countenance. In Lexington, lamps had to be lighted in the stores and dwellings during the day. Refugees from the burning region came flocking into the villages that escaped the fire, bringing tales of indescribable woe and horror. Relief companies, as they travelled over the route where the fire had passed, found dead bodies scattered along the roads, where they had perished in their attempts to escape. Some could be identified; while others were so disfigured as to be hardly recognisable from a dead animal, or a blackened stick of wood. In some places whole families were found burned. In some localities, for many miles along the route, not a vestige of a human habitation remains."—*World's Crisis*.

Again:—

"The extent of the disaster appears greater than any one had imagined, and has no parallel in the history of the United States. The fire swept like a hurricane, destroying everything in its path. The navigation on Lake Huron was interrupted in consequence of the dense clouds of smoke that obscured the horizon. The shore line was crowded with human beings, cattle, and everything that could get to the water; the utmost confusion prevailed. The scene was wholly indescribable. The fire burst upon us as if the atmosphere had been turned into flame. Places at which on the forenoon of Monday there were no fires within eight miles, were at noon engulfed in the waves of flame. The flames roared east and north toward the lake shore, sweeping away farm-houses and live-stock in the townships of Sheridan, Colfax, Verona, Siegel, Paris, Sand Beach, Sherman, Huron, Dwight, and Meads, and west through Grant in Huron county; south and south-west through Greenleaf, Custer, Austin, Minden, Sanilac, Delaware, Marion, Argyle, Moore, Bridgelandhampton, Forester, Marlette, Flynn, Elk, Waterloo, Elmer, Buel, Maple Valley, Speaker, Fremont, Washington, and Worth in Pamlico county; west and south into Tuscola county, destroying the greater part of the townships of Elinwood, Elkland, and Novesta, and Cass City, then backing east across the Cass river into Sanilac, united with another branch of the fire, and formed a vast tornado of flame, which the most unimaginative people say was the most awful sight ever beheld. This hurricane of fire and smoke surged forward and backward for twelve hours, and when its utmost fury had ceased, about 2500 families were homeless, and 1000 people lay dead, burned, or suffocated, along the roadways, in the open fields, or hidden in wells, cellars, or whatever places seemed likely to afford a temporary refuge from the fiery storm. The story told of the advance of the broad torrent of fire is, with small variations, the same everywhere. A suspicious and portentous hill in the atmosphere, then dense and smoky, then sudden and terrible darkness in broad daylight, then a roar through woodland and clearing, a shower of cinders, followed by the terrible line of fire creeping along the ground, and rearing a wall of flames shooting up fiery tongues high through the foliage of the forest, and darting forward in streams of flames to seize whatever could come within its grasp. The saving of property was not to be thought of; the struggle was one for life. Even open fields of twenty-five acres afforded no shelter, and in some of these dozens were burned to death. In the cellars they were burned, in the ditches, and even in the wells. Cattle and live-stock perished by thousands, and the wild beasts of the forest mingled their howls of death with the hissing and roaring of the flames. The birds perished, and on Lake Huron their corpses floated in hundreds of thousands far out towards the Canadian shores. Everywhere across the whole lake, from 80 to 100 miles, the smoke was so dense that an eighth of a mile was the farthest reach of the vision; and the vessels, as they passed up and down, kept their fog-whistle constantly blowing to prevent collision. The destruction is almost beyond belief. Some townships are swept as clean as a floor, and it is impossible to distinguish between fields previously cleared and areas covered with forest. The loss of life is appalling. Whole families, one a Canadian family of fortune, have perished. At Cato, a widow and five children were found dead in a well. West of Tyre, in an open field, seventeen dead bodies were found lying. One hundred and fifty perished within ten miles of Windsor, and reports come from all parts of lives lost by dozens and scores."—*Huron Signal*.

A later summary is given thus:—

"The Michigan forest fires have burned over an area of 1800 square miles. Eleven hundred and forty-seven dwellings, 28 school-houses, 8 churches, 130 stores, 12 hotels, 34 grist and saw mills, and 20 docks were burned. The fire in most instances did its work so effectually as to leave nothing but the bare ground. Hundreds of thousands of acres have been swept almost as clean as though a forest had never grown there. The entire region is a wilderness. Not a green tree, bush, or leaf is to be found anywhere."

A still later account says :—

"The fire has eaten nearly three feet deep into the ground in places, and there it smoulders until a wind arises, when it is fanned into flames and sweeps the district around."—*Huron Signal*.

Thus fire in the forest, so long previously foreshown, is being literally and gradually fulfilled. The terrible fires of 1871 had not been paralleled up to that date. But from these accounts we can see how far the fires of 1881 exceeded them, not only in extent, but in other elements of terror. In the former there was much destruction of property, but comparatively few lives were lost. In the latter, though the destruction of property is very great, yet it seems as nothing as compared to the destruction of life which marked its course; while the number of fish of the sea, fowls of the air, and beasts of the forest and field, which also perished is most remarkable.

The editor of the *World's Crisis*, after quoting Rev. xiv. 18, says :—

"Has this angel of fire commenced to do his work as foretold in the Scriptures? We answer, There is much proof that he has. It is a fact that just such fires as the prophets predicted should come as special judgments in the last days, are rapidly increasing. It is known everywhere that incendiary fires are alarmingly on the increase. One writer has described this as being terrific in some parts of Russia, where the incendiary's torch lights up the heavens nearly every night.

"We have just read an item of news, which says, 'Forty incendiaries have been arrested in Estremadura, Spain.' It is estimated that fully one-half of the losses by fire in this country are produced by incendiary fires.

"Added to this fact in history, is the one that very destructive fires produced by severe droughts, where all combustibles are prepared for swift destruction, are alarmingly increasing. This fact has caused the United States Government to inquire if some measure may not be adopted by which this terrible waste of wealth and life may be stayed.

"It is also well understood that there has been within the last few years a number of cases, in different parts of the world, of electrical currents, producing winds which have not only raised and carried through the air stones weighing several tons, but have also produced fires in the atmosphere which have come down upon the earth, destroying in the most shocking manner combustibles, together with animal and human life."

"We have believed for many years that an alarming increase of fires produced by the different causes named, would constitute a prophetic sign of the end, and have, for twenty-five years, watched their increase with great interest, and believe it to be an easily established fact that destructive fires are fast increasing above the increase of exposed combustibles, and against the great increase of means for their extinguishment. We believe that when this subject is thoroughly investigated, it will be found that there are causes for this increase of fires entirely beyond anything which is controllable by men—something more than an increase of wickedness; and that there are elements sent by God which are gradually, but surely, preparing our earth for its foretold melting and burning.

"The recent fires in Pennsylvania, New York, Michigan, and Canada, show conclusively that combustion is more rapid and difficult to control than formerly, and that green grass and green trees burn about as readily as did dry ones formerly. So great and numerous have all classes of fires become, that an unusual fearfulness has seized the people, and all are anxious to find some means of safety from the much dreaded element."

SEA AND WAVES ROARING.

We have seen how all the way down the past eighteen centuries great *sea waves* occasionally accompanied the earthquakes; on consulting which chapter the reader will see a gradual increase in their appearance up to about the time of the great earthquake of 1755, from which point on, their increase has been most marked, scarcely any earthquake of note occurring without this awful appendage; not only so, but these tremendous tidal or earthquake waves occur often also by themselves without any perceptible agitation on the land. In a work called *The Coming Earthquake*, Mr D. T. Taylor gives a condensed record of ocean disturbances from 1746 to 1869. We quote what he says of these disturbances of recent date as follows :—

"Since the midsummer of 1867, all the waters of the globe have been disturbed by the earthquake-forces beneath them. A clergyman of Concord, N. H., has registered over twenty of these surging waves in as many different localities. Our own records make an equal number. These tossings of the sea would sometimes continue for a whole day. The *New York Tribune* asserts that they have accompanied all the most serious earthquake disturbances. Both the great ocean waters of the Atlantic and Pacific have been agitated in their whole extent. We mention in particular the tidal waves at St Thomas and all the neighbouring islands, which were full fifty feet in height, there being three in succession; the great wave at Grenada Island, Dec. 10, 1867; that on the whole coast of South America, in August 1868, in Peru there being eleven waves in rapid succession; at the Sandwich Islands, April 2, 1868, and subsequently at the island of Juan Fernandez, at Japan, in New Zealand, and in New South Wales, during 1868; in Lower California, and Kamtschatka, August 15; at Chili, September 14; in the Caribbean Sea, April 7; on the Mexican coast, in November; in Peru, October 13; in the Baltic Sea, in October; at Arica, December 13; in the Pacific Ocean in the same month; and at the Sandwich Islands, October 21. The waters of the lakes in California and in Oregon have also been troubled. One lake in Oregon was utterly dried up. The shores of Texas have been swept by the terrible seas, and China has similarly suffered. The great lakes of the United States suddenly rose and fell, and tidal waves have been observed in the harbours of Boston and New York. On the 13th of August, Callao was all dashed away by the sea. The sea rose sixty feet at Hawaii, April 1st to the 13th, and ten villages were utterly destroyed. The shores of all the numerous islands of Polynesia and Australia must have been swept, and more or less submerged, by the seas that rolled westward from the coasts of Peru in August, and by those from Hawaii in April. The first-named waves dashed all night on doomed Hawaii, creating great alarm among the people. The great sea rolling out from South America in August, reached even the shores of Kamtschatka, ten thousand miles away. Never were these waves so numerous and so universal as during the past ten years.

"No less remarkable and terribly destructive of life and property have been the tempests, hurricanes, and floods of the past few years. In the first week in December 1863, there were 1400 vessels of all descriptions and nations wrecked in the Mediterranean Sea. From 1859 to 1866, the total casualties of all countries amounted to 11,711 vessels, of which number 2513 were totally wrecked. The year 1867 swelled the total casualties at sea for all nations to 12,513 vessels. Of this sum no less than 2,873 were totally lost, while the loss of life and property was doubtless correspondingly great. Indeed, we have not enumerated one-half the wreck and ruin occasioned by earthquake, flood, tempest, and fire."

Awful as this record is up to 1869, that which could be presented of the years which have elapsed since then would be still more so. We give a sample or two.

"The recent whirlwind and flood in Bengal is said never to have been equalled in the history of the world. The cyclone in Bengal appears to have been the greatest calamity of the kind known to history. Its full extent is even as yet unknown, but it can hardly be estimated as falling much short of half a million lives. An enormous storm-wave is described as having swept, with scarcely any warning, over the islands and low-lying lands at the mouth of the Ganges and Brahmputra. The population of three of these islands alone is estimated at 340,000, and barely a fourth of them are believed to be surviving. But, in addition to this, the wave swept over the mainland to a distance of five or six miles from the coast, and it is believed that wherever it passed, not one-third of the population is surviving. All this frightful destruction came upon the people without warning, in the dead of night. Up to eleven o'clock on the evening of the catastrophe there were no signs of danger; but before midnight the storm-wave surprised the people in their beds. It is described as sweeping over the islands to a depth, in some places, of twenty feet, completely submerging them.

"Almost every one perished who failed in reaching trees. A natural instinct was to seek refuge on the roofs of the houses; but the waters burst into the houses, tore off the roofs, and carried them miles away, generally out to sea, and a few are said to have been thus carried across a channel ten miles wide to the mainland. But the vast majority were never heard of again. The cattle were all drowned, the boats swept away, and the ordinary means of communication thus destroyed. The European residents have shared in the general destruction, almost all the civil officers and police officials in the principal islands having perished."—*London Times*.

In 1877 we have another such account:—

"A terrible earthquake wave has desolated the coasts of Peru, in South America. Six seaport towns are almost destroyed. At the same time a gigantic tidal wave, in some places 60 feet high, swept great distances up the shore. A United States ship of war, which in 1867 was carried by a tidal wave two miles inshore, has been by this recent tidal wave again set afloat, and carried a mile and a half along the coast. The loss of life and destruction of property is described as enormous."

Again, a terrible commotion of the sea in South Italy was thus described by the *Scotsman* in 1879:—

"Monday, 24th February, was a lovely spring day. However, in the evening late, there came over the country from the south a floating heat, and the night became extremely dark. At daybreak the sky was obscured by a dull red fog, and a shower of red ashes fell for about two hours. In the meantime the sea was rising very high, and all efforts were made by the shipowners and mariners to fasten the ships, and many large boats drawn up on the Marina. Higher and still higher came the water, and everything that could be carried off was floated away. Boat after boat was dashed to pieces like cockle-shells—in fact, nothing could withstand the force of the waves. At length the wall of the road gave way, and coasters and large fishing-boats were dashed pell-mell into the street, entirely blocking up the only road to the town. The sea by-and-by dashed up to such a height that the Capriccio Hotel was often quite hidden, and the waters advanced up the town as far as the cathedral. The new harbour, which was nearly half finished, has during this stormy winter been sufficient to protect sometimes as many as twelve or fifteen vessels. At this time, most fortunately, there were but five anchored there, and attached by iron chains to the rocks, on which the pier is erected.

These unfortunate vessels were watched with the deepest anxiety, as no boat could possibly reach them in such a sea, and alas! the tempest was too great, and the ships, one after the other, broke away, as the pier itself gave way and fell a complete ruin beneath the waves. Four of the ships were dashed to pieces on the rock, and one sank to the bottom. The sailors from the vessels were saved, ropes being thrown to them from the rocks. This was a day never to be forgotten. The dull tolling of the cathedral bell, the constant shrieks of the women, are quite past description."

The above is a sufficient example of the manner in which the sea and waves have been roaring and doing their work of destruction. It is also to be noted that on rivers and lakes in both old and new worlds the same thing has been going on. The following from *The Traveller's Record*, published at Hartford, December 1880, will give some idea of recent storms on the lakes:—

"You cannot realise the fury of that awful gale of Saturday. Vessels on Lake Michigan were bowling along before a topsail breeze, when almost in a moment, the gale came howling down from another quarter, bringing a terrible sea with it. Sails were split into ribbons before a rope could be loosened, and masts went overboard like broken sticks. No man living ever saw such waves on our lakes before. . . . Seamanship availed but little. Schooners were almost picked up bodily by the wind and flung ahead, and the biggest barques were knocked about like chips. . . . Men had all they could do to save life, without moving a finger toward navigating their crafts. The loudest shout could not be heard two feet away, and the roar of the sea was awful to hear. . . . Men who lived out the gale still speak of it with terror. Only once again will the door of death open wider to them. Spars and hulks are beating to pieces on the rocky shores, and beaten and disfigured corpses are thrown upon the sandy beach, to be wept over and buried. It was the wrath of death turned loose upon the wild wastes, and that a single vessel escaped destruction seems almost a miracle."

In the lesser lakes and rivers of the old world there is the same story to tell of high tides, floods, and destruction by water. We can, however, do little more than indicate the places where they occurred, having no room for the harrowing details. Although the storms and floods in this country have been comparatively moderate there is yet, however, abundance of such testimonies. To begin with 1877:—

"The sea and the waves roaring, has been more than ever descriptive of the state of the ocean during the past week. There have been higher tides than have ever been known in the present generation on the sea-coast, and great destruction of property has ensued. The inland floods have also been almost unparalleled."—*Times*.

"HIGH TIDES.—A correspondent in Hastings writes:—The terrible state of things brought about in one short hour last Sunday at Hastings is indescribable."—*Christian*.

"The present winter has been as yet one of the most rainy on record. The season has been most tempestuous and wet, not only in England but in many other parts of the world. The storms on the coast have done £30,000 damage in Dover alone. As a sample of the destruction done by the floods, the injury done to carpets at Lewisham is reckoned at £1,000."

And so on through England in all its shires, and in Scotland,

north, south, east, and west, the floods and storm have "shown forth" in a very tangible manner their forces of destruction, until we could fill a volume with serious details from various parts of the United Kingdom; but it would be a needless waste of space. We merely, therefore, notice the extraordinary deluge in County Donegal, Ireland, and a remarkable tidal wave on the Esk, in Scotland.

"On August 16, a huge flood burst down the glen in which Greenore stands, and swept into the Roman Catholic chapel. The water rose with great rapidity to the height of 10 ft. The flood came upon the unfortunate people without any warning, and filled the church in a moment with a great body of water. The catastrophe was heralded by a terrific thunder-storm. Four corpses have been recovered, and eleven are missing. It is feared they have been swept out to sea."—*Christian Herald*.

"An unusual phenomenon yesterday—viz., two large tidal waves in the river Esk. The high tide had taken the turn about 5.30 p.m., when this unusual commotion in the water took place—first, one broad wave rushing up from the sea about 1½ feet in height, and with a peculiar hissing noise as of rushing water, proceeding up the mouth of the river as far as the tide went, dashing against the iron pillars of the bridge, and in about ten minutes thereafter succeeded by another. The second was seen by several parties at the time. The sea was very rough at the time, but the river calm. The beach is about one-eighth of a mile distant from the iron bridge where I observed the waves."—*Scotsman*.

If we look to the Continent we find the same thing, but in a much greater degree, as the following extracts show:—

"Frightful desolation through floods is reported from Upper Silesia, Bohemia, Moravia, and East and West Prussia. The entire valley of the Oder forms a huge inland sea."—*Christian Herald*.

Still more disastrous were those in Hungary:—

"AWFUL CATASTROPHE IN HUNGARY.—Szegedin, a town of 80,000 inhabitants, has been totally destroyed by a terrible flood. It stood on the banks of the river Theiss, in the midst of a vast alluvial plain, almost a marsh. The river had become swollen by recent rains into a furious flood. On Tuesday night, March 11, however, a storm arose, and with a terrific roar the waters rushed down and overwhelmed the doomed city, all except a small part of it which stood higher than the rest. The water became eighteen feet in depth. Four thousand houses have fallen in, and thousands of persons have perished. To add to the horrors of the night, the gas-works were submerged, and the unfortunate people had to meet their fate in the dark. 50,000 people fled from the town at early dawn, and it is stated that 70,000 half-naked and starving survivors were seeking shelter on the high embankment running along the river.

"The latest accounts represent the state of things as still worse. Three more towns north-east from Szegedin are threatened with a similar fate—Csongrad, Szentes, and Vasarhely—having together, 80,000 inhabitants. At Szegedin 4000 houses have collapsed. The Maros River is likewise rising, and threatens New Szegedin, where 20,000 people have taken refuge. In the one village of Szeged four hundred corpses were picked up and buried. Many thousands of oxen and horses have been carried away and drowned."—*Christian Herald*.

Next we have the—

"TERRIBLE FLOODS IN SPAIN.—During the past summer there has been a great drought in Southern Spain. Not a drop of rain had fallen for months in the country that extends from Valencia to Malaga. On the night of October 14, however, a tremendous thunder-storm of hail and rain commenced in the provinces of Malaga, Almeria, Granada, and Seville. The atmospheric disturbance was especially violent at Murcia and Alicante, in the Segura Valley. In a few hours the rivers rose rapidly, the torrents came pouring down the hills, and the villagers were aroused from their slumbers by the dread cry of 'The flood!' More than a thousand persons are supposed to have perished in the town of Murcia alone, and the loss of property is estimated to exceed fifty million francs. The inhabitants of the village of Noudermas have all been drowned, excepting the priest, who took refuge in the belfry of his church. Two villages some three miles from Murcia were completely razed by the swiftness of the augmented water of the Segur River, and most of their inhabitants perished. The flood was hardly less productive of damage and loss of life in other villages scattered about the wide district which was inundated. At Orihuela and at Lorca, two towns with populations of 19,000 and 53,000, over two hundred bodies have been recovered. . . . The total losses are calculated at over £2,000,000, and more than 350,000 people will feel the effects of the disaster. Similar catastrophes have occurred twice within the last eighty years in the Murcia valley; but this, the most recent disaster, has not only eclipsed all previous floods, but has even surpassed in some of its details the great inundations at Szegedin a few months ago."—*Newcastle Chronicle*.

We can only further mention the names of places where severe floods have occurred:—

"Heavy floods are reported in Poland. The district of La Roche, in the Canton of Fribourg, was visited by a waterspout on Friday, Sept. 26. Twelve bridges were destroyed, and houses, fields, and vineyards flooded. A cyclone and tidal wave at the Fiji Islands caused serious loss of life and devastation of property and produce. Great floods occurred in the Canary Islands on the 21st inst., when houses and crops were destroyed. Tremendous storms continue in the south of France, where hundreds of people are thrown on public charity by the destruction or inundation of their houses. In Spain the tempest lasted four days, and there was much damage and loss of life. Various villages and farms in Navarre and Asturias were destroyed. A heavy storm prevailed yesterday throughout Italy. The sea inundated a large portion of Venice. In the Piazza San Marco the water was thirty inches deep. The coast from Genoa to Naples is strewn with wrecks. Parma, Piacenza, Milan, and Florence were damaged by the storm. A Vienna despatch reports that the waters of the river Vistula have risen so high, that twenty villages in the Cracow district have been inundated."

Sometimes, again, we find all the elements of destruction let loose together. Thus—

"Rarely has such weather been experienced as that which since Wednesday week has prevailed in the neighbourhood of Geneva. Within twenty-four hours there occurred a snow-storm, a hail-storm, an earthquake, thunder, and a hurricane of extreme violence. Considerable damage has been done to property in the cantons of Geneva, Vaud, Neuchâtel, Fribourg, and Berne. A boat with four men has been lost on the lake. Steamers have ceased to ply. The quays at Vevey and Lutry were almost washed away, and the tower of a church at Belfaux was blown down. Two smart shocks of earthquake were felt at Basle yesterday week."—*Newcastle Chronicle*.

The preceding accounts have been confined to 1875-9. To enter upon the record of 1880, or following years, would only burden the reader; besides it is unnecessary. The dolorous

events by which it was marked must be fresh in every mind at all acquainted with what transpires around them. A sort of summing up by the *Daily News* will be sufficient:—

"The present summer is likely to be long remembered for the frequency of its *thunder-storms*, and for the damage done throughout the United Kingdom, as well as in other parts of the world, not only by the terrible visitations of hail by which they have in some cases been accompanied—the hailstones on various occasions being of the size of hens' eggs—but by the extraordinary accumulation of the electric fluid itself. The catalogue of houses and public buildings struck and seriously injured this year, and the number of lives reported to be sacrificed, will, we suspect, prove to be considerably beyond the average; nor do the meteorological conditions of the autumnal season on which we are now entering seem to be of as settled a character as might be wished. Our weathercocks are seen to exhibit a degree of caprice which is something even beyond their proverbial fickleness."

Still these wonders and terrible events continue to come on both land and water. 1881 had scarcely begun ere the *Chicago Tribune* calls it "A YEAR OF HORRORS," and comments upon it thus:—

"If old Mother Shipton, instead of frightening timid people with the prophecy that the world would come to an end in 1881, had announced that it would be an extraordinary year, and that the natural elements would be in unusual commotion, involving vast destruction of property, and entailing great human suffering over wide areas, and that an era of casualties would set in, occasioning severe loss of human life; and that violence, murder, and suicide would run rampant, she would have hit much nearer the mark. There yet remain ten months and a half of the year, and if the destruction which has been caused during the past six weeks continues in anything like the same proportion for the rest of the year, it will be set down in all future time as the year of horrors. The winter seems to have accumulated its ravages since the first of January. Fierce blizzards have continuously swept down from the arctic regions *ad* Manitoba, piling up snow almost mountain high, and burying many victims beneath its avalanches, while numerous others have frozen to death, exposed to its pitiless blasts. Continuous rains have inundated the Pacific coast, and have washed out several mining towns. The ice gorges have burst with great violence in the thaw, and flooded Washington, Toledo, and other cities, involving damages to property that amount up to millions. A large part of New Orleans has been under water for days. Innocent little brooks and creeks in the rural districts, that have barely life enough to run in the summer, have been transformed into raging torrents, and have swept away mills, farm-houses, bridges and fences, and have inundated quiet country villages. Railroads have been blocked up, and supplies of food and fuel have grown scarce, and prices have mounted upward with astonishing velocity. The ocean has been strewn with wrecks. Not satisfied with their damage in their own region, the snow blizzards have crossed their natural boundaries and devastated unfamiliar regions, killing the fruit. Disease has followed in the path of these extraordinary natural manifestations, and epidemics of scarlet fever, small-pox, diphtheria, and other diseases, have spread with fearful fatality. Every element of destruction seems to have been let loose. In this country alone the railroads have killed 102 persons, and severely maimed 120 others. By marine disasters 470 persons have lost their lives. By explosions and other casualties 205 persons have been killed in this country, as reported by telegraph, which only takes cognisance of larger casualties. Not content with the loss of life by natural and unavoidable causes, eighty wretched persons in this country have taken their own lives, and 118 others have been murdered in six weeks' time; and these figures only include those whose names have been mentioned in the telegraphic news, which, of course, only includes a part of the whole number."

If a partial record of the first six weeks of 1881 thus justified the title given it by the *Tribune's* editor how much more so were it possible to give it entirely? "Present evils are always considered the worst," some may say. In answer to which we close this chapter with the pointing out of a special fact—viz., that for at least the last three decades the commencing year of each has been marked by some such special calamities as made it be commented on as an epochal year 1861 was marked by the great fire of London, without parallel in the Metropolis since the GREAT FIRE of 1666. 1871 has been termed the BLACK YEAR, and had its title questioned as to being "a year of grace." And we have the same paper (*Chicago Tribune*), before 1881 had completed the second month, terming it A YEAR OF HORRORS. At its close we find the following:—

"It is now recorded as a matter of history that there were more marine disasters, and more destruction of property and life during the last year—1881—than in any previous year of the world's history. The *Boston Journal* gives the following figures of the estimated losses of all nations for that year. The number of steamers lost was 227; sailing vessels, 1812. During the last week of the year there were 53 wrecks. Loss of life during the year, 4134. Loss of property, 1,400,000,000 dollars. The total loss of cargoes is estimated at 'nearly one million tons.' The year was said to have been more disastrous to shipping than any other year; 'the year having been an exceptional one for gales and storms.'—*World's Crisis*."

Our own country's annual and definite record is as follows:—

"The annual Wreck Register has made its appearance, and it records the casualties which have befallen British shipping all over the world, and foreign vessels on the coast of the United Kingdom, during the twelvemonth from the 1st of July 1880 to the 30th of June 1881. It is a more than usually melancholy document, inasmuch as the disasters which it chronicles were exceptionally numerous and fatal. No fewer than 1310 vessels carrying our flag, of an aggregate burden of 348,186 tons, were totally lost, and with them perished more than 3000 persons. Turning now to a closer examination of the statistics relating to the marine disasters on our own coasts, we find that the number of vessels, British and foreign, that were totally lost in this is the year under review was, excluding accidents from collisions, 636. This is a very alarming increase as compared with the previous year, when only 291 ships were wrecked; and it is something like 50 per cent. above the average of the past five years. The total wrecks for this year up to Saturday amount to 1915—an increase of 312 over those of 1880. The approximate value of property lost last week is estimated at £7,000,000."—*Scotsman*.

And while such was the state of matters in Britain, it was no less terrible in other countries—e.g., there was a terrible typhoon in China, loss of 3000 lives; a great flood in Algeria, fifty-four persons drowned. Floods and hurricanes in Spain are reported to have raged in the entire peninsula for ten days. The loss of shipping on the coast is supposed to exceed one hundred vessels. The hurricane which a few days ago swept over Denmark has caused great damage to shipping in the Baltic. Fearful floods

in Vancouver's Island; terrible cyclones in Iowa; destructive floods at Cherbourg; destructive floods in the United States; storms in France; floods in England. Surely we may say that it is an accomplished fact what the Psalmist saw as a foreseen one, "The floods have lifted up their voice; the floods have lifted up their waves" (Ps. xciii. 3). Need we wonder to find a London paper saying—

"It is well for our peace of mind that these are not days of superstitious terror. Were we living in such times as those about which Livy wrote, we should find ample room for consternation in the omens and portents announced from all parts of the world during this last period of anxiety. Ever since the Eastern Question has been to the fore, the elements seem to have done their best to add to the political confusion. And even the floods in this country are doing a vast amount of irreparable damage."

Or an American paper in like manner asking—

"ARE THE ELEMENTS DISTURBED?—It is a fact that the public tranquillity is now being disturbed with the constantly recurring news of great calamities among all people, caused by fire, floods, and cyclones. This week's news thrills all hearts with fear as they read of the unusually extensive and destructive tornado in the West. It swept as a besom of destruction from the Almighty over a vast area of country, scattering in ruin and death every movable thing which God and man had caused to stand in its path of destruction. It rolled its ponderous train of death fully seven hundred miles from west to east, and we should judge from reports, three hundred miles from south to north, including half of Missouri, the northern belt of Arkansas, and the southern half of Illinois; and exhausted its deadly fury in Indiana. Hundreds of lives were lost, and millions of property destroyed. Such alarming calamities are certainly increasing in numbers, and also in fatal results."—*World's Crisis*.

While another puts the question—

"WHAT'S THE MATTER WITH THE WORLD? Is it growing old, or getting the chills, or drying up for kindling in the final conflagration? That something is going wrong is not a new or unusual thing; but matters are growing worse. This world, this earth of ours, is either groaning under the burden of the creature's sin, or it is suffering from his folly, or getting ready for better or worse. Conjecture is useless, but something is the matter. Famine, pestilence, earthquakes, drought, and deluge, besides revolutions and wars without number. There was a terrible famine in China. The same calamitous cry from India. A long drought, a fearful famine, followed by pestilence. Next in Russia, parts of Turkey, then in Germany (Silesia), Ireland, and also in Brazil, all within a year or two. . . . The question recurs, what's the matter with the world? There seems to be an increasing disposition on its part to refuse life and sustenance to the human family. Is there any important physical change in progress to which these catastrophes can be charged? Or is the sun getting the chills? Does diminished heat produce diminished evaporation and rain, and are droughts, famine, and pestilence the first symptoms of the approaching dissolution of this world of ours?"—*Evangelical Messenger*.

We conclude this part with an extract in which is pointed out the

"PROPHETIC IMPORT OF RECENT STORMS.—'A Commercial Man' writes to the *Journal of Commerce* that for the last thirty years there has been no such

season for storms, in frequency, duration, and violence, as during the last three months of 1881, and never before have there been so many steamships delayed, damaged, and destroyed in any one storm as in that of October 14-15. The waves are said to have been higher, stronger, and more destructive, and the winds fiercer and more relentless during those months than at any previous time. 'Indeed, that storm of Oct. 14, 1881, may be ranked as one of the exceptional phenomena of the age, for never before in the history of the world have there been so many vessels, so many lives, and so much property, in such supreme danger at sea; not so great anxiety amongst so many nations concerning them.' The '*Commercial Man*,' thus concludes his letter to the *Journal of Commerce*: 'The facts above referred to have this further interest, that they are, apparently, a first fulfilment of the prophecy uttered by Christ when He said, "And there shall be signs in sun, and moon, and stars; and upon the earth distress of nations, perplexity for the roaring of the sea and the billows" (Luke xxi. 25, revised version). The marvellous development and widely international extension of steam navigation within quite recent years has thus proved to be the means of the fulfilment, in a most literal and complete manner, of the latter portion of these solemn words; and I venture to think that this remarkable conjunction of prophecy and fact is not unworthy of notice.'—*Christian Herald*.

"MEN'S HEARTS FAILING THEM FOR FEAR, and for looking after those things which are coming on the earth." These words indicate that the feeling of fear will be wide-spread; that it will be well founded; that it will arise after certain things have taken place, which the thoughtful at least will perceive to be merely forerunners of others to follow. This state of fearfulness, to be a sign, must therefore be found obtaining at a given time, arising from certified causes, and also containing in it the element of not mere foreboding, but a well-grounded expectancy of events to occur in the near future, which in their very nature are awe-inspiring.

Their indicating that the feeling would be wide-spread is evident from the consideration that the things pointed out by Jesus as to occur and to be in a very advanced stage of their progress towards a great crisis (the perception of such fact being the cause of the fear), were to affect every department of man's existence, material, political, social, moral, and religious, and as men perceived the real condition of things in any one or other, or in all of these departments, so would they be moved. This special kind of fear, *i.e.*, a well-grounded expectancy of coming evil, would be confined to certain classes, while a more vague and ephemeral kind of it, arising from present abnormal conditions of things, would also largely obtain.

That this latter kind of fear has arisen in connection with the special signs, and that, as the result of the physical and abnormal phenomena already described, it now exists, these pages have already given sufficient proof. It only remains, therefore, to inquire if men in the political and other departments of life have any such feeling of fear for the present, and dread for the future, arising from the knowledge of certain facts existing in their special field of observation. From a few

of their sayings it will be seen that the hearts of political seers and many others are thus failing for fear, and for looking for the things which, from their point of observation, they see coming upon the earth. In a speech in Parliament, 1857, Lord Brougham said:—

"The existing aspect of the political world is surrounded by an impenetrable fog. There is not a throne on earth secure from the trammels and rivalry of others, single or in combination. Shadows portend a mighty and general revolution in monarchies and republics. And whether these are to be overturned to a permanent reconstruction, or to give place to a universal dynasty, God only knows."

Then again, an American statesman, the Hon. Rufus Choate, looking over the political condition of the nations in 1851, used the following language:—

"It has seemed to me as if the prerogatives of crowns, and the rights of men, and the hoarded-up resentments and revenges of a thousand years, were about to unsheath the sword for a conflict, in which blood shall flow, as in the Apocalyptic vision, to the bridles of the horses, and in which a whole age of men shall pass away, in which the great bell of time shall sound out another hour, in which society itself shall be tried by fire and steel."

These statements, and many more of a like nature which could be added, will serve as a sample of what these far-seeing men have long been saying, and are most emphatically saying now, regarding the political out-look of the nations of Europe.

"Why," asks the anonymous author of a pamphlet published in 1863, "why is Europe filled with armed men? Why does every nation bristle with bayonets? Wherefore the construction of such gigantic navies? Why all this preparation? The powers of the political heavens are shaking; the kingdoms of the world are trembling; men's hearts are failing them for fear; there is a sense of insecurity, a dread of danger, a whisper of coming trouble, an uneasiness among the nations. . . . We are on the eve of terrible disturbance; and preparing for it. Science and art and national resources are taxed in all directions, in order to make the most formidable weapons for offensive and defensive war. The discoveries of modern science, as embodied in the iron rail, the ocean steamer, and the electric telegraph, will lead to such mighty gatherings, such concentration of troops, such lightning-like rapidity of action, such shocks of armies, as never were equalled in the history of the world. Everything seems to make ready for no common crisis, no ordinary issue."

A paragraph from an article which appeared in the *Pall-Mall Gazette*, Oct. 8, 1879, thus answers the question:—

"The leading Continental nations are very much in this position—they depend for the maintenance of order on their armies. But for the great military force at their disposal, the thrones of 'the three Emperors' would be far less stable than they are; nor is it certain that M. Grévy would be long in the Elysée if the Republic trusted solely to moral support. People on the Continent have become so accustomed to this state of things, that few of them reflect upon it. In all great historical epochs, public order has been secured chiefly by the existence of institutions in harmony with the general sentiment; and when rulers have been compelled to rely principally on physical force, an outburst of destructive passion has rarely been far off. The truth is, we

apprehend, that since the outbreak of the French Revolution, what we may call the volcanic forces of society were never so threatening as at the present time; and their action was much less diffused than that it is now."

Space would fail to cite a tithe of the forebodings poured forth from rostrum, pulpit, book, and newspaper; but one or two extracts from the latter will suffice to show how the dread, perplexity,* and failing of heart is now becoming, in political circles, greatly intensified and extended.

"The *Spectator* never remembers to have seen a situation more full of elements of danger to all the world than that which prevails at this moment in Eastern Europe."

"That which is disturbing in the matter is simply the vivid revelation which it affords of the terrible condition of armed truce in which Europe exists from day to day. Enormous thunder-clouds hang over the whole horizon, and some apparently accidental flash may suddenly discharge them."
—*Times*.

"It is impossible for a lover of peace to survey without anxiety the clouds gathering over continental Europe."—*Record* (London).

At the monthly meeting of workers at the Home of Industry, the following incident was related by the Rev. Pelham Stokes, as having been told him by one of the officers present:—

"Some time ago there was a consultation at the War Office between the Duke of Cambridge, Commander-in-Chief, and his staff. They were having some informal talk, and one officer said, 'I wonder where the next general battle will be?' They looked at various maps, and at last they took down an old map which had not been unrolled. One of them put his hand upon it; they looked at the place, and my friend told me that the blood of these officers ran cold when they saw that the name of the place was Armageddon."

An American paper says—

"We invite our readers to take a candid survey of the political condition and social opinions of continental Europe, and we are convinced that if they do so they will be satisfied that the allusion made to the period of 1848 by Herr Sonnemann in his reply to Prince de Bismarck in the German Reichstag was far from irrelevant or inopportune. We are divided from that memorable date by thirty years, a period which is usually considered equivalent to a generation in the history of men and communities. Yet will any one have the courage to assert that the opinions, aspirations, and projects which for a time emptied Europe of half its thrones, and seemed likely to revolutionise the organisations of society, have been abandoned, or that the horizon is free from the threatening theories which then gathered to a head and burst upon governments unprepared to withstand them? No doubt the ruling powers are better armed than they were then to resist insurrection against their authority. They remember what occurred at that date, and they are not likely to trust themselves a second time to the chapter of accidents. But opinions that do not change, and ambitions that are not abandoned, never fail to find at length opportunities for their assertion, and we hold it to be morally certain that, if what are generally known as revolutionary opinions are not extirpated by conviction, all the precaution in life will not prevent

*As a remarkable instance of the public press using the very words of Scripture in describing the state of particular nations, we quote the following:—"Tremble of another kind perplexes the Russian Government. It is in the midst of financial embarrassments, and at its wit's end to find an issue thereto."—*Spectator*, Dec. 23, 1882.

them from being translated into action, even if only as a passing experiment. Europe, it is idle to deny, is more completely permeated with the doctrines of discontent than at any former period, and one of the worst and most alarming of the phenomena it produces is to be seen in the fact that statesmen of so much experience, penetration, and resource as Prince de Bismarck can discover no better expedient for remedying it than repression and defiance.

"It is idle to look for safety in the organisation of the armies. The uprising in 1848 was by parties almost entirely unorganised, and they have profited by experience and the preparations on the part of the governments, and are now organised and armed; while, as the *Standard* says, the spirit of discontent is more wide-spread than it was at that time.

"When we come to the subject of Communism, we approach the interests and dangers of our country also. A writer in the *Banner of Light*, speaking of the effort to establish the Christian religion by legal enforcements, says:— 'Modern infidels have active brains, persuasive tongues, educated pens; they have long and full purses, often; they have proud spirits; they have a sense of justice; they have immense and increasing numbers; millions of them have the ballot; hundreds of thousands of them understand the use of arms, the tactics of armies. Let Christian Statesmen beware! before they allow themselves to be further put in the wrong by the machinations of sanctimonious hypocrites, or the violence of ignorant zealots. Tens of thousands of firm hands will, if driven to it to save freedom, seize their arms and give Christian politics such a universal overthrow and awful burial as will abolish the greatest and last obstacle to genuine Republicanism and pure Democracy forever.'

"This is not merely the raving or idle threat of an enthusiast. It was written more than two years before the late outbreak which so suddenly stopped travel and traffic, and destroyed so much property. The spirit of lawlessness is loose in the land. Professor Hitchcock, of Union Theological Seminary, in a lecture on Communism, recently said:— 'Communism is in the air. Section is poisoned against section, class against class, interest against interest. Long-continued commercial distress, instead of being recognised as a common calamity in Europe as well as here, with special reasons for it on our side in the great war that saved the Union, is fiercely denounced as the crime of a class.'

"Every reader knows that it is impossible, within reasonable limits, to give even a title of the evidence existing that the nations are on the eve of a mighty struggle. And what is to follow? Is it a time of peace for those same nations? Not at all. This dispensation closes up in war—even 'the battle of the great day.'

Again, in several papers the late President Garfield is reported to have said—

"It was the prevailing impression among very many of the thinking men of Europe that society there was being undermined by certain irresistible influences. In the first place, it is honeycombed by widespread and still wider spreading infidelity. The Christian religion is no longer a supreme influence over the minds and consciences of the masses. The leaders of thought, the scholars of England, France, and Germany, have popularised unbelief, and in France it has passed into a current remark that only women and children are any longer seen at church.

"In the second place, there is great restlessness among the masses in regard to the inequalities of society. Why should the few be so very rich, and the many so very poor? is the burden of their inquiry, and also of conversation one with another. This undertone of discontent is visibly growing, and is finding expression through channels that are unsettling the foundation stones of the whole social fabric in Europe. Socialism in Germany, Nihilism in Russia, Communism in France, and Chartism in England were all at work, and the masses were being leavened with these principles. Their aversion to kingscraft and priestcraft borders upon revolution. The whole of Europe is volcanic

at this time. Immense standing armies are all that repress the outburst. But while they repress it, they afford the grievance on which revolution grows and spreads, and becomes more and more irresistible for the final reckoning. It is believed by many of the most sagacious minds that the day of upheaval is not far off."

Again, in connection with the Northampton election, Dr Bonar writes thus:—

"I feel so much the religious aspect of public affairs, and deplore so deeply the prevalence of unbelief in various forms, that I make no excuse for writing as I have done. I am not uncharitable towards those who differ from me, but I do not wish to write smooth things at a time when Christian men ought to speak out. The leaven of political scepticism is spreading fast, and liberality is the high name under which it cloaks its poison. He who would adequately expose the evil must examine its fruits and judge of the tree thereby. He who would warn the Church against the 'strong delusion' which is to cover the world with its wide-spread mist, would need to have an abler hand and a more unsparing pen than mine."

And as if in response to this, in 1882, from the secular press, comes the following note of alarm, pointing out the real nature of the general indifference and pleasure-loving tendencies of what is called society, and which really means the refined, cultured, and professedly Christian classes of British people.

"AS IN THE DAYS OF NOAH."—Under the above heading, the *World*, a thoroughly worldly but at the same time ably-conducted newspaper of high standing in London, makes the following thoughtful remarks on the pleasure-loving character of the age:—

"Nothing interferes with our enjoyment; nothing destroys our indomitable light-heartedness. The whole of Vanity Fair may be undermined; bags of dynamite may be secretly stored in the interspaces between its booths. We may suspect it; we may even know it; but why should we anticipate the explosion? During the past six months society has dined, and danced, and piped, and intrigued, just as if there had not yet been risen the cloud, of the size of a thumb-nail, above the horizon; as if peace, prosperity, and plenty reigned on all sides; as if our stability and fortunes rested upon a foundation of adamant. If we attached the slightest importance to the signs of the times, we should be seated in sackcloth and ashes; or we should be so absorbed in concerting measures to meet the crisis which confronts us, that we should have not a moment to spare for the trifles of existence.

"It is no exaggeration to say that in our times such a combination of well-grounded alarms has never presented itself before. Within a ten hours' journey of London, society is held in a state of solution; and murder and outrage are committed with absolute impunity. That is not all, nor is it the worst. We have recently become conscious of the fact that there exists among us a conspiracy co-extensive with the limits of the United Kingdom. Assassination is its preliminary note; its real aim and object are civil war. A Clerkenwell stable is not the only receptacle of its arms and ammunition. Even where the murderer is not actually at work, his footstep is feared. Every member of the Government carries more or less his life in his hands. Mr Gladstone and each of the more prominent of his colleagues are as much under police protection as if they were Irish landlords.

"The plots to blow up our public buildings are not mere idle rumours. The Government has to deal with rebels who are visited by no compunctions, and who seek only opportunity to translate their plans into action. So widely

spread and so well grounded a sense of insecurity to life and property has never existed in this country before. Yet, though the sword of Damocles is hanging over us suspended by a single thread, our *insouciance* is unruffled. The polite world affects occasionally to look grave, and abuses Mr Gladstone. But it evidently has not the slightest sense of real alarm. If things are bad, they will mend; or if they get worse, the country will turn out the Government, the Conservatives will come by their own, and then all will be well.

"And so, though there is the rumbling of the thunder-storm in the air, and the spectre of civil war lifts its head, and there are ominous signs that even a British democracy may not always prove lovely and of good report, society is as cheery and light-hearted as ever, revolves in its old round of luxury and enjoyment, and is not troubled even in its dreams with any thought of a cataclysm."

The next testimony is from the *Ecclesiastical Watch-Tower*; says Bishop Bedell:—

"The past centennial year has been a year of vicissitudes and portents that make of it an era. During this year all political horizons have been overcast. In Europe, Asia, and Africa has commenced a conflict of religions and policies which it needs no prophet to affirm can have no solution but in an inevitable appeal to arms. During this year too have occurred disasters by flood and tempest, and fire enough to startle the stoutest heart. These thoughts lead to and emphasise the text, 'When the Son of Man cometh, shall He find faith on the earth.'"

A prophetic writer lately said:—

"That all the students of prophecy were agreed that the world, and Europe especially, was upon the eve of the greatest catastrophe which had ever happened in the history of mankind. If people looked around upon the nations of Europe, they found them arming themselves to the teeth, and with weapons of artillery unprecedented for range, calibre, and destructive effects. Many nations of Europe were about to receive a baptism of blood."

Another such says:—

"'Pent-up judgment' may be said to be a true description of the present condition of the Continent. A dark cloud overhangs it. The winds are ready to break loose, the storm is sweeping all over the land, but something is holding it back. A passage in Revelation (chap. vii. 3) gives us the key to this holding back."—DR HORATIUS BONAR.

Looking at the religious aspect of the prevailing spirit, Mr Taylor, in *Saturday Evenings*, says:—

"The covert scepticism of the eighteenth century has become open atheism in the nineteenth. It may be hard to determine whether this be a desirable ripening of evil or not; but on the supposition of the contemporaneous decline of religion it is peculiarly significant, for we can be at no loss in imagining the scene when this bolder impiety shall believe itself at length free from all constraint and fear. Well knowing its weakness in arms, and yet relying upon the aid of the disaffected and disloyal faction in the land, it disperses itself through every district, . . . it keeps alive treason and anarchy in the realm."

That atheism is now feeling itself strong, and therefore casting off all restraint, is being pointed out as adding special elements for fear in the near future.

"The most fearful commotion ever on the earth, in our judgment, is just beginning to come to the surface of social life. It is Nihilism in Russia, Communism in France, and Internationalism in this country."—*Protestant*.

"Rarely has England seen a period of graver perils to Christian faith and life than the ten years we are now closing. . . . The period has awakened unutterable distress among faithful men, by its moral, ecclesiastical, social, and intellectual developments. Scepticism in the Church and worldliness form the most formidable foe our holy religion has ever known. . . . That the next decade will be a period of tremendous responsibility, of trial, and of loud and urgent summons to faithfulness, is undoubted. That it will be a graver period of sifting to the professing Church than the world has ever known, is certain."—*Christian*, 1880.

"From year to year we have hoped that the signs of confusion and chastisement which are hanging over the Christian world might disperse and disappear; but every year has added to their number and to their significance. At no time have they been so many, so menacing, and so near at hand as now. The east and west and centre of Christian Europe are threatened, and threatening one another. We see politics without religion, science without faith, education without Christianity, morals without God—this is the gospel of modern thought. The moral power is weakened or declining, and the material power of armed force is therefore in the ascendant. As the one falls, the other must rise. Seven millions of armed men are watching each other's movements with mutual suspicion and fear. Can such a gathering of storm-clouds disperse without an outbreak which will lay waste to half the Christian world? Those who judge by faith have been for these twenty years looking for the outbreak, and have been despised as dreamers. Now the leaders of the nations, and the nations themselves, have begun to foretell, when it is too late, what they refused to foresee."—*Pastoral Letter*.

"In these days of upheaval, when the old foundations are shaken as by an earthquake, and when tremor seizes on the heart as to whether anything shall be left at all for the basis of a spiritual life towards God and man, one catches at shadows, and longs for some special sign in heaven or on earth that all religion, and revelation, and hope, and faith are not a mere illusion."—*Closing Address of Dr Watson in General Assembly, Church of Scotland*, 1880.

"Never, perhaps, has so widely spread a feeling of anxiety existed among mankind, wholly apart from the deepening consciousness prevailing throughout the Christian Church that the sands of the world's life are fast running out, and the Time of the End drawing near. In the calculations of earthly statecraft, men's hearts fail them for fear, and for looking to those things that are coming on the earth, so alarming are the possibilities that loom in the almost immediate future. . . . Suspense and anxiety are everywhere."—*London Record*.

"We have come back from our journey round the world to find our own country in a state of paralysis. Men's hearts are failing them for fear. Many of the industries of the country are at a standstill. Thousands are out of employment. Business men move cautiously, and do not dare to risk money in new enterprises. Distrust, want of confidence universally prevail. Outwardly there is no good and sufficient reason for this universal stagnation. . . . When the war, from 1860 to 1865, between the Northern and Southern States, was raging over half the country, when papers were filled with reports of battles, with long lists of the dead and wounded, then it would not have been strange if there was an occasional sinking of heart; but the present fear and distrust is unaccountable."—DR FIELD.

Again, Sir John Holker lately said:—

"One characteristic of this seething, throbbing age of excitement was very alarming. He alluded to the advance of scepticism upon religious subjects, and to the rapid advance of positive infidelity. It was an appalling future, and if infidelity advanced with anything like the rapid strides it had made up to the present time, it must result in the destruction of the Church which was so dear to them, and the undoing and breaking of all bonds by which society was held together."

Professor Van Oosterzee, an evangelical professor in Holland, recently declared :—

"A wave of infidelity is steadily advancing over Protestant Europe, and not even the most favoured country will escape it. They have had it in Germany, and now we have it in Holland; they are beginning to get it in Scotland. In twenty years they will have it to the full, and all their theology will not save them."

"The moral, political, and religious outlook, at the present time, is decidedly alarming to all the friends of Jesus. The present aspect indicates that Satan is about to have a jubilee, because of his great success in turning the mass of the people away from Christ and a pure Christianity. Ministers, who have been crying 'peace and safety,' and looking for good times, are now beginning to cry an alarm. They are astonished at passing events, and are amazed at what they behold."—*World's Crisis*.

"The fact seems to be admitted by all, that the present is a period of widespread disturbance in the world of faith. It is a time of questioning and general unsettling of many old and long-established beliefs. I have referred to the fears of Mr Mallock and Goldwin Smith. The historian, J. A. Froude, seems to share the same gloomy forebodings. In a recent article in the *International Review*, his fears are expressed in the following striking and almost despondent words: 'The entire generation at present alive may probably pass away before the inward change shows itself markedly in external symptoms. None the less it is quite certain that the ark of religious opinion has drifted from its moorings; that it is moving with increasing speed along a track which it will never retrace, and towards issues infinitely momentous.'—*Chicago Times*.

The opinion of one of the men above alluded to is as follows :—

"A collapse of religious belief, of the most complete and tremendous kind, is apparently now at hand. At the time of the Reformation the question was, after all, only about the form of Christianity; and even the sceptics of the last century, while they rejected Christ, remained firm theists; not only so, but they mechanically retained the main principles of Christian morality, as we see very plainly in Rousseau's 'Vicaire Savoyard' and Voltaire's letters on the Quakers. Very different is the crisis at which we have now arrived. No one who has watched the progress of discussion and the indications of opinion in literature and in social intercourse can doubt that, in the minds of those whose views are likely to become—and in an age when all thought is rapidly popularised, soon to become—the views of society at large, belief in Christianity as a revealed and supernatural religion has given way. Science and criticism combined have destroyed the faith of free inquiries in the Mosaic cosmogony, in the inspiration of the Bible and the genuineness of many books of it, in large portions of the history of the Old Testament and in the history of the New Testament, so far as it is miraculous or inseparably connected with miracles. The mortal blow has been given by criticism in disproving or rendering uncertain the authenticity of the historical books of the New Testament."

"Not supernatural religion alone, but the existence of a Deity itself, has for many minds, and those the minds of good, able and highly instructed men, ceased to be an object of distinct belief, if it has not become an object of distinct disbelief. The emancipated and emboldened lips of science have met the theist's argument of design with the apparent evidences of the absence of design, waste and miscarriage in the heavens and the earth, seemingly purposeless havoc and extinction of races; while philosophy has breathed doubt upon the logical validity of the reasonings which satisfied the theologians of former days. The argument of beneficence is encountered by the perplexing array of the cruelties—often apparently gratuitous cruelties—of nature. Above all, creation is supposed to have been supplanted by evolution, which, in spite of partial objections, lingering doubts, and the imperfections sure to

be found in any new-born theory, is to all appearances destined soon to be the creed of the world. With the belief in a Deity perishes that in the immortality of the soul, which, apart from animistic superstitions and special fancies about the other world, is a belief in the connection of the human soul with the eternal. Nothing apparently is left but the secular consequences of conduct, human law, which the strong may make or unmake, and reputation, success, even criminal success, may to a great extent command. That which prevails as agnosticism among philosophers and the highly educated, prevails as secularism among mechanics, and in that form is likely soon to breed mutinous questioning about the present social order among those who get the poorer share, and who can no longer be appeased by promises of compensation in another world."—*GOLDWIN SMITH, in the November Atlantic*.

"Bitter opposition to Christ and to Christ's people is becoming so intense, so clamorous, and so bold, that we are compelled to recognise it; we do not intend, however, to engage in discussions with these scorners; we think the very best refutation of their principles is the practical working of those principles; 'the tree is known by its fruit.' In the columns of the leading papers, in public lectures, in the obtruded volume, are violent and bitter attacks upon the Bible, upon the Church and its ministry, which convince us that we are now in the intense wickedness that Revelation has assured us shall mark the latter day; and to this fact we would fain arouse attention, and to the duty to which Christ's witnesses are immediately called. Let us sound an alarm and warn the people of what they may expect. Let no one be deceived; the strong delusion of the latter day will prevail to an extent little thought of. The belief of the lie of those days will wonderfully obtain ascendancy. The 'unclean spirits, like frogs,' going out to the whole world (Rev. xvi. 13), will arouse to a conflict, which will force the conviction of an antagonism involving strategy and skill, and power and intensity, beyond the conception of the many who, vainly dreaming of progress and advancement to a golden age, will find instead the blackest and thickest storm."—*The Wisconsin State Journal*, of April 8, 1879.

"COMING CHANGES.—Scientists, spiritualists, prophets, meteorologists, and all of the rest of the knowing ones of earth, unite in declaring that the coming few years will be full of changes both in the physical and moral world. . . . Politically, Europe is in a turmoil. Not a State is really one with itself and others. . . . Its social and religious aspect presents as great confusion. Both there and in the United States great questions that demand careful thought, whose solution seems to threaten to break up everything which we have hitherto held stable and sound, are agitating the people. Old landmarks have been swept away, and the new ones are not yet fixed in their places. Infidelity gains ground every day. Socialism multiplies its disciples. Family ties are weakened. Suicides multiply. To one who does not look beneath the surface, chaos seems inevitable."—*Toledo Blade*, December 11, 1879.

"AND FOR LOOKING AFTER (or EXPECTATION OF, Revised Version) THOSE THINGS WHICH ARE COMING UPON THE EARTH." We have seen what politicians, moralists, Christian ministers, &c., are looking for. Still there is something in the words of Jesus—a connection between this expectation and what next follows, viz., "for the powers of heaven shall be shaken"—which indicates something beyond all that has been stated—certain things having a direct connection with what He calls the shaking of the powers of heaven. In the Old Testament the shaking of the heavens and the earth, the overthrow of the throne of kingdoms, and the destruction of the kingdom of the heathen, are presented as the last events to take place ere the Lord of Hosts take Zerubbabel, his servant, and make him as a signet (Hag. 21-23; Heb. xii. 27-29). Here in Luke we

have this expectation of those things which are coming upon the earth in connection with the shaking of the powers of heaven; immediately after which, Matthew says, "shall appear the sign of the Son of Man in heaven."

From the Saviour's words, it is also evident that the fears which will arise from the expectation of events which "are coming" in consequence of the shaking, are well grounded; they are not, therefore, vague, idle fears such as the ignorant and superstitious have often entertained, but arising from an adequate cause. From this consideration we should suppose that the class expressing this particular kind of alarm or fear, arising from the events connected with the shaking of the powers of heaven, will be the scientists and learned men who have made these things their study, and who are consequently able to understand what is coming by what has already taken place, and by what is at present conspiring.

If we begin to inquire regarding this matter, the remarkable fact meets us that just such fears as the Saviour expressed are now filling the hearts of this very class, and they are showing that in consequence of the shaking of the powers of heaven, *i.e.*, solar and planetary disturbances, events are coming which will produce results of the most appalling nature.

For example, so long ago as May 1879, the London *Times* directed the attention of its readers to the fact that the four largest planets in the solar system, *viz.*, Jupiter, Saturn, Uranus, and Neptune, would be in *perihelia*—which means nearest to the sun—and that such a position of these planets had not taken place coincidently for more than one thousand eight hundred years (or, according to others, two thousand three hundred years).

And as a consequence of this, we were also told by many scientists, astronomers, astrologers, &c., that extraordinary atmospheric phenomena might be expected during the perihelion period, from 1880 to 1887. As an illustration of the correctness of Christ's words, we may instance the case of Professor Grimmer, a scientific man, who recently, in an article entitled, "TIMES OF TROUBLE COMING SUCH AS THE WORLD NEVER SAW," points out what will come on the earth, sea, and heavens during these years, as a result of the perihelia of these planets. In stating the terrible events which may be expected, the Professor makes no allusion to the Bible, but says, "I simply state the effects which the approaching perihelia will produce, according to *astrological deductions*." The remarkable thing in connection with this article is, that while he takes no note of the Bible, many of the things for which he fearfully looks, are identical with the events which God has therein shown will occur in the day of His wrath.

Another, on the same ground—astrological deductions—thus expresses his fears:—

"Words fail to express what I see in the womb of the future. I am unequal to the task of deciphering the portentous indications of the celestial messengers now laden with woe. It is not alone the great conjunction of Saturn and Jupiter in the fiery trigon that we have to fear, but with their close approach to this earth with Neptune and Herschel following in their train, the evil will be intensified; all four planets will be nearer the earth than they have been for eighteen hundred years past."—EDWARD CASSE, London.

Again, scientists further tell us that we have come to the end of the great perihelic cycle, and that we must expect a repetition of the plague, pestilence, tornado, drought, famine, &c.; and many papers are teeming with allusions to these matters by eminent authorities.

A recent writer in the *Times* says:—

"Coincident with the theory of the sun's cycle, another reason why extraordinary atmospheric phenomena may be expected till 1885 is not unworthy of notice—*viz.*, the perihelion (or nearest to the sun) period of the four largest planets, Jupiter, Saturn, Uranus, and Neptune."

Another writer, quoted in the *Christian Herald*, says:—

"The remarkable consensus of scientific professors, such as Professors Grimmer, Knapp, Trall, Proctor, &c., as to the coming perihelia being accompanied with great plagues and calamities, singularly coincides with the deductions derived from Daniel and Revelation, as to unparalleled wars, famines, pestilences and earthquakes, coming upon this earth at the final crisis between the years 1883 and 1890, in connection with the Second Advent of Christ and the inauguration of the millennium."

Much more evidence could be given as to the fact that scientific men are looking for certain events to come upon the earth, which by the testimony they bear regarding them are making the hearts of men to fail for fear; but enough has been said to show that the thing is *being* done—that men *are* looking for those things. The value of these things for us, in our present inquiry, is, that they are occurring just at the time and in the manner and order indicated on the prophetic programme. Are there yet any indications of these things beginning to appear, is what we have next to enquire, and these savants, many of whom reject the Bible, distinctly testify in reply, that the powers of heaven *are* being shaken, and will be still more so, and that the events now happening are only premonitory of more disastrous ones to follow. One journal says:

"The kind of see-saw play going on between the sun and the most famous of his sons continues to be an object of intense interest to terrestrial observers. If Jupiter is pulling upon the sun with his mighty strength, and stirring up black spots on his photosphere, the sun is pulling upon Jupiter with vastly

more effectual power, and the huge rift in his cloud atmosphere may be due to the solar attraction increased by proximity. The sun is thronged with spots, and the great red spot on Jupiter still affords material for wondering observation. Those who have observed the times and the seasons during the last month will not fail to perceive evidences of solar disturbances reflected in the elemental warfare recorded on its annals. The forces of electricity and magnetism have escaped from confinement like the winds of old Æolus, and the earth gives signs of the disturbed equipoise as surely as the mercury rises in the thermometer when the Dog-star rages."

Then again, at the recent great gathering of savants,

"A report of a committee was given by Mr W. H. Darwin, on the lunar disturbance of gravity, which communicated the results of a large number of experiments and observations establishing the fact that what we call *terra firma* is by no means immovable, and that it is incessantly in tremor as the consequence of celestial and terrestrial influences."—*Scotsman*.

Thus we have as a present fact, according to the evidence given, signs in the sun, in the moon, and in the stars, distress of nations with perplexity, the sea and waves roaring, men's hearts failing them for fear (or, men fainting or expiring for fear, *Revised Version*), and for looking after those things which are coming upon the earth, the powers of heaven being shaken, and the earth in a constant tremor in its material frame, while the moral, social, and political upheavings are assuming more and more alarming proportions.

Looking again on the prophetic page to see what is to follow this shaking of the powers of heaven, it is almost startling to read "AND THEN SHALL APPEAR THE SIGN OF THE SON OF MAN IN HEAVEN."

"What is this sign?" is a very natural and also a very important question. That is not stated, nor is any information given, but merely that like the other events, at its given time and order it will appear. As this sign, whatever it may be, is then the very next thing due, the present time becomes in consequence a season of especial watchfulness. Accordingly we do find the necessity of watching urgently inculcated on all those who would escape the calamities which will overtake the slumbering ones, like a snare from which there is no escaping. A sign will be given, but it will only avail to the watchful; and with it there is an implied deliverance, but only to those ready to take advantage of it. This readiness Jesus shows to be of a spiritual nature, and as the result of a course of life, the very opposite of what is generally prevailing, even among His professed people (Matt. xxiv. 12; Luke xxi. 36).

Although we do not purpose adding to the many conjectures made as to the nature of the sign which will herald the immediate approach of the Son of Man, yet one of them seems to carry with it such an amount of probability as makes it worthy of record. We therefore give an extract from the *Pro-*

phetic News, where an article headed THE SIGN OF THE SON OF MAN, lately appeared:—

"What shall be its character?' What other can it be than the only sign of the Son of Man of which we have any account in either sacred or profane history—viz., that star which appeared at His nativity?—one of the lost stars, perhaps 'the lost Pleiad' itself. The next appearance of this star—which was last seen 1572, in Cassiopeia's Chair, by Tycho Brahe, and recorded by Whiston—will be in 1887, and will then be accompanied by an eclipse (total) of the sun, as well as of the moon, and other planetary aspects. This star is the one which was seen in Virgo in the autumn of the year 4 a.c. and was then pointed out to the Emperor Augustus by the Tiburtine Sibyl as indicating the birth of a child who would be greater than he was. We know the error in the common reckoning of A.D., and that from the fact of Herod's death in November, 4 B.C., it is clear our Saviour was not born on December 25, 1 A.D., but early in September, 4 B.C. This star is recorded to have reappeared in 959, 1242, and 1572 A.D.—*MERCATOR*."

This is all the more likely to be the sign, in that as a star heralded His first advent to earth—so there is nothing incongruous in supposing that the herald of His second advent to it will be something analogous.

And further, as we have come to learn, by the actual working out of the predictions, that each event stated as to take place was not one abrupt solitary act, but a germ, as it were, containing within itself a series of acts to be developed over a period of time, and which on reaching different stages of progress would present certain specified appearances until the last or final one is reached, so it may be in this SIGN also. It, like the rest, may have had its typical fulfilment. Readers may, perhaps, remember a very marked circumstance in connection with the falling of the stars in 1833 (see page 570). "The dawn being an hour earlier than usual that morning, the whole eastern sky presented an appearance such as had never been seen before—transparent like molten glass. But besides that, there arose from the east an open arch of brilliant light, above which stood the MORNING STAR, inexpressibly glorious in its brilliancy." While the whole host of heaven around it seemed to be falling, it alone looked perfectly firm and unmoved. From another part of the heavens, a great round dark body seemed the centre from which all the other celestial bodies were hurled, as it were, out of heaven into the earth—the brilliant morning star looking on in complacency, as if master of the field. And a most interesting fact is, that this took place at the close of that stage of the times of the Gentiles (2520 years), which dates from the complete defilement of the sanctuary by Manasseh setting up a graven image in it, and establishing the worship of the hosts of heaven. At this very point, therefore, we have this singular occurrence taking place, and also an appearance which reminds us

strangely of Isaiah xl. 22 and Ps. ii. 4. The date of this appearance comes also very near the time when the 2300 days end and the cleansing of the sanctuary begins. This gives great significance to it as a type or forerunner of the MORNING STAR, which Jesus made promise of to a special class of His people—THOSE WHO KEEP HIS WORDS TO THE END (Rev. ii. 28). This may be a mere figure, it may be urged. Admitting it to be so, there is something very definite and real pointed out by it, analogous also in some way in its nature, seeing that the Divine Spirit never uses words and figures at random, as mortals too often do. Some very special kind of blessing is therefore pointed out in this instance as the reward of a certain line of conduct, and which none but those who followed it would receive. And in the very nature of things it would require one to be an early riser to be able to appreciate this gift; to one in the habit of indulging long in sleep, it would be rather a task to get up in time to receive it. So, from the very figure used, we learn something of the real nature of the blessing promised. Is it not that special secret call up and away out of the scene of suffering and strife, which our world is soon likely to become, which all who take the one way of escape pointed out by Jesus (Luke xxi. 36) will receive? Such as *thus* watch for the MORNING STAR will get it.

In the *University Magazine* for March 1880, Mr A. G. Trent says:—

"In these days of exact research, *a priori* arguments, like soldiers' swords and bayonets, are not altogether useless things, but hard facts are the bullets and shells that decide the battle."

And as we have now reached the point beyond which there are no facts to use, to collect, and examine, our inquiry must necessarily close. The whole chain of evidence now lies complete before us, although the amount which could be collected on any given point lies beyond the possibility of being adduced. The summing up the value of the facts as evidence in regard to the whole subject of our enquiry alone remains to be done, which we now purpose shortly doing.

CONCLUSION.

IN concluding this volume, we have now to sum up the evidence afforded by its collection of facts as to the proximity, or otherwise, of the near approach of the Heavenly Bridegroom. According to the first class of those who say He is at hand, one means by which we can know this to be so is, that we are just about the close of the 6000 years of the world's working week, at the end of which He will come to commence the Sabbath—the REST which will be glorious (Isa. xi. 10). Whatever value there may be in this as evidence, we have at least examined the chronology of the statement in the light of Scripture, and, according to the testimony given by its collected statements, have found (without any pretence to perfect accuracy to within a year or so) that we are indeed near the close of that period, and that the shadows of evening are stretched out; that "it has already struck eleven on the world's Saturday night," and that, consequently, it will soon be Sabbath morning.

We then went back to Eden, and took up the gracious prediction, that a lost race would be redeemed, and looked at the manner in which that work of redemption was foreshadowed in type, and also the work of destruction. Passing then down the stream of time, we have found these early types merging in their antitypes. The Deliverer came, and had his heel bruised; the enmity existing between the woman's seed and the serpent's seed we have seen broken out into open conflict. All along the line, the serpent, either by wiles or open force, has been victor, and brought the Church, under the two great periods or dispensations already completed, down to the dust; although in his hour of victory he has always been foiled, and his victory turned into complete defeat. In this third dispensation, the Church, in Noah's condition, overcome with the wine of worldliness, lies powerless to stem the perfect flood of ungodliness which the serpent is pouring forth over the world. According to analogy, according to the teaching of the early types, and according to the plain statements of Scripture, she will soon be roused out of her disgraceful slumber; but, as in the case of Noah, as in the case of the Jews, the place of honour will be lost—the foolish, slumbering virgins will not go in to the marriage-feast. On the other side,

we have seen the forces of evil ripen, and the mystery of iniquity go before the Lord, with its miserable counterfeits of His plan; we have seen the curse taking effect in the material structure of the world. From centre to circumference it has wrought, until the earth seems nearly ready for the general break-up, which will precede the rise of the new heavens and the new earth, where righteousness shall dwell. So also in the whole social fabric. The coherence of its minute component parts in nations, communities, and even families, is becoming loosened and dissevered. It is as if our very atmosphere possessed a decomposing power. The cement of society has given way to the corrosive influence of wickedness. Man's nature is at length so thoroughly imbued with selfishness, which is the very essence of sin, that all that is large-hearted and lovely, all that is generous and true, is swiftly passing away. The world, in a social and moral sense, is breaking up, and cannot much longer hold together. "Suspicion of each other," says Dr Bonar, "is one of the rules of life; self is in such full maturity and action, that it is not possible for the social fabric to cling long together. Even the family, instead of being like a compact rock, close-knit in all its parts, is fast becoming a mere mound of sand, whose particles have no cohesion, no union, save that of casual temporary nearness, and whose mass the first spring-tide will level and sweep away."

That mysterious system of iniquity begun at Babel, we have found working down through all the ages, producing ever in advance some miserable counterfeit, some carnalised version of God's special plans for the spiritual emancipation of man. We have seen evil drawing to a head, and great preparation being made for the world's deliverer—the Lawless One—who will proclaim liberty to the captive—freedom from all restraint; and this ripening of the forces of evil, this drawing of them to a head, has been shown to be one of the surest tokens that He who will bruise that head, and destroy that wicked one with the brightness of His coming, is near at hand.

Coming on to Gospel times, we have presented evidence that the Saviour's words have had a literal and typical fulfilment within the lifetime of one generation; and a historical fulfilment on through the long period of eighteen centuries. We have presented testimony in regard to the wars and rumours of wars, false Christs, famines, pestilences, earthquakes, &c. We have traced them out through their ever-increasing developments, until that in their cumulative climax they now form the sign given by the Saviour to herald His approach. Look on whichever side we will, the disruptive forces are at work with a momentum which necessitates a crisis. Facts have made apparent that our world is now as truly invested with these

forces—that this mighty army as surely encircles it, and as truly gives the signal of its coming doom, as did the army of Cestius when it lay around the doomed city of Jerusalem. When the latter investiture took place, the believers within that city were to KNOW that its desolation was nigh. So just as certainly does Jesus now say to His people, "When ye see all these things, then KNOW that He is at the doors." And what effect is this knowledge to have upon those whose hearts are really true to Him? Does it make them fail with fear? No, they are bidden lift up their heads; and so they well may. A stranger and pilgrim is always glad to get home, especially if that home be a bright and happy one; a wife will ever be glad to meet a long absent husband, unless she has been unfaithful. So a very good criterion of one's spiritual condition may be found in the feelings elicited by the prospect of the speedy coming of the Son of Man.

That His coming will be a cause of terror instead of joy in the hearts of the majority of men, Jesus distinctly shows. There is reason for this. In His infinite mercy and grace, He will not permit this last storm of desolation and woe to burst upon a heedless world and a sleeping Church without giving them sufficient warning of its approach, so that, being moved by fear, if not the higher motive of love to Him, they may be stimulated to make preparations for escape. The signs which herald His approach are, therefore, of such a nature as to excite this fear, and He means them to do so.

Yet notwithstanding the multiplicity of the "frowning signals," how few understand them, or care to read their true import. In Acts xiii. 27, Paul points out the criminality of the ignorance of the Jews, and shows that it was because they knew not Jesus nor the voices of the prophets which they read every Sabbath-day, that they killed the one and so fulfilled the other. And we also saw that it was because they KNEW NOT the day of their visitation, that such fearful calamities overtook them, from which those who did know as completely escaped. But why did they not know? They heard the prophets read every Sabbath-day, and they saw the very things read fulfilled before their eyes, yet they did not know. This was, therefore, wilful ignorance, and therefore their terrible sin, and the awful judgments which overtook them. And these things happened to them for ensamples to us on whom the ends of the ages have come. In the light of the facts now presented, the coming of the Lord need not be an uncertain object in the dim and distant future. It becomes a vivid reality when we learn to read aright the pages of prophecy and history. But notwithstanding the numerous and extraordinary signs given as the heralds and precursors of his approach, yet, as the Word shows (Mark

xiii. 36; 1 Thess. v. 2-3; Rev. iii. 3), will the dread realities come suddenly and unexpectedly upon the majority. What astonishment, what anguish, what tribulation overtook the Jews, wilfully ignorant of the day of their merciful visitation! And yet what was all that to what will overtake the wilfully ignorant, professedly Christian world! Should the Judge of all meet them with the query, "Why did you not prepare for this day?" And could they be supposed to say, "Lord, this awful day should have been clearly set forth in Thy Holy Word;" would not the answer be, "It was thus set forth: from Genesis to Revelation the Word was full of it; Bibles were in your hands—you could have read them for yourselves, if others did not press these truths upon your attention." "Signs should have been given of an event so momentous; some strange phenomena in nature to mark the approach of the end." Again the answer would be, "Such signs were given; the sun was darkened, the moon withdrew her light, the stars fell; strange sights appeared in the heavens above, and strange convulsions affected the earth below; the land was full of Bibles recording these predictions, and full of histories recording their fulfilment. Did you trouble yourself to compare the two?" "But the state of the world, moral and political, should have been clearly described." "It was so described—that iniquity would abound in the Church; that its love would be cooled down into indifference, and a mere formal profession of godliness prevail; and that among the nations there would be war, distress, and perplexity; the newspapers in your land groaned with the record of these very things. What blinded your eyes that you did not read aright their import?" And thus we have seen, that although the Son of Man were suddenly to appear, and to burst upon the Christian world in all its present state of unreadiness, it would be wholly without excuse for being in such condition, so clearly do the evidences of the near approach of the heavenly Bridegroom stand out to-day. The declaration of God's Word, the signs in the natural world, the state of the nations, the moral condition of mankind, every realm in nature, and every part of society, all unite in presenting an overwhelming array of evidence that we now stand very near the climax of destiny, and that the crisis of ages impends. The broad outlines of prophecy are all but complete, and we are actually living now amidst the fulfilments of the jots and tittles as it were of the last days of earth's eventful history.

Finally, note the pressing need there is to wake up and get ready for the coming of the Lord. "As a thief," "when men think not," so will He come; when many of His servants are saying and thinking that it is not possible for Him to come in their day, are saying in their hearts, "My Lord delayeth His

coming" (Matt. xxiv. 48-51; Ezek. xii. 22-28); and when the great multitude are counting on nothing but peace and safety (1 Thess. v. 3, 4), He will come unawares, and the unready, though they may not all be finally lost, will pass through terrible experiences. What wonder, then, though the loving Saviour so urgently admonishes His people to watch and pray. But despite these warnings, throughout the Church in general, instead of this spiritual wakefulness, the spirit of slumber has spread like a contagion; and which proclivity to slumber is in itself an additional evidence of our nearness to the end of the age. The virgins will be slumbering and sleeping, Jesus shows, just before His coming, all more or less affected by this evil—Satan's last snare. Many are the soporifics he has used ere his deadly work became such a success, but he has wrought this his last work with great power and consummate skill. As hope deferred makes the heart sick, so he, taking advantage of this, brings in his last stratagem of this contagious slumber over the people; having paved the way therefore, by impressing minds with the conviction that after all we may not be quite so near the end, seeing that so many mistakes have been made in regard to it. But let us not sleep as do others (1 Thess. v. 6), and so avoid the fatal consequences distinctly stated in Rev. iii. 3.

We had proposed to notice some of these mistakes, and meet some of the objections, but our available space is completely filled up; and we can only now express the hope that enough has been said, utterly to confute the broad general one so often advanced—viz., that nothing can really be known respecting the proximity or otherwise of the great event—the second coming, which to the true Spiritual Israel of God is as much the object of hope and desire as was the first Advent to the literal Israel.

Such are the conclusions we have reached. We humbly, but fearlessly give them forth to the world, believing that we have been led thereto by "the Spirit of truth," whom Jesus promised to send to "guide into all truth," and to "shew things to come." We ask no one to accept them, but with an unprejudiced mind to candidly survey and examine for themselves the whole chain of evidence we have put before them, and so to form an honest and unbiassed judgment regarding all the facts and truths presented to them. And we pray that the same Spirit who has guided us to do this work may abundantly bless it, and use it for His glory.

THE END.

